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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE BIRTH OF CHRIST AND FAITH OF MARY.

BY THOMAS READ.

EVERY circumstance connected with the nature of Jesus Christ forms a subject of intense interest. Although we are admonished that "no man knoweth the Son, but the Father," yet the things that are revealed certainly belong to us and our children. If we are asked: Who is the Christ? Whose Son is he? We wish intelligently to respond that Jesus is the Christ, the Son of the living God, being begotten by the power of the true God; and that Jesus is the Christ, the son of David, being conceived by Mary, and that he is the legitimate heir to his father David's throne through his mother Mary, as well as through his legal father Joseph.

Matthew traces the genealogy of Joseph from David through Solomon; and Luke traces the genealogy of Mary from David, through his elder son, Nathan, to Heli, the father of Mary; and Joseph, being espoused to Mary, became the legal son of Heli. Thus Joseph was the legal heir to the throne of David in his own right, and was also the heir to the throne of David through an older branch in his wife's right. And the male descendant of Mary had the right derived from his mother, and the right derived from her husband, and being thus the heir of the two, in him was centered all the existent title to the throne of David. The knowledge of these things was necessary to regulate the conduct and confirm the faith of Joseph and Mary. How careful is the angel Gabriel in addressing them, to allude to them as being of the royal family of David. Matt. i. 20: "Joseph, thou son of David." Luke i. 32: "And the Lord God shall give unto him the throne of his father David." Joseph and Mary were not ignorant of their lineage, nor of the Scriptures, nor of the prediction of Daniel relative to the time of the Messiah's advent. The prophecy was not a dark enigma to them, as our translation makes it to us. The seventy *weeks* of Dan. ix. 24, was read by them, seventy *sevens*; and a seven, they understood as being the period of the lesser jubilee of seven years, making 490 years from the commandment to rebuild Jerusalem to the time when the Messiah should be cut off, and the time of his was indicated within a few years, and was then at hand. They knew the prophecies. Gen. iii. 15: "The seed of the woman shall crush the serpent's head." Isai. vii. 14: "Behold a virgin shall conceive and bear a Son." Isa. ix. 6: "For a child is born to us; and a Son is given to us; and the government is upon his shoulder; and his name shall be called Wonderful, Counsellor, God the Mighty, *pater mellontos aion*. The Father of the age to come. The Prince of Peace. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and to strengthen it with judgment and with justice, from henceforth even for ages.—*Septuagint*. The Hebrew reads, The Father of the Age, not Everlasting Father, *i. e.*, author, originator. The narrative of the birth of Christ is most circumstantial in

Luke i. 26: "Now in the sixth month God sent Gabriel, his messenger, to Nazareth, a city of Galilee; to a virgin whose name was Mary, was betrothed to Joseph, of the house of David. And the angel upon entering said to her, Hail highly favored! the Lord is with thee; blessed art thou among women! She was perplexed at his appearance and his words, and revolved in her mind the meaning of this salutation. And the angel said to her, Fear not Mary, for thou hast found favor with God." Verse 31: "And behold thou wilt conceive in thy womb and wilt bear a son, whom thou shalt call Jesus. He will be great, and shall be called a Son of the Highest, and the Lord God will give him the throne of David his father, and he will reign over the house of Jacob for ages; and of his kingdom there shall be no end. Then said Mary to the angel, How shall this be, since I have no intercourse with man?" Verse 35: "And the angel answering, said to her, Thou shalt possess a holy spirit; and the power of the Highest shall overshadow thee; therefore thy holy offspring will be called a Son of God. And lo, thy cousin Elizabeth also has conceived a son in her old age; and she who is called barren, is now in her sixth month: for nothing is impossible with God. And Mary said, Behold, the handmaid of the Lord. Be it unto me according to thy word. Then the angel departed."

It will be observed that the translation of part of the 35th verse is changed. In the common version it reads "The Holy Ghost shall come upon thee." The Greek is *pneuma hazion*, without the Greek article, and seems to refer to an obedient and believing disposition which should descend upon or be possessed and exhibited by Mary, who being encouraged by the angel by a somewhat similar example of faith in her cousin Elizabeth, and his allusion to the power of God, to whom nothing is impossible, and remembering the prophecy of Isaiah, and her own and Joseph's relationship to the house of David, she beautifully illustrates this holy spirit, this *pneuma hazion*, this obedient, submissive disposition, by exclaiming in humility and submission: "Behold, the female slave of the Lord; be it unto me according to thy word. And the power of the Highest co-operated with her faith and the result was the birth of Jesus, the future King of Israel." Mary goes immediately to see and rejoice with Elizabeth, who confirms the foregoing idea, and says: "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." Thus ascribing her conception to her faith in the word and power of God, or to her holy disposition.

Is there any thing contradictory to the above rendering? Matt. i. 18: *ek pneumatos hazion*: out of, or proceeding from a holy spirit. Verse 20: *ek pneumatos estin hazion*: is from a holy spirit [in Mary.] It will be said that the article is sometimes omitted when the noun follows a preposition. True; but the preposition gives no grammatical authority to insert the definite article where it is not implied. Read Matt. xii. 32: "But whosoever speaketh, *kata tou pneumatos tou hazion*; against the Spirit, the Holy [one,] it will not be forgiven him, neither in this age nor in that to come." Here where the Holy Ghost is certainly meant, the definite article is repeated twice, notwithstanding the preceding preposition *kata*. But mark; there is no preposition in verse 35, Luke i., governing *pneuma*. It may be objected that this interpretation contradicts the "Apostle's Creed." Their creed is expressed in their writings. There is indeed a document called the "Apostle's Creed," that, although very ancient, was not in existence in apostolic times. This creed reads: "I believe in Jesus Christ, his only Son, our Lord; *who was conceived by the Holy Ghost*, born of the virgin Mary." The words in italics may have been translated from words similar to those found in Matt. i. 18. The creed says: "conceived by the Holy Ghost;" but the angel says to Mary, verse 31: "And behold, thou wilt conceive in thy womb." And the prophet says, vii. 14: "Behold a virgin shall conceive, and bear a son." Better contradict the creed, than the angel, and the prophet, and the Scriptures. But this creed has been changed several times in other parts, and perhaps in this. It taught in the older copies, "The resurrection of the dead;" which was altered to, "The resurrection of the flesh." It now reads, "The resurrection of the body." Such a changeable thing, is utterly without Scriptural authority.

There are other passages where *pneuma* occurs, in which the unauthorized addition of the definite article in English spoils the translation.

This exposition may help us to comprehend how Jesus is the Son of God, the Son of man, and the Son of David. But Jesus, having been slain, his life for a time taken entirely away, became emphatically the Son of God, because he was begotten again by his Father by a resurrection from the dead, not in a soulical, but in a spiritual nature. Likewise that man, being like Christ, is in the image of God as to his external form. That while Jesus is in the form of Abraham, he is in the form of his Father, an impress of his substance. Heb. i. 3. Glory be to God.

CATSKILL, N. Y., Dec., 1870.

DONE GIVING.

BY C. A. GOODRICH.

A GENTLEMAN of high respectability, and a member of the Presbyterian church, made this remark the other day, when informed that an application was about to be made to him in behalf of some charitable object: "I have done giving," said he. When I heard of this remark, it awakened in my mind a train of reflection which I have thought it might not be amiss to communicate through some religious paper.

Done giving! Has he indeed? Why? Has he given all? Has he nothing left to give? Has this disciple done what his Master did? Was he rich, and has he become poor for others, that they through his poverty might be rich? Oh, no! he is rich still. He has the greatest abundance—more than enough to support him in elegance, and to enable him to leave an ample inheritance to his children. What if he has given a great deal? He has not only not impoverished himself, but is probably richer now, through the favor of Providence, than he would have been had he never given any thing. Now if by honoring the Lord with his substance, his barns instead of being emptied, have been filled with plenty, he had better continue this mode of honoring him. He should rather increase than arrest his liberality.

Done giving? Why? Is there no more need of giving? Is every want abundantly supplied? Is the whole population of our country furnished with the means of grace? Is the world evangelized? Have missionaries visited every shore? Is the Bible translated into every language and distributed in every land—a copy in every family—and every member of every family taught to read it? Are the accommodations for widows and orphans as ample as they should be? Is there a house of refuge for every class of the human family that needs? or have the poor ceased from the land? Oh, no! There are no such good reasons as these for ceasing to give. Why, then, has he done giving? Is it because others do not give as they ought? But what is that to him? Will he make the practice of others his rule of conduct, rather than the precept of Jesus Christ? If others do not give, so much the more should he. Will he add another name to the list of niggards?

Does he feel worse for having given away so much? Has it made him unhappy? Is his experience different from the Lord Jesus, who said, "it is more *blessed* to give than to receive?"

Has he, who thinks he will give no more, been led to that conclusion by having found that what has been given hitherto has done no good? And is it so, that no good has been done by all the Bibles published, and all the tracts distributed, and all the missionaries sent abroad into the land and into the world; and all the schools established, and all the children taught to read, all the civilization introduced, and all the asylums opened, and all the poverty relieved? Has no good been done? Good, great good has been done by what has been given; but still more will be done by what will be given hereafter. Bibles can now be printed at a much cheaper rate than heretofore, and the conductors of our charitable operations have learned by experience that economy which can be learned in no other way. And yet at this time, when a dollar goes so far in doing good, here is a man who says, "I have done giving!" If I had his ear for a moment I would ask him if he has done *receiving?* If God has done giving to him? I would ask him, moreover, if he has done *spending*, or done *hoarding*, or done *wasting?* how, if he has not, he surely should not stop giving. When he ceases to waste, to hoard, and to spend, except for the merest necessities, then he may stop giving, but never till then.

Done giving! *i. e.*, done lending to the Lord! Done sowing and watering! Done watering! Done offering the sacrifices, with which God is so well pleased! Done making the widow's heart to leap for joy, and bringing on himself the blessing of them that were ready to perish! Well, I am sorry—sorry for the sake of the poor, and the sick, and the orphan, and the ignorant, and the heathen. But no less sorry am I for the man's own sake. Poor man! poor with all his affluence; for there is really no one more poor than he, who, with all the ability to give, has not the inclination. He has it in his power to give, but not in his heart. He is enriched with abundance, but not with liberality.

Done giving! Well, then, if he will not give his money, he must *keep* it. And yet how short the time he can keep it! Had he not better freely give away some of it, than to wait for it all to be torn from him? The thought that he has *given* will be at last as agreeable a meditation in his dying moments, as the reflection that he *spent*, or that he *laid up*.

I hope that gentleman who said, "I have done giving," will recall his resolution, and take revenge on himself for having made it, by giving more liberally than ever.

TIME OF WEEPING.

[*Continued from last number.*]

BUT we can say something more than this. Whatever may be the reason for it, there is no doubt as to the fact that the deepest joy is attained through suffering, the highest exaltation rises from the depths of humility, hope in God springs to life when every other hope has been torn from the heart. And this is the lesson taught most constantly by a thousand conditions and analogies in this earthly life.

Everything which is best worth possessing even in this world, is ordinarily secured by efforts that are most painful and costly. The daily experience of this present life teaches us to sacrifice everything to attain the infinite inheritance of the future. We give toil, and study, and patience and pain for possessions that perish. Shall we be less willing to give all earthly gains, and life itself, for possessions that will crown us with glory and honor, and fill us with joy and peace through everlasting ages? We do not think it strange that the good things of this world can be secured only by toil, and sacrifice and conflict. Why, then, should we be surprised that the infinite treasures of the future, the inheritance which passes all estimate in value and duration, should cost us our all? Why need any one say, or think, or feel that a religion of self-denial and spiritual conflict is a forced and unnatural religion, or that the hope of an eternal and blessed life can ever cost too much?

It is to be feared that many entertain this thought, and that some even go so far as to ask why a Being of infinite beneficence *need* bestow his blessings at so severe a cost upon creatures that are utterly poor. Why should not the Supreme Giver take to himself the greater glory of giving without conditions, and making his unhappy children blessed without effort or sacrifice on their part? "Why," says the proud and perverse spirit, "need I be cast down and crushed before I can be permitted to stand erect and unrebuked before my Maker? Why must I be pierced through with the sorrows of penitence and self-abasement, before I am permitted to share the peace that passeth all understanding? Why should not the path to heaven be made easy, and all the walks of duty resound with music and gladness to allure unwilling feet?"

All such questionings and objections are not simply against the way of restoration and the theory of duty taught in the Gospel. They are against the whole constitution and order of nature; against the primary elements of our spiritual and responsible being; against the only way in which the sinning and unhappy can ever find peace. No experience or philosophy, reason or invention of man, has ever found rest for the sinning soul save that which comes through penitence and sorrow for sin. The deepest joy of the heart springs from the deepest humiliation. The most enduring strength and nobleness of character are built upon the foundations of patience and trust and submission to God. Tears are not always the evidence of weakness. Grief does not necessarily spring from despair. When one has sinned against a holy and merciful God, when he has committed a deep and dreadful wrong against the best friend he has in the universe, there is nothing more just or noble for him to do than to confess and deplore his sin in bitterness of soul. He will never recover his lost self-respect, he will never feel entitled to the confidence of the wise and the good, until he does. The Christian mode of building a strong and symmetrical character begins at the foundation by causing man to meet the demands of truth and duty as they are, and so giving him respect for himself, confidence toward God, preparation for all that the future may bring.

And so the Christian mode of cultivation combines great tenderness of feeling with great firmness of purpose, great susceptibility of heart with inflexible strength of will and unconquerable patience and endurance. A thoughtful man sees much in the world around him, and more in his own heart to make him weep. A brave and strong man, who had faced torture and death to do his duty in ancient time, said when contemplating the sin and misery around him, "Oh that mine head were waters, that mine eyes were fountains of tears, that I might weep day and night."

And the man must be very insensible to his own condition, and the condition of the world around him, who never has any such feeling. The trials of life are many and great, and the sins which we have all committed against God are flagrant and awful; and it does no credit to the feelings or conscience of any man to talk about such things as if they were trifles. Embittered and vain as are the joys of earth, the human heart must grieve for their loss or cease to be human. The earthly husbandman who would join the angel-reapers in shouting the harvest-home, in the great reaping-time of the earth's ripeness, must sow precious seed beside all waters, mingling his tears with heaven's rain and the night's dew. In his sore pilgrimage of trial and of sorrow he must have prayed many a time, in unison with the prayer of the Hebrew exiles in the strange land, "Turn again our captivity, O Lord, as the streams in the south!"

"The streams in the south," of which the captives sung by the waters of Babel, were summer torrents, flowing only when rain had fallen on the distant hills. In anticipation of their coming, the husbandman sowed the parched ground, and then waited for the fertilizing flood to flow among all the fields. But while it delayed its coming, he watched every gathering cloud; he listened for the sound of the wind that might foretoken the needed rain; he studied the reddening of the setting day; he noted all the signs of the earth and sky, if peradventure he might gather any promise of help from the distant hills, any hope of the returning streams among the valleys. He would carry every day a heavier load upon his heart while the clouds refused to form, and the whole air was hot and hazy with powder and dust, and the stony beds of the torrents were bare, and the fields were burnt with drought, and the food of the flocks dried up, and famine looked in at the peasant's door. And when at last the blessing of the skies came in a single night, there was music for the husbandman in the voice of the thunder, and there was beauty in the blackness of the storm. And when the morning shone upon the gladdening torrents bursting from the hills, and the reviving herbage rose with new life from the fresh baptism of the flooded streams and the falling rain, then the husbandman needed only a human heart to rejoice with tears of gratitude and to sing aloud for joy.

So from natural and necessary reasons as well as from divine appointment, must we all learn to toil and to wait. As faithful husbandmen in God's great field of the world, we must sow with tears and with patient expectation, if we would reap with joy unutterable when the pitying heavens are bowed and the gracious rain descends and ensures a plentiful harvest. The tears shed in the time of sowing give promise that the reaper shall bring home his full sheaves rejoicing. The troubles and sorrows, the temptations and burdens which try the spirit most severely, only help us on in the heavenly way.—*Night Scenes in the Bible.*

THE MOUNT OF OLIVES.

"EUSEBIUS," a correspondent of the "Observer," writing from Jerusalem, says:

"Apart from the sacred associations of the Mount of Olives it is one of the most interesting places in the region of Jerusalem. The view of the city itself is the finest to be had from any point. The summit of the Mount of Olives is three hundred feet above the area of the temple, on which it looks directly down, as upon the whole city which lies spread like a map before one's eyes. Every point in the city can be distinguished, and every mountain round can be seen, and, looking eastward, we see the Valley of the Jordan. The Dead Sea itself, although nearly twenty miles distant, and three thousand nine hundred and thirty-five feet below, is as plain to the sight as Jerusalem. If the view is so interesting now, what must it have been when Jerusalem was in its glory and the land of Palestine like a garden?

"I was greatly interested, when ascending the Mount of Olives at different times, in tracing out the path that David took—when he fled from the treachery of Absalom. 'And David went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered, and went barefoot; and all the people that were with him covered every man his head, and they went up, weeping as they went up.' Nothing in the history of the reverses which kings have suffered could be more touching than this. The scene was constantly recurring to my mind as I went up the mountain from time to time. I was almost expecting to meet Shimei as I passed over its summit. The Mohammedans were there with their curses if he was not."

THE EASTERN QUESTION.

BY ELD. W. S. CAMPBELL.

WILL the European Congress, at London, secure the peace of Europe? The "New York Herald" suggests that the Pope of Rome shall preside at the great conference! The old dotard, with the loss of his temporal principalities, his epileptic fits, his last great folly, the Pope's infallibility, his fear to stir an inch beyond the confines of the Vatican, his eighty years of age, the Bishop of the Church of Rome, (what is he to the Church of Christ?) the idol of the faithful in that vast but unenlightened communion, his would be a splendid appointment.

Now there is greater fitness in the suggestion than might at first appear. The Pope is a broken down king. He was king of the oldest dominion in Europe. His throne had stood a thousand years. Archbishop Spalding says it should date back to the days of Constantine. We trace it to the time of Justinian. It is something like thirteen hundred years that the Bishop of Rome has had the authority of the "three that were plucked up," "three of the first horns," three kingdoms of the ten, into which Imperial Rome was divided. And the same *three*, at least (and sometimes almost all Europe), have been kept by the said *Pope*, until this blessed year of grace 1870. In 1815 he was given by the Congress of Europe the *three States of the Church*, over which, we know very well, he ruled as a king. He has no throne now. In previous interruptions, flights, captivities, he was an exile from his court and throne. Then the kingdom was there, now it is vastly different; he is there, but the kingdom is gone. Catholic prelates admit what they never admitted before, that the kingdom is gone; that the temporal power of the Pope no longer inheres with the good Pius IX., with the Vatican, or the city.

The earnest advocates of the papacy are now striving to show that he is a temporal prince, by right, and should have his power back. They do not observe the logic of events. The Congress will assemble to declare the peace of Europe—to preserve the old status, when it is already gone; to settle the Eastern question when it is already settled that Russia will do after her own imperial mind, in regard to the Black Sea and the Bosphorus. Now a Prince who is not a prince, who has lost his throne, will be a fit President of a Congress to preserve that which does not exist, and to settle that which has been settled arbitrarily, by one of the powers, after its own irresponsible pleasure. But who will guarantee that which remains of the peace of Europe till the Congress meets? Who will assure the world that the Eastern question shall remain in *statu quo* till the great Conference shall decide upon it?

Let us notice a few things. A dispatch from London, of the 8th, says: "The Russo-Prussian newspapers of Berlin and St. Petersburg publish strong denunciations of England." "Russia is almost certain to follow the notice for the abrogation of the treaty of Paris with overt acts, as already intimated, pending the assemblage of the Congress in London." "The Minister of the Czar is still pressing the Sultan." "A telegram, dated at Pera, on the 7th inst., says that Gen. Ignatieff, the Russian Minister, assumes a very decided attitude in his diplomacy on the Eastern question." Another dispatch from London says that "The French Government will enlarge the Conference on the Black Sea question, but the attempt is discountenanced by the London and St. Petersburgh Cabinets, on the ground that it would endanger the assemblage of the Conference. Turkey is in preparation."

The contention over Earl Granville's reply to the second note of Prince Gortschakoff, in the Russian Cabinet, does not in the least imply that Russia will recede from her position. Note the following:

"ST. PETERSBURG, Dec. 8.—A warlike feeling is prevailing over the whole Empire. The arrival at Sebastapol of the news of Gortschakoff's circular created universal joy. The notice given by the Emperor to the reserve corps to hold themselves in readiness is considered of great importance. This measure has not been resorted to since the Crimean war. Russia is committed to a bold line of conduct, and is resolved to carry it out in spite of all opposition. It has been announced by the Emperor that forty millions of roubles will be devoted to extraordinary war expenses. By the 1st of January 49,700 remodeled guns and 150,000 breech-loaders will be ready for use."

"TURKEY PREPARING FOR WAR.

"PERA, Eec. 6.—Councils of Ministers are held nightly during the feast of Ramseau. The fleet is under immediate sailing orders, and every preparation is made in anticipation of war. An American captain has organized a torpedo service. Generals Sheridan and Forsyth express great satisfaction with the efficiency of the Ottoman army. The earthworks at Odessa bave been greatly extended and extensive preparations for war are making at Kertch, but Gen. Ignatieff, the Russian Minister, asserts that there will be no war."

Permit me to cite a passage or two from an English writer on this subject. It does not look like peace. Let us not be deceived. The Conference would result in a piece of patch-work or an open rupture. With France altogether broken down by the war, Louis Napoleon trying to limp back to the throne, by the aid of King William's crutches, the old imbecile Pope with his lost kingdom dancing like a departing spirit on his dreaming vision, England shivering and vascillating, trembling for fear of the great Autocrat on the East, and the giant Republic on the West, while two overwhelming powers shall rise to the point of supreme dictation. The writer says:

"As I have said, the one subject which has occupied men's minds to the almost complete exclusion of all others, since last Wednesday, has been the Russian note and the possibility of a renewal of the conflict imperfectly ended fourteen years ago. The snake was "scotched," not killed, and that party which, in 1856, in England, expressed its dissatisfaction at the terms granted to Russia, and loudly declared that the war was too hastily concluded and the peace a patched-up one, make good use of the proverb just quoted, and triumph in the realization of their prophecy. Again, I repeat, it is the topic of the hour. Versailles, Orleans, Paris, Bazaine, Von der Tann and Gambetta no longer monopolize every corner of our papers, every line of our news posters. From Vienna, Berlin, Florence, Constantinople to London, and from each of those cities to each of the others, messages of explanation, of confirmation, of addition and of denial, flash all day, all night long; but no longer about France and Frenchmen, Prussia or Btsmarck. Gortchakoff now is the monarch of the hour. In this statement there is no exaggeration. Until four days, even three days ago, "the war" occupied the most prominent position in every part of our newspapers, as it did everywhere the attention of the public. Now the telegraphic summary is headed 'Treaty of 1856,' 'Russia,' etc. The first 'leader' of every journal is devoted to that subject. However, all this is but a repetition of what I have already said—that Rus-

sia and her new claims have monopolized the position hitherto accorded to the great war.

"There is every possibility, every probability, in fact, that in the case of the breaking out of hostilities, some measure of compulsory service will be passed, including all men between certain ages, say between twenty and thirty or thirty-five years, with permission to buy off liability to serve for a certain fixed sum. This would not be a permanent measure, only a temporary one to meet the necessities of the moment, while steps were taken to everthrow the old system of recruiting by bounty and creating something analogous to the Prussian system. Up to the present moment nothing has been done, and the system of reductions inaugurated by Mr. Cardwell at the War Office, is daily lessening the country's power of resistance. Very vigorous measures indeed will have to be taken to place England in any thing like a proper state of defence. For the present her army is totally unfit for offence. The navy is the only power she can use to that end.

"LOOKING TO AMERICA.—To be obliged to fight with such allies as we can get—the Russia of to-day, plus Prussia and her victorious army—sounds rather appalling; but there is still, looming in the back-ground, a doubt which appears still more threatening. Men remember the *entente* that has existed between Russia and America for the past ten or more years, and now ask themselves what will be the attitude of the great men at Washington. I fancy it is generally feared that even if at the very outbreak of hostilities America does not demand a prompt, immediate and favorable settlement of the Alabama and other questions, and thus bring on enmity and hostility—even, I say, if this do not happen, it is feared that such a cloud of privateers will be formed in American ports as entirely to neutralize if not destroy, British commerce, and ultimately lead to a quarrel with the great West."

We see that peace is held as desirable, and we have only to consider the longing for peace, by all in Europe and America, in consequence of the devastating war in France, to understand how great the longing would be after all Europe were in arms—as it will be sooner or later, for the peace which the world cannot keep. To be the subjects of the divine wrath, as the old nations will be when the "whirlwind comes up from the coasts of the earth;" to suffer the succeeding tempests of desolation; to see that the times now require a still farther breaking up, will be to realize the fulfilment of the old prophetic word. The throne of Louis Napoleon is gone down, and the dynasty of the Bonapartes has gone to perdition. Is there any bottomless pit for it to emerge from now?

Napoleon III. may plot again with King William for his seat at Paris, but he will have to fight for it. He will never get it. The attempt would only plunge France into still deeper ruin. The old Pope, just at the time he gets his prelates to say he is infallible, ("she saith I sit a queen and am no widow, and shall see no sorrow") loses all that gives him authority; and now we must look for the advent of the great King, the desire of nations.

NEW BRITAIN, CONN., Dec., 1870.

PSALMS. CX.

BY J. B. COOK.

WE have here the royalty, the priesthood and the triumphant conquest of Christ. In the foregoing Psalm, He is "the poor and needy" one crying to God for deliverance. In this, we have the answer, prophetically; in His ascension and session at the right hand of power, and the victory that He, himself, would achieve over all opposing powers.

I. He is called Lord (*Adon*, Heb. omitting the termination). Thus "Jehovah said to Adon, sit thou at my right hand until I make thine enemies thy footstool."—V. 1. (*Jehovah*, Lord, is put in capitals.—Verses 1, 2 and 4. *Adon*, Lord, in small letters, where printers express the distinction, v. 1 and 5; Matt. xxii. 44).

II. "David in spirit," then tells Adon, what honors awaited Him, namely, the rod of power to "rule in the midst of his enemies;" a willing people to join in the achievement of universal "victory," Matt. xii. 20; Rev. xvii. 14, 20, and the royal, everlasting Priesthood—confirmed by the oath of the Almighty! All which is so applied in the New Testament.—Heb. i. 10.

III. Turning to Jehovah, he rehearses, as in prophetic vision, the easy and absolute conquest, by Adon, v. 5–7, over all his foes. He shall strike through (crush) kings IN THE DAY OF HIS WRATH! He shall JUDGE among the heathen (or nations). He shall wound the heads over many countries. He shall set in judgment in the earth."—Isa. xlii. 4; Rom. xv. 12. In this great prophetic Psalm, the Lordship, the Judgeship and avenging victory of Christ, isthe crowning appointment of Jehovah to Jesus, the son and yet the Lord of David. It is oft enforced by the prophets and apostles of Christ.

A denial of this Lordship seems the culminating point of apostacy, in our age, as described by the apostles, 2 Pet. ii. 1; and Jude iv.; John v. 22; Acts x. 42.

BROOKLYN, N. Y., Dec., 1870.

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 24 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents*: this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

THE HERALD OF LIFE.

NEW YORK, JANUARY 4, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

FROM THE EDITOR IN HIS SICK ROOM.

DEARLY BELOVED BRETHREN AND FRIENDS: I am unable to address you, with pen and ink, at present, and therefore do so, by dictation, through my daughter.

It is now more than two months since I have been able to read or hear read, our beloved HERALD, yet I am not unaware of the earnest prayers and cries to God, that you have offered in my behalf. In some good degree, those prayers have been answered; my life has been spared. I am slowly improving, and hope, ere long, to communicate with you, by mine own hand. My mind has been kept in peace, stayed on the Lord, and my meditations on his word have been sweet, for which I bless His holy name, and that of our LIFE-GIVER, Jesus Christ.

On this day, Sunday, January 1st, 1871, we enter upon a new year. First, then, I wish you all a "Happy New Year." Happy it will be, if we love God as we ought, and are, in all things, submissive to His will. It *may be* the year of Jubilee, we have so long and so earnestly desired. But, my beloved friends, be not too sanguine; God's ways are not as our ways, nor His thoughts as our thoughts. The climax may and will be sudden, but the work preceding and following, gradual, as all God's works have been. Therefore, let us all watch and pray, and wait with patience, for come he will, and that, at no distant period; this is our joy and our hope. All who thus watch and pray, whether asleep or awake, will enter into the joy of their Lord at his coming and kingdom. With much love to you all, yours, looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who shall change our vile body, and fashion it like unto the body of his glory.

GEO. STORRS.

THE EDITOR'S HEALTH.

BROOKLYN, January 1st, 1871.

DEAR BRETHREN AND SISTERS: Two weeks ago to-day we wrote concerning our beloved Br. Storrs, and no doubt you were all much pleased to know that he was then improving. Two weeks you have been without a paper and without information, and you are all very anxious for the paper to come, and the first thing you will look at is the editorial column, and there you will find a joyful "New Year's surprise."

Br. Storrs, of course, is not able to write with his own hand yet, but how natural and good it will seem to see even his dictation in the HERALD OF LIFE.

He says it is to him a "Happy New Year indeed." It is also so to his family, and to others of us who have wept with him, but now rejoice. We, who have been with him and seen him when it really seemed as if the enemy, death would close its jaws upon him, and he would be laid away in darkness till the resurrection morn, feel as if he has been brought back from the land of the enemy.

We give thanks and praise to our covenant keeping God. O words are weak and inexpressive. We render to Him the adoration of our hearts in thus restoring one who has labored so faithfully, and who has been so useful in the vineyard.

We all feel that Dr. Miller has been the instrument in saving his life, and as Br. Storrs' daughter wrote me, "Money can never pay Dr. Miller for what he has done for my father."

We pray the Doctor may have a blessing for taking the case in such a seemingly hopeless condition, coming so far and going through in such a thorough untiring manner.

Now, dear ones, we know the above will be good news to you, and we love to impart good tidings.

We bid you all a happy New Year, and who knows but before this year closes we shall be in our peaceful and eternal home. We can't say positively, but let us be *ready*, with our lamps trimmed and burning, and like unto men that fear their Lord. Then we can look up with joy and say, "This is our God we have waited for Him; our King, he will save us.

HELEN ROBERTSON.

SISTER HELEN ROBERTSON'S residence for the winter has been and is at Dr. Miller's Hygienic Institute, No. 41 West 26th street, New York, where Water Treatment, Turkish Baths, Electricity, Swedish Movement Cure, etc., are given to those patients who become residents in the house and who desire it, together with all the comforts of a home.

H. W. S.

HERALD OF LIFE, BOUND.

ONE vol. of No. vi. and two of No. vii., for sale at this office. Price $4 per volume.

IMMORTAL SOUL.

THE doctrine of the immortality of the soul, the idea that man possesses in himself the principle of eternal life became so thoroughly seated in the human mind as to be generally regarded as a self-evident matter, and any attempt to prove the soundness of the proposition was looked upon as a useless effort. Almost universally though this idea was entertained, there have always been some who, taking the word of God as their only source of knowledge respecting a future life, have known and contended for the truth that man is by nature wholly mortal and can only have a future life upon conditions, but such ones have usually been esteemed subjects of pitiful delusions.

During the past few years, however, a change has come over the spirit of this great human dream. Science has itself undermined almost everything that was thought to be evidence of a possession by man of an entity capable of self-existence, and men, following the light of scientific development, have come to know the same facts concerning man's nature that the Bible reveals, but in death he is wholly lost to them. Science, regarded by many as the highest source of knowledge, whether as respects the present or the future, traces man from his earliest existence in life down into death, and there all life is lost to it. Hence the existence in the scientific world of very many what are called Materialists, men who believe there is and can be no life beyond the present. Revelation, agreeing perfectly on the subject with true science so far as the latter is able to go, reveals a life beyond that which ends in death. That life is a *gift* of God. It is to be had upon certain plainly stated terms, and comes by a resurrection from the dead. They who hold to this divinely revealed truth are sometimes classed with the Materialists spoken of, but never by properly informed minds. The study of revelation has marvellously increased in these latter days, and one result is a steady and marked unsettling of belief in inherent immortality, and a corresponding recognition of the *truth* on the subject. This development of truth is now assuming proportions which are justly thought to render it dangerous to the inherent-immortality position, and so it is now found to be necessary to try to support, by the best evidence that can be obtained, what has so long been held to be self-evident. Accordingly lectures and discourses of various kinds, in the pulpit and out of it, in defence of the crumbling doctrine have become frequent. Of course the Bible is seldom appealed to by men of liberal thought and experience, so well is it known that that Book gives no real countenance to the theory; and a contemplation of the vastness of the scope of search for evidence is as amusing as the character of the very best evidence that is brought is weak and pitiable. Intellectual attainments seem of no avail in these efforts, giants on other questions being mere pigmies when perched on this.

One of these lectures, by Ralph Waldo Emerson, was recently given before a large Boston audience. No appeal was made to revelation, and the lecture was manifestly designed to establish the theory against the attacks of rationalistic Materialists. "The Egyptians," said the learned lecturer, "were the people of the earliest historical civilization, and they were the first to affirm the immortality of the soul." This is quite true, and it must have been an unwelcome announcement to those defenders of the doctrine who profess to take the Bible for their guide, for with such the question must arise, "How came it that the heathen knew of it before God's chosen people, they to whom He revealed himself?" A pertinent query, and one not easily answered upon the assumption that the doctrine is of divine origin. And then, too, how about the doctrine of Metempsychosis—transmigration, which the Egyptians made a necessary part of immortality? It involved the immortality of brutes as well as of men. Indeed, it is a question whether it might not involve the immortality of brutes only, for it was held by very many that souls accomplished scores of transmigrations before they reached human bodies. Thus that animal only could be strictly said to have immortality which the immortal soul first inhabited. But the lecturer was not surprised that the doctrine should be held in a "base form" by the heathen. That the Egyptians, or heathen generally held it in a base form is a bold assumption, for it is a question whether the immortality of the soul as now held is not much more base and inconsistent than as held by many heathen.

While nearly all the arguments that are now offered in proof of the existence of deathless entities in human beings prove equally the existence of such entities in brute animals, the doctrine as now held denies immortality to them, whereas heathen philosophy accorded it. In *many* respects the heathen idea of immortal-soul-ism was superior to the present, and was less a libel upon the character of God. We presume it never occurred to Mr. Emerson or his hearers that the fact that the doctrine originated in heathenism and has been changed to suit the fancies of the various ages, without any reference or appeal whatever to revelation, is proof conclusive that the doctrine is a human invention merely, and is altered to suit men's tastes. It was asserted in the lecture that the Egyptians "seemed to think that the chief end of man was to be buried well, and with them masonry and embalmment were the chief arts in request." True again; and the fact shows that despite their speculations about their real life inhering in something *within* them, they considered the outward, the visible self the most worthy object of attention. The fact is strongly suggestive, too, of the thought that they did not right soundly believe what they professed to, an example followed by many in the present day respecting certain points attendant upon belief of the doctrine.

In his observations upon the teachings of the moral sentiment in affirmation, so supposed, of immortality, Mr. E. remarked that it "is strange that Jesus is esteemed the bringer of this doctrine." . . . "He was never weak or sentimental, and was very abstemious of speech upon the subject, and never preached the personal immortality." If any are in doubt as to the correctness of Mr. E.'s statement that Christ never preached the immortality of the soul, let them immediately institute a thorough search of everything containing the Master's sayings. Their doubts will then speedily vanish. They will, in fact, find upon thorough examination of the Bible throughout that the doctrine has no place in the word of God. While it is true, it is not quite proper to say Jesus "was very abstemious of speech" upon the affirmative of "the subject," his teachings, that bear upon "the subject," being all against the doctrine. Jesus *did* preach a "personal immortality," in the Scripture sense of that expression. He came and suffered and died that men may attain it. He soon will come again, and then will he reward his people with immortality by bringing them out from among the dead unto eternal life.

Men love life; they desire immortality, and the very existence of that desire is an overwhelming argument against the assumption that men now possess it, for people do not *long* for what they already have. God's love has placed the gratification of this holy desire within reach. It is only to be had conditionally. They who fail to meet the conditions lose life forever. We have said that in discussing the affirmative of inherent-immortality, intellectual attainments seem of no avail. This was notably exemplified by Mr. E. throughout the whole course of his lecture, but in no part more so than in the following:

"Two Senators of the United States, while in office, daily in the intervals of legislative work, engaged in conversation on the immortality of the soul. They separated at the close of their terms, and did not meet again for twenty-five years. The first interrogatory of each, after the usual salutation, was an inquiry of the other if he had in the interval got any light on the subject. The reply of each was, 'None.' They shook hands and parted, never to meet again." The lecturer remarked, says the report, "that in his opinion the impulse which constantly drew them to this theme, was a better affirmative evidence of the truth of the doctrine than their failure to obtain the light they sought was negative evidence."

It may be remarked, and truly, that immortal soul believers generally are satisfied with very slight evidence. If this were not so the doctrine would soon be without supporters. Two intelligent men, Senators of the United States, search through a period of thirty years for evidence of the immortality of the soul, and absolutely failing to find any, the impulse which led them to examine the subject is interpreted as "affirmative of the truth of the doctrine." Truly the doctrine of inherent immortality is not the only thing borrowed from heathenism. The manner of sustaining it is borrowed from the heathen mode of sustaining the credit of the ancient oracles. In answering the questions of those who consulted the oracles, care was taken to so arrange each reply that whatever the event the presumed reliability of the oracle would be preserved. When Crœsus, after making a most munificent donation, consulted the Delphian oracle in relation to his proposed invasion of Persia, he received this reply:

"Crœsus, crossing the Halys, shall destroy a great empire."

On the strength of the prediction, and delighted with the brilliant prospect of destroying the Persian empire, he opened the war which terminated in the loss of his own. When he reproached the oracle for having deceived him, he was complacently informed that the oracle had simply declared the loss of an empire, and that further inquiry should have been made as to whether it was his or the Persian that was meant. Just so it is with inherent immortality. Whatever happens, its advocates place all to the credit of the doctrine. If certain supposed evidence is sought and found it is well, but if not found it is equally well, for the very failure is considered "evidence of the truth of the doctrine." When they find the doctrine is not taught in the Bible, they say it is too self-evident for inspiration to notice, that the Bible assumes it, etc. All the sayings of Christ are carefully searched for some recognition of the doctrine, but, finding none, it is at once, with great show of wisdom concluded that the Saviour "was never weak and sentimental," and therefore he never "pleased the people with such pictures" as did "Plato and Cicero." Precisely so; it is certain he never did. When near the close of his lengthy lecture, Mr. Emerson remarked, possibly under a painful conviction that he had effected nothing in his attempt to prop a tumbling theory, "the real evidence for immortality" (inherent, of course) "is too subtle for statement." This is in reality just simply another way of expressing the fact that the doctrine is utterly baseless, and is alike opposed to reason and revelation. Had he made just this declaration in plain terms, he would have stated more unalloyed truth in few words than his whole lecture contained beside.

We have said, substantially, on other occasions, and we now repeat that we are impressed with the existence of a pre-eminent necessity for earnestly, persistently and in all respects faithfully setting forth those glorious truths we are banded to proclaim. Let us rescue all we can from the damning clutches of Spiritualism, falsely so called, and from infidelity in *all* its forms, and give our fellow-creatures better views of God and His character. May the Lord help us to be fruitful in this and in *every* good work.

L. C. T.

"UNREST."

THERE is a rapidly-growing sentiment in Great Britain that there exists a lamentable and dangerous contrast between the two extremes of society. It is shown that there is in London alone 137,000 paupers. Think of the vice, the suffering, the appalling moral degradation which is inevitable in a community where there is to be found so vast a number of destitute persons. And the very system which, it is claimed, tends greatly to augment the number of this class is productive of untold evils, bearing, as it does, with needless severity on a class of society which would be but too heavily burdened by the requirements of a government the most wisely and economically administered.

The "Reform League" recently held a large meeting in London, at which some severe and bitter speeches were made in contrasting the magnitude and condition of the pauper element to the immense income of the Queen. She draws nearly $2,000,000 a year on her own account, besides other large sums for the royal family. The people, educated and uneducated, are appealed to, to decide by ballot whether or not the present oppressive and evil-bearing system of government should not give way to the establishment of a republic. Whether such a movement ever meets with success or not, the time is not distant, we trust, when that and all other unjust and burdensome human governments will be compelled to a government established in justice and administered in righteousness. Let the faithful of every nation wait patiently, for the glorious kingdom will be set up in God's good time.

L. C. T.

EUROPEAN NEWS.

ALTHOUGH nothing of a particularly startling character has transpired in Europe during the past few days, the march of events has been steady, and the great European problem is being gradually and surely solved. It is thought by most people outside of France, that she has prolonged the contest long after the expiration of all hope of successful defence, and that the thousands of lives sacrificed in the hopeless struggle are simply so many murders. Nowhere, and naturally so, is this feeling so strong as in Prussia. A Prussian correspondent of "The London Times," writing of the bitterness of feeling against France, says:

"In Prussia there are many people and papers advising the Government to accept the surrender of the hostile capital only if it consents to deliver up not herself alone, but all France at the same time. In other words, Paris is not to be rescued from the pangs of hunger unless its Government and people ratify the German terms of peace in advance, and more particularly approve the cession of the two coveted provinces. The severity of this proposal will give you an idea of the tone of the public mind in this country. Arguing on the conviction that as the French began the war for vanity's sake so are they continuing it because too conceited to give in, although they know they have no chance of success, the Germans having been latterly denouncing the conduct of their neighbors in terms of increasing hatred and contempt. No matter how great the glory achieved by their troops, each successive battle adds to the irritation against those who have forced the citizen warriors of this country to leave their homes, suspend their industry, and take to the heroic. The Germans are certainly determined to go on beating the French as long as they will not concede them the terms considered to contain the only guarantee that peace will not be broken the day after its conclusion."

The bombardment of Mont Avron, one of the defences of Paris, was last week commenced by the Prussians, and it, together with some adjacent posts, has been evacuated. Mont Avron is among the most unimportant of the outworks, but has doubtless been made the first point of attack in order that the invaders may obtain a good position from which to operate against the outlying forts. It is likely that the work of bombardment, having been commenced, will be vigorously prosecuted, this first step being the introduction to a general shelling. Operations in the North and East of France have been active but no serious conflicts are reported.

A London telegram says that M. Gambetta has notified the Holy See, on the part of the French people, of his desire that France shall terminate the concordat with the Sovereign Pontiff, so that "the entire separation of the church from the State may be secured." Thus, little by little, though very rapidly, every appearance of Papal political power is being destroyed.

The Black Sea question assumes a new phase. Roumania, Danubian Provinces of Turkey, claimed a few days since that the Russian abrogation of the Paris Treaty is a nullification of her obligations enforced in that document, and she has now declared her independence. A dispatch from London, dated Dec. 29, says: "It has been officially announced here that the Roumania Government repudiates the Paris Treaty of 1854, and declares independence. The announcement has also been made in Constantinople, causing great excitement." This event, happening so soon after Russia's action in the matter, and in view of Prussia's treatment of the whole case, is strongly suggestive that there has been an understanding between the Czar, King William, and the reigning Prince of Roumania, who is a member of the house of the Prussian King. Altogether it looks as though Turkey is to submit to division. It is nowise probable that Roumania has taken this step unadvisiedly; if with the advice of Russia and Prussia, or either, they will sustain her. The matter lends a more warlike aspect to the Eastern question.

Affairs in Spain betoken a stormy experience for King Amadeus. It is somewhat doubtful if his vote represents more than a mere faction. Protests to his reign come in from every quarter. Opposition clubs are forming throughout the country, and they do not even take the precaution of secrecy. Republican agitators clamor for violent resistance to the new King. An attempt to assassinate Gen. Prim, a leader of the King's party, was made on the 29th ult. Both he and his Adjutant were wounded by pistol shot, and although it was at first reported that neither were dangerously injured, the General has since died. The young King's prospects are not bright. He should not forget that a neighbor of his some time since became Emperor over an unwilling people across the sea, and that now a mad ex-Empress is all that is left to remind Europe that the sister Empire ever existed.

L. C. T.

A NEW ORGAN.

WE are in receipt of No. 1 of THE BIBLE BANNER, bearing date January 1871. The paper is devoted to a dissemination of general advent truths. It is edited by Brs. John Couch, Wm. Sheldon, and A. A. Phelps, and is published monthly, at 240 Broadway, in this city, by H. A. King. We are pleased with its appearance in all respects except the diversion of so much of its space in advertising. We hope it may prove a success, and be instrumental in the accomplishment of much good.

L. C. T.

KNOWLEDGE AND SALVATION.

BY A. G. M.

I THINK it a very mild statement to say that very many Christians are not too ready to think that others professing to be Christians will be saved. We have so long been accustomed to judge men by their creeds, or opinions, that we often overlook the spirit within, which alone is the mark or sign of Christian character.

But knowledge is necessary to eternal life; and it is most needful to know how much or how little knowledge is necessary to secure life. No one will doubt that it is a knowl-

edge of Christ, or of God, as manifested in Christ. Whether it may not be possible that some heathen have, without a written revelation, believed in the Christ character, and been imbued with the Christ Spirit are questions worthy of thought, but not very important to those believing the Bible.

"He that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him." This is plain and reasonable, for no one can seek a thing until he believes in its existence, and further that some good or reward will come from such seeking. A knowledge of Christ and trust in him would seem to be the essential of salvation. Not a knowledge of a whole system of theology, of trinity or unity, of predestination, necessity or free-will—nor even a knowledge of the coming kingdom, or more than a faint glimpse of the resurrection from the dead. It is rather such a knowledge that the Christian, in his ignorance, puts his trust in Christ, believing that he shall receive his reward, though knowing little of what that reward shall be. It is easy to set up a standard of knowledge, without which no one can be saved; but with such a standard adapted to average intellects, how shall the very ignorant be saved? Faith may be strong where knowledge is very meager, the Spirit of Christ may dwell where learning and philosophy have no place. We think when we see men blinded by prejudice, that, if they would, they might see the truth, which to us is so plain. Perhaps they might, yet they remain ignorant. This they do, they trust in the name of Christ, and who shall dare believe that Christ will forsake them? Knowledge is most desirable, but who shall dare say in the presence of Him who came to save the lost, "Stand aside, I am wiser than thou?" Rather shall he not say, "The way is rugged, the night is dark, the winds howl and the storm beats, let me help thee, my brother, in thy toilsome way." Kindness is a better weapon against prejudice than is logic.

Again: Who shall say that he is himself free from prejudice and ignorance? Not many, perhaps not one. We can only feel sure that some are less prejudiced or less ignorant than others. We differ in degree rather than in kind. Christians live and die in hope of going to heaven. Though mistaken in this hope, if trusting in Christ, they will not be forgotten. We may fancy with what wonder the Christian may awake on that glad morning, and look about him to see whether he is really himself or the disembodied soul he expected to be. As a weary child full of anticipation of to-morrow's joys forgets itself in sleep, so the Christian full of the anticipation of heaven, may forget himself in death to awake at the resurrection. The Master knew he was in error, but he let him rest till the appointed hour, then called him to see a world he did not expect, a world none the less beautiful because unexpected. How much of error, prejudice and bigotry must be left in the grave! Do we always look with sufficient charity upon those who are bound by errors from which we have but just escaped?

The Christian religion seems adapted to the wants of all. The most ignorant may have knowledge enough to secure salvation, and the profoundest philosopher may spend his three-score years and ten, and yet scarcely begin to learn of God and the world to come. Christ will raise all his people, but each shall feel that it is God's goodness and not his own wisdom that has given him part in eternal life.

When we take into account the whole boundless extent of the unknown, the difference between the wise and the ignorant is but a point. God is infinite, and the study of Him in all his manifestations may go on forever, and yet He not be known in all that He is; for the finite can never measure the infinite. May not the most ignorant Christian, when once launched into eternal life, go on to know God in manifestations of which no mind has ever yet conceived? How dignified then is the lowest Christian! What a hope is within him, what a prospect before him! With Christ's Spirit as the germ, who can say what we shall be? Let us seek, then, first the Spirit of Christ, afterward all knowledge within our reach.

BROOKLYN, N. Y., Dec., 1870.

LETTERS AND EXTRACTS.

FROM STEWART CARLISLE.

BR. THORNE: We feel like giving thanks to our heavenly Father for signs of returning health to our beloved Editor. We wish to be submissive to him that doeth all things well, and yet we could wish to have him spared until the King in his glory shall come. The Lord be praised for raising up such men to scatter the seeds of truth, when the tares of error and superstition had well-nigh choked out the living truth of God, and men were groping their way in Pagan darkness, like blind men feeling after something upon which they could rely with implicit confidence. Such is the doctrine of "Life only in Christ," a doctrine which many well-meaning persons are not willing to examine. Consequently they have no hesitancy in denouncing it, and in some cases style it "the doctrine of the devil."

A few weeks since, this blessed truth found its way into the *heads* of three young men in this city, all of whom held official relations with a popular M. E. church. A stir was made, an excitement aroused, (and still exists) bitter feelings found vent in bitter words, and the (so-called) author of this state of things, was very *charitably* called a—a—"fugitive from Pandemonium, clothed in vestments of light, doing the work of King Diabolos, and deserving only banishment." These three young men were summoned to appear before a council of the faithful, and upon examination it was found that their *position in society* would be greatly endangered, their influence in the church lost, their worldly prospects dimmed, and they themselves in danger of losing character. Under this pressure two yielded; the other, having a better knowledge of truth, a longer experience, and the truth in his *heart*, was and still is unmoved. They were unable to make the pressure hard enough, for he had previously counted the cost. May this blessed promise ever keep him, "My grace is sufficient for thee." Thank God we believe it.

On Thursday evening last we both went to the church love feast, and opportunity presenting, felt like honoring the Master by bearing testimony, and as mine was the last, and I happened to say "eternal life," the elder took up the whip of denominational prejudice and cracked it somewhat smartly for awhile, but its music only pleased the faithful, as their Amens fully testified. It left no *marks* whatever where it was intended to strike. May our heavenly Father give us all that charity that rejoiceth not in iniquity, but rejoiceth in the truth.

"And now abideth faith, hope and charity, but the greatest of these is CHARITY."

Yours, in gospel hope.

WILMINGTON, DEL., Dec. 25, 1870.

FROM S. I. BRANSON.

DEAR EDITORS: On Saturday, the 3d inst., I met Mr. I. Redfern in debate on the following proposition:

"The Scriptures teach the soul is immortal, it will not die." Mr. R. affirmed; I denied.

He commenced his argument by saying that God has a soul and body; that He is immortal; that man was created in the image and likeness of God, and consequently is immortal. I showed that the "Lord God formed man of the dust of the ground, and breathed in his nostrils the breath of life, and man became a living soul;" that the living soul and the man are the same; that there was nothing added to this man, that was perfectly formed and made, to constitute him a *living soul*, but the breath of life. I showed that this living soul, or man had a law given him, and a penalty was attached to its violation, which penalty was death; that this "living soul," or man transgressed the law given him, and was condemned and sentenced to death, to return to the ground, "for dust thou art and unto dust shalt thou return." I showed that this "living soul" (Adam) did die in whole and not in part only. "And all the days that Adam lived were nine hundred and thirty years, and he died." We have no account of any part of Adam living longer than nine hundred and thirty years; his whole life and being terminated, and he died as a unit at the age of nine hundred and thirty years.

I showed that souls were to be cut off for eating leavened bread, Ex. xii. 15, 19; for doing work in the Sabbath, Ex. xxxi. 14; that souls were to be cut off for eating and touching things unclean, Lev. vii. 19, 20, 21, 25, 27; to be destroyed for doing work on a certain day, Lev. xxiii. 30; that man, soul and person are the same, and were to be cut off for uncleanness, Num. xix. 13, 20, 22. Joshua smote souls with the sword and destroyed them. Joshua x. 28, 30, 32, 35, 37, 39, 40; xi. 10, 11. I asked the question, "Can intangible, invisible, indestructible, immaterial, immortal souls be killed and destroyed with a sword? My opponent answered, "No." I claimed that he had yielded the question, for the Scriptures here taught that souls were destroyed with the sword, consequently they were not immortal but were tangible, mortal, destructible and dying.

I showed that the wicked shall "perish forever," Job xx. 4–8. They shall "remain in the tomb," Job xxi. 30, 32. "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul."—Psa. xxii. 29. "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their souls from death," etc.—Psa. xxii. 29. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."—Psa. xxxvii. 20. "He made a way to his anger; he spared not their souls from death, but gave their life over to the pestilence."—Psa. lxxx. 50.

"What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"—Psa. lxxxix. 48. "The soul that sinneth it shall die."—Ezek. xviii. 4–20. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."—Rev. xvi. 3. I showed that immortality and eternal life were the same thing; that it is to be sought after; that it is the gift of God; that Jesus is the resurrection and the life; that there is no resurrection or life from the dead but in Christ; that Jesus is the Life-giver and Vivifier; that he obtained the victory over death for himself and his saints, and is alive forevermore, and has the keys of death and of hades, etc. These, of course, are only a few of the proofs that I brought forward.

My opponent had cut his proof texts out of the Bible and pasted them on sheets of paper. He did this expecting to get a new Bible from me, as I had offered to give one to any person who would show any text in the Bible which says that man has an immortal soul. But he has come to grief; the judges decided against him. Mr. R. had any and all sorts of texts for his proof; seemed not to know which side of the subject he was on. He quoted to prove the soul was immortal and would not die, the following texts: "He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." "For this corruptible must put on incorruption; and this mortal must put on immortality." "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

I pray that the Lord will soon restore Br. STORRS to health, so that he may resume his wonted labors in the great field.

KEENVILLE, ILL., Dec., 1870.

FROM J. D. SHERIDAN.

DEAR HERALD OF LIFE: In lonely moments, when left to commune with my own thoughts, in the absence of your weekly visits, I am led to cry out, O how good the Lord is to give us his holy word; in which we are enabled to discover the true character of our Creator, the great and glorious promises to Israel, and of his boundless goodness in offering free pardon to a guilty and rebellious world.

But as the pardon offered to us is to be received only through the acceptance of the only mediator, of what avail will the death of Christ be to those who reject the offered pardon? It appears to me that all who reject the offered salvation must remain under the law of sin and *death*.

And as I look around upon ungodly beings who are persistently saying, "We will not have this man to reign over us," who are altogether given over to idolatry, and the church joining hands with the world in all the fashions, frivolities, pride and oppressions of the present day, I am led to exclaim, verily we are living very near the end of this dispensation and Gentile rule. And as we ride on the surging billows, and near the rock-bound coast, on which many a proud and boasting ship is destined to be dashed to atoms, how consoling and comforting to the weary pilgrim, who is watching and waiting for the return of the Life-giver, to read his comforting promise, "I will come again."

Comforting is it also to consider the work to be accomplished by the Lord of glory, at his second coming. He is to raise to life all the *worthy dead*, change to immortality all the living saints, and gather the remnant of *Jacob*. My heart swells within me as I meditate on the blessed hope. My greatest desire and prayer to God is, that I may so spend the remainder of my days, that when the Life-giver comes to set up his everlasting kingdom on the earth, I may be found among the number "which shall be accounted worthy of that world, and the resurrection from the dead," that thereby I may have an opportunity of doing in the kingdom some humble service for the Master, who I feel has already done so much for me.

Since writing the above, I am in receipt of Nos. 9 and 10 of the HERALD OF LIFE. The cause of their both coming at one time I am unable to give, but to me it was a joyous meeting indeed, as this is my only means of communion or exchange of views with any of the Life and Advent pilgrims.

I am unable to describe my anxiety to hear from our dear Br. STORRS. It was a long two weeks to me, I assure you, but inasmuch as it had been suggested by some of the brethren that under existing circumstances it might be best to discontinue the paper a part of the time, I felt entirely willing to abide the decision of the Editors. My heart was made glad to learn that there was still a hope of the recovery of Br. STORRS, and also to read the remarks of the Assistant Editor, in which he expresses such a fatherly care for the lambs of the flock, who are scattered so far away from the privileges which some are permitted to enjoy. May the Lord bless him with a liberal portion of the Spirit, that has so abundantly rested on Br. STORRS. May the Lord also, in due time, raise up to health and still more usefulness our sick brother, or, if it be his will, bring him down in peace to his grave, as a shock of corn fully ripe and fit for the Master's eternal use.

OSAGE, IOWA, Dec., 1870.

FROM L. B. LAMB.

DEAR FRIENDS OF THE HERALD OF LIFE: Are we not loudly called upon at the present time to have faith in God? The standard-bearers are fainting in the conflict. Have we not trusted in them too much? Hardy and reliable as they have been, they are but mortal men that may be crushed like the moth, and wither as the grass and herbs, while the Great I Am is from everlasting to everlasting, and changes not. In Him we can confidently put all our trust, and with childlike simplicity ask for the recovery of Br. STORRS, and all for whom request has been made. How rich the closing sentiments expressed in the Lord's memorable prayer. The petition closes with faith in God, for His is the kingdom, the power and glory. Then there is no room for failure. They who realize the meaning of this petition can express the hearty, amen, so let it be.

We may plead, in Jesus' name, for the recovery of these dear ones, for He said whatsoever ye ask in his name that he will do; also if we abide in him and his word abide in us we may ask what we will and it shall be done. These are perfect assurances, without any limitation. Our Father knows better than we do how much the cause of truth needs Br. STORRS. He also sees perfectly how precious the trial of faith in His children, being more so than all gold, that perisheth, though it be tried with fire, but will be found unto praise and glory at the appearance of Jesus Christ, who, though we see him not now, yet believing we rejoice with exceeding joy, and full of glory. His people are represented as the apple of his eye, and He guards them every moment.

We have naught to fear. In Him we move and have our being. Could words express more? Life derived from the fountain, with the promise of life abundantly even endless being. Transformed into the likeness of the Great Life-giver, we move by the same pure, unlimited source of power. What a motive to deter from association with evil, and from worldly conformity. All the elements of being derived from Him who proclaims himself the Lord God, merciful and gracious, slow to anger, forgiving iniquity. The mind is lost in contemplation while such themes pass in review, while with the apostles we exclaim, O the depth of the love of God! His judgments are unsearchable, and His ways are past finding out. The apostle John crowns our highest imaginings with the declaration that it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as He is. This, then, is ours in sickness and in health. Let us be steadfast a little longer, and all will be over.

ST. PAUL, Dec., 1870.

FROM ELD. H. ROCKWELL.

BR. THORNE: O how sweet is communion with God and with his Son Jesus Christ. With what unswerving confidence in the promises may we in time of need approach the mercy seat, and while lowly bending by wayside, by the side of that old storm-beaten rock, or at the bed-side of the prostrate sufferer, shut out from our minds all the world, save those for whom we weep, and groan, and pray, being alone with the Lord; and as we have ever found him true and faithful, as in the case of Br. W. S. Campbell, with many others, and in my own case at three different times in the past five years; and now, Br. THORNE, please tell me why it is, that after so repeatedly and so constantly praying for our precious Br. STORRS, not forgetting his dear family, nor you and your office help, and glorious truth of future life through Christ alone; and when I see the multitude in the world, as it were just beginning to wake from that long slumber of false theology, and ask what do things mean; O my brother be so kind as to tell me if you can, when I rise from my devotion, with an assurance that the Lord hears and spares for the glory of God and the advancement of his truth; and I go forth with increased vigor for the remaining of life's mission; why is it that when our precious paper comes to me of late, my first impression is to see if its borders are surrounded with a broad dark line? Am I asking amiss? Should I rather ask the Lord to let the mantle of Br. STORRS fall on you, with a double portion of his Spirit?

O may the Lord help us, for vain is the help of man. May you and our Editor, with his family and his attending physician, be directed and blessed in all things that pertain to life and godliness.

My best love to all that love life and would see good days. I am still permitted to climb the rugged mountains, and search the winding vales looking for a bride for my Master. I am trying to love God and his truth, and to let my light so shine that all may see it and glorify God.

Tell Sister Storrs and her daughter to trust in the Lord and do good. So will he bring it to pass.

BRIDGEPORT, CONN., Dec. 26, 1870.

FROM DANIEL HAWKS.

BR. STORRS: By the HERALD OF LIFE I learn with sorrow you have been near unto death, but now, with gratitude to our heavenly Father, that thou mayest recover; that possibly you may serve the cause of God and be at your post again for a season.

I feel truly grateful to our heavenly Father for delivering me from many errors which I had imbibed through the teachings of false theology, and for revealing his truth in me, as I humbly trust, through your instrumentality. You have accomplished much, and sorrow would fill my heart if you should be called to give an account of your stewardship, and I to be deprived of receiving any more of your friendly advice and instruction.

I like the HERALD OF LIFE because its columns are open and free to all to express their honest convictions of truth to each other, if expressed in proper language and Christian spirit, although it might differ with the dogmas of popular theology of the day, by which error is exploded and truth advanced. We should prove all things, hold fast that which is good and cast the bad away.

Br. STORRS, as I said before, you have done much to eradicate error and false theology, and for the advancement of truth and righteousness, through your books, tracts, pamphlets and the HERALD OF LIFE. But I am strongly inclined to believe there are errors, gross errors in the popular dogmas and theology of the present day; such as 1st. The immortality of the soul, which I believe to be the root of errors. 2d. The resurrection of all the dead to immortal life, and the eternal torment of the wicked, and souls of saints going to heaven at death in the presence of God, and knowing more than before death. These, with various others growing out of the immortality of the soul, which I shall call the root of errors, you have combatted and shown their utter falsity to my mind. And I feel truly grateful to the Father of all mercies, through your instrumentality and others, for delivering me from errors now promulgated from the sacred desk, and bringing me to see and believe the cardinal doctrine of the word of truth that God is love, and his tender mercies are over all his works.

There is one thing in particular I would like to have explained in the HERALD; that is, the Saviour's mission to earth. Was it, as some say, to reconcile God to man, to bear the wrath of God to man, to bear their sins, suffer the penalty of the law, etc., due us in our room and stead? These with several other expressions in regard to his mission I cannot see. I learn by his word He came to do his Father's will; bring life and immortality to light; fulfil all righteousness, and by precept and example teach men to be reconciled to God, and by so doing to become heirs of eternal life. In short, His mission was to affect us and bring us to God, and not to suffer and die and do something to affect and satisfy God in our room and stead.

ANDES, N. Y., Dec., 1870.

FROM MRS. J. P. BROCK.

DEAR EDITORS: Feeling it to be my duty, as well as privilege, to write a few lines for the HERALD OF LIFE, I will say that there is a small band of pilgrims here in Manchester who hold to the non-resurrection of the wicked dead. I believe they are of those that the Lord will be pleased to number with his jewels when he comes!

The Lord has blessed us with the labors of our much beloved Br. Stuart. He was with us three Sabbaths. We were strengthened in our hope of soon seeing the great Prince of life and glory, and were increased in the knowledge of the divine word. I feel to praise the Lord with all my heart that He is increasing the light of His word, and that there are venerable veterans in His cause who boldly and manfully stand up to defend the glorious dispensational truths that belong to us, the generation that shall be alive at the second coming of our Saviour.

Among those veterans who have ably and nobly defended the truth, are Brn. STORRS and STUART. It is my sincere prayer to the Lord that the life that they now have may be preserved until the Lord shall come and give them an honorable discharge from their warfare.

Under the labors of Br. Stuart in this place, attention has, I trust, been aroused in the minds of some to the great truths that he advocated, viz.: the soon coming of the Lord, and kindred truths.

I trust that the Lord will add to our numbers such as he will be pleased to recognize as His own when He comes.

We cordially invite any of the Lord's ministering servants to come and give us that portion of truth that shall be "meat in due season."

MANCHESTER, N. H., Dec., 1870.

FROM FREEMAN GLADDING.

BR. THORNE: Although personally a stranger to you and you to me, yet by your communications through the HERALD OF LIFE, I seem to be well acquainted with you. Should have been glad to have seconded Br. Grim's proposition to spare you, by a fortnightly issue of the paper, but was at the time unable to write. Should be sorry to do without it whenever it is issued. I am sorry that not only you but all the readers of the HERALD OF LIFE are deprived of the counsel and cheer of our editor's words, for the time being. Yet the Great Shepherd knows what is best for his sheep, and will do all things well. I became acquainted with BR. STORRS in this city, in 1841 or '2, and took the "Bible Examiner" most of the time it was published and the HERALD OF LIFE so far. Would be very sorry to part company with it now. It is sometimes urged against the life views that nobody is ever converted by them. I recently met with a man in this city, who was formerly a Baptist, who says that he went to different churches, and heard so much that clashed in every sermon that he was nearly driven into infidelity, but, becoming acquainted with the Life Views, through the HERALD, was led to embrace them, seeing they were in harmony with the Scriptures, and harmonious in themselves, and now he and his wife rejoice in the truth, and are waiting for the coming of the Lord. May we all be ready when he shall appear.

ALBANY, Dec., 1870.

FROM DANIEL CHASE.

BR. STORRS: I take my pen once more to inform you and the rest of like faith, that I am as firm as ever in the faith once delivered to the saints. I say blessed hope, big with immortality, and full with the hope of eternal life—when Christ our life shall appear. He will reign until he shall subdue all his enemies, then he will be King of kings, and Lord of lords. Bless the Lord, O my soul, all that is within me bless His great and holy name, for all His dealings with the children of men. He does not afflict willingly. He takes no pleasure in the death of the wicked, but would have them turn from their wicked ways and live. He says turn ye, for why will ye die? In this faith God is honored. By it He is seen to be merciful. I can see in it justice and mercy combined. All who die in their sins will be as though they had not been.

The West is a great field for labor, and I am trying, in my feeble way, the Lord being my helper, to set the truth before the world. My inquiry is "What is truth?" But it seems that gross darkness yet covers the earth. When will men see God as He is? May he help man to know him.

FITZWILLIAM, N. H., Dec., 1870.

FROM F. E. DOWNS.

BR. THORNE: I am glad to see that Br. Boyd has given us his opinion in regard to where the next annual meeting of the Life and Advent Union shall (or perhaps I should say where it shall not) be held. I most heartily concur in his view and, without entering into any argument on the subject of a proper place, I would say it does seem to me that a more suitable point than Springfield might be found. Do you ask me to name a better? I have no choice, but think that almost any place south or west of that would be preferable; at least I see no harm in trying it once. But the Lord's will not mine be done.

Yours, in the faith.

MORRISVILLE, Dec. 20, 1870.

FROM HENRY F. LONG.

DEAR EDITORS: I am very well pleased with your paper. By reading it I have been strengthened in my faith and revived in spirit, and feel like making renewed exertions through Christ for eternal life. I too believe that there is no immortality out of Christ. I would ask you to pray for me so that I may with you be enabled to persevere unto the end, for I find that the crown is not in the beginning, nor in the middle, but to him that perseveres unto the end. The end I truly believe is not far off. The signs that were to precede his coming have mostly been fulfilled, so far as I am able to understand them. For one, I feel like lifting up my head, for my redemption is drawing nigh. Praise the Lord all ye saints, for it will be a glorious day when our Master comes to make up his jewels. May God's peace be with you is my prayer.

Yours, in love.

MILLERSTOWN, Dec., 1870.

JOSEPH EATON, of Leonardsburg, Ohio, writes: Especially do I feel under obligation to assist those in temporal things, who have ministered so much to me in spiritual things, as has my beloved Br. STORRS; and more especially now that he is prostrated by disease, brought on probably by care and overmuch labor. May the Lord restore him to health again is my prayer. May the HERALD OF LIFE be sustained, even should it be necessary to suspend it occasionally. It is as "a light shining in a dark place."

SAMUEL B. HILL, of Fair Haven, Conn., writes: Please find nine dollars for the HERALD OF LIFE for the coming year. It is what we cannot do without. May God's blessing rest upon it, and upon our dear Editor, and all concerned in its reading and publication. Your brother, waiting for the promise to be fulfilled.

J. W. DYE, Jordan, N. Y., writes: I think everything of the paper, and could not do without it. I hope soon to hear the Editor has been restored to health, and to see something from his pen again.

ALONZO BILLINGS, Northfield, Mass., writes: Please continue my paper, as I should as soon think of going without meat as without it. Indeed many are perishing for lack of the food it contains.

HIRAM DROWN, of Newport Centre, Vt., writes: I hope you will not discontinue my paper; I am in hopes to pay for it soon. It is the best paper I ever read, and I do not know how I could spare it.

E. A. LEWIS, of Ashland, Ill., writes: I prize the paper highly, and watch eagerly for the day of the week that brings it. I am glad to hear there is a probability of Br. STORRS' recovery.

L. H. BRIGHAM, of East Bethel, Vt., writes: Find inclosed my subscription for the HERALD OF LIFE, which I prize above all my periodicals. May God strengthen you, so that its weekly visits may be continued until the Life-giver comes.

GEO. ADAMS, Jr., of Attica, N. Y., writes: I cannot do without the paper, for it is the best that I know of. Hoping and praying for the blessing of our heavenly Father upon Brs. THORNE and STORRS, and that the latter may recover his health, I am with esteem.

APPOINTMENTS.

NEW YORK, (Cooper Institute, Room 24,) Sunday, Jan. 8.

WM. S. CAMPBELL.

MERIDEN, Conn., Jan. 15.
SPRINGFIELD, Mass., Jan. 22.

CHAS. G. BARKER.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. A. C. Holden, Jeremiah Chandler, Geo. U. Lewis, Henry F. Long, Wm. Turner, W. N. Houghtaling, H. Rockwell, M. P. Brock, C. F. Kittridge, H. Seitz, J. Mayell, Arzilla J. Bryant.

TWO DOLLARS EACH FROM—Jacob Deitsch, Mrs. P. C. Macomber, Elisha Piper, George G. Draper, Enos M. Smith, Lewis Watson, Osbert Arnold, L. F. Arnold, James Westover, Geo. Adams, Jr., Cephas Whipple, E. W. Young, John Whipple, Mrs. J. K. Conklin, Walter Patterson, L. H. Brigham, W. H. Cole, Henry I. Parsons, William Slater, Mrs. Teresa Brown, S. D. Morse, E. A. Lewis, C. T. Ellis, Sarah Joy, D. H. Metcalf, Chas. M. Burt, B. W. Matteson, A. C. Brindle, D. Brindle, T. K. Allen.

VARIOUS SUMS—J. W. Dye, \$5; R. D. Chase, \$5; B. M., \$5; I. H. Elliott, \$2 50; F. S. Mason, \$3; A. G. Merwin, \$4; Thos. Apthorpe, \$5 on pledge; T. R. Crocker, \$50 on pledge; Geo. Patterson, \$4; Geo. U. Brown, \$3; E. S. Westcott, \$3.

PARCELS SENT SINCE LAST ISSUE.

Fliza Tefft, Henry F. Long, Mrs. A. C. Holden, Chas. Wesley Morse, E. A. Lewis.

TO CORRESPONDENTS.

F. WINANS.—Your paper is mailed regularly.

MRS. N. B. SMITH.—Your subscription expired Oct. 1, 1870.

"We'll All Meet Again in the Morning."

Oh, wild is the tempest, and dark is the night,
But soon will the daybreak be dawning;
Then friendships of yore
Shall blossom once more,
"And we'll all meet again in the morning."

Art thou doomed in a far distant region to roam,
To meet the cold gaze of the stranger;
Dost thou yearn for the smile of the loved ones at home?
While thou prayest God to shield them from danger?
Ah! the height of the waters may shadow my form;
Yet soon will the daybreak be dawning;
And thou'lt mingle once more
With loved ones on shore,
For "we'll all meet again in the morning."

Dost thou miss the sweet voice of a fond loving wife?
Whose music brought balm to thy sorrow?
Did'st thou see her decline in the sunset of life,
Nor felt one bright hope for the morrow?
O, cheer up, dear brother, the night may be dark,
Yet soon will the daybreak be dawning;
Of all ties bereft,
One hope is still left—
"We'll all meet again in the morning."

Art thou wearied, O pilgrim, on life's desert waste?
Dost thou sigh for the shades of the wild wood?
Have the world's choicest fruits proved bitter to taste,
And mocked all the dreams of thy childhood?
Oh, cheer up, poor pilgrim, faint not on thy way,
For soon will the daybreak be dawning;
Then the dreams which have fled
Shall arise from the dead—
And all will be bright in the morning.

Oh, servant of Christ! too heavy thy cross,
Has thy trust in thy Master been shaken?
In doubt and in darkness thy faith has been lost,
And thou criest, "My God I'm forsaken!"
O cheer up, dear brother, the night will not last,
For soon will the daybreak be dawning;
The trials of earth
We have borne from our birth,
Will all be made right in the morning.

—*Selected by* I. James Schaff.

Divisions.

BY A. H. CLEAVES.

They at first appear to spring up spontaneously, but a second look will convince the dullest that separations usually have a cause.

Gilfillan speaks of a pious preacher named Greenham, who was called before Dr. Cox, the bishop, upon a complaint of nonconformity, and asked whether the blame of the schism in the church was attachable to the conformists or nonconformists? He replied, "that it might be attached to *either* or to *neither*. For if both parties loved each other as they ought, and did acts of kindness for each other, thereby maintaining love and concord, the blame would be on *neither* side; but which party soever made the rent, the charge of schism belonged to them." The bishop is said to have been so well satisfied with this answer, that he dismissed him in peace.

The apostle Paul entreats his brethren in this direction, saying, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."

The words in this passage require no explanation, yet they expound the apostle's meaning in themselves. He has not accommodated his Gospel to the tastes of the community around him, neither has he forgotten the uproar which his preaching occasioned in Jewry, nor the fact that the preaching of the cross was to the Greeks foolishness, and to the Jews a stumbling stone, and so he is careful to specify the persons to be avoided as those who cause divisions and offences contrary to the doctrine which they had delivered. Not that divisions or offences were in themselves contrary to the doctrine which had been received, for if this were the case then the language would evidently contradict the words of him who said, "Think not that I am come to send peace on the earth: I came not to send peace, but a sword;" but the manner of bringing them about was the difficulty which the Apostle was denouncing in regard to divisions.

It was considered a ground of happiness by another apostle for a person to be buffeted and thrown into prison for the testimony of Christ; while of the person who was buffeted for his faults, he inquired what reason he had for complaint. So if we look at the history of the Church in the past, we shall find the preaching of Christ, and the declaration of the truth which he proclaimed a continual cause of division and offence; yet they were not divided against themselves in giving the testimony which they did, when men persisted in telling the truth. It is not unfrequently the case that religious assemblies are destitute of the forbearance exercised in a political caucus or town-meeting.

The rules of any deliberative assembly when respected and carried out, permit the members of the party assembled to express their opinions freely upon the subject before the meeting, and while they confine themselves in their remarks to the question, and refrain from making any speeches which are evidently insulting to individuals or the assembly itself, they are permitted to talk without interruption, and if they choose, diametrically oppose everybody else in the room in their views of the matter, and that too without constituting themselves the enemies of all present.

How frequently it occurs that an individual speaking in a prayer meeting, and differing from the majority, is looked upon at once as the mortal enemy of all assembled, and considered as making, in his remarks, a personal attack upon every one in the house; and immediately he is assailed with a shower of abusive language, his individual character slandered, while his remarks which may have been made without a tone of injury, are passed over entirely unnoticed. The apostle's doctrine was one of love, and while he proclaimed the gospel, he left no occasion of complaint for his enemies, and when accused by them his only admission was, that after the manner which they called heresy he worshipped the God of his fathers.

In accusing him, his enemies assumed a right which God had reserved to himself, the prerogative of judgment in things pertaining to conscience; and where the only accusation brought against a person is made in reference to his doctrine, his accusers have established one point at least, which is, their own ignorance of the first principles of Christianity. Dr. Hiscox has some valuable propositions in the Baptist Short Method. "The Bible he proposes is to be our only guide, source of knowledge, and standard of authority in matters of religion." As to the right of private judgment in the interpretation of the Scriptures, "every man has the right to read and explain the Bible for himself, being responsible to God alone for the correct interpretation of the sacred Word." In speaking of the freedom of conscience he says, "every man has the right to hold such religious opinions as he may believe the Bible teaches, without hindrance or dictation from any, so long as he does not interfere with the rights of others in so doing;" and of liberty of speech he says, "all men possess the right, not only to believe, but also to profess and declare openly, and without fear of harm whatever religious opinions they may entertain, providing they are not contrary to common morality."

Mark those individuals who in opposition to such wholesome rules, and in neglect of the apostle's language ("let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way,") go about, as it were, canvassing a place in the consciences of their hearers, and laboring to tear down what other men have built, together with their good name. They are usually known by their selfishness and egotism; their enmity is the gauge of their religion, and one of such, like the leader of a faction described by Samuel Butler, is generally a great haranguer, talks himself into authority, and like a parrot, climbs with his beak.

Avoid them which account the religion of Jesus Christ a field of pleasure and immorality, if they refuse to change their practice; and those whose ideas of knowledge are far in advance of piety and brotherly love in themselves. If you will examine the surroundings of those men, whose love of peace and tranquillity induces them to compromise the truth for such advantages, you will usually discever among the inducements to such a love on their part, a comfortable position occupied by themselves, which a declaration of the truth would be likely to jostle. Persons of this class are usually ready to expel a few with the truth they hold, for the good of the larger number as they explain it; and like Caiaphas are ever willing to consider it expedient for one man with the truth to die, rather than have the whole nation perish.

The tree is known by its fruit. Men of corrupt minds are usually crooked in their conduct, and the best indicator of the heart is found in the outward action. When in their anxiety to promote the cause of religion men become easily irritated, and manifest a want of that charity which suffereth long, and is not easily provoked, appearing to forget that God is a faithful and wise Creator, upon whom they may cast their care, feeling that He will care for them, they may be safely considered as wanting that lowliness and meekness which endeavors to keep the unity of the Spirit in the bond of peace; and when men of gentle dispositions, who are kind to one another, tender-hearted, and forgiving, are despised and rejected on account of their faith, and induced to leave father or mother, or home and lands to feel the sympathy of Christ, "may they be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that they may be filled with all the fulness of God."

And may those men whose only business is to run down heretics, meet a light from the word of God which shall furnish them confusion equal to that of Saul of Tarsus; and finding such a reception, may they be led like him to leave their narrow profession and walk in love, as Christ also hath loved us. May those who have obtained a better knowledge of life and immortality than others around them, be proportionately situated in regard to spiritual purity and brotherly love, remembering that the love of Christ passeth knowledge.

It was said at one time of the gospel movement, that if it came from God it was useless to resist it; while if it was from men it would share the fate of other enterprises which had preceded it; and an apostle writing at a later period of an immoral class of men, says, their folly shall be manifest to all.

If these statements were worthy of attention then, it may be advisable to consider them now; and while we avoid foolish and unlearned questions, let us hold fast the form of sound words and follow righteousness, faith, charity, and peace with them that call on the Lord out of a pure heart; and where we find men following the doctrine, manner of life, purpose, faith, long-suffering, charity, and patience which Paul exhibited in his life, let us receive them and show a preference for them, in the presence of conceited and impatient men who are too proud to be gentle and cease from strife.

While we shun profane and vain babblings, let us study to rightly divide the word of truth. Study the evident meaning of Scripture teachings, and as far as possible make the language of the Bible the foundation and frame of all our doctrine.

So associate line upon line, and precept upon precept; a passage here and another there bearing upon the same subject, that the meaning of the whole will be evident from the text itself; and so conduct in the daily walk of life that if an unbeliever were called upon to judge us his only discovery would be in relation to one Jesus which was dead, and whom we affirm to be alive.

Boston, Mass., Dec., 1870.

The Earliest Mention of the Aurora Borealis.

The first appearance of the Aurora Borealis in Mr. E. J. Low's "Natural Phenomena and Chronology of the Season," is that on Jan. 30, 1560. Other appearances are mentioned under the years 1564, 1574, and 1575. No further record of it appears until Nov. 10, 1707, when it was seen in Ireland. Five more displays are noticed between this and the memorable one of Feb. 23, 1716, which, happening to take place on the day of Lord Derwentwater's execution, obtained for the phenomenon in the north of England the appellation of "Lord Derwentwater's Lights." On March 6 of the same year occurred another grand display, which is referred to in the chronologies of remarkable occurrences published in the almanacs of the last century as "The Great Amazing Light in the North," continuing to be seen (more or less) at several times since, yearly. Previous displays in this century had probably not been visible in London. The phenomenon is thus described, with an attempt at explanation, in the "Flying Post" of March 8:

"Last Tusday night, as soon as it was dark, a pale sort of a light broke out in the north-west part of our horizon, which looked like the dawn of day, or rather like the moon breaking through the clouds. It darted many streams toward all parts of the sky, which looked like smoke. It proceeded toward the south-east and continued by several intervals till midnight, when it totally disappeared. Some ignorant people, whose ideas are on such occasions stronger than their senses, fancied they saw armies engaged, giants with flaming swords, fiery comets, dragons, and the like dreadful figures; and others fancied they heard the report of fire-arms and smelt powder; whereas there was nothing but what may easily be accounted for from natural causes, the sun having been hot for two days past, and particularly that afternoon, by which vapors were inhaled both from the earth and water, and the sulphurous particles mixed with them taking fire might occasion that light, and some coruscations, as is very common over marshy and fenny places in spring and summer nights."

The writer goes on to observe that "the disaffected party have worked this up to a prodigy, and interpret it to favor their cause," which accounts for a very obvious design to write the phenomenon down. Another display, not in Mr. Lowe's list, was witnessed at Leominster, on Feb. 21, 1718, as appears by a letter in the "Weekly Journal" of March 1. The streamers are there compared to the tail of the great comet of 1681.—*Nature.*

Children must be Led to God, not Driven.

A mother, sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bed-room, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers; I don't want to say my prayers."

"How many church members in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal even from themselves the feeling."

"Mother," said the child, appearing in a minute or two at the parlor door; the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here, and see me first."

The mother laid down her work in the next chair, as the boy ran toward her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backward and forward.

"Are you pretty well this morning?" said she in a kind, gentle tone.

"Yes, mother; I am very well."

"I am glad you are well. I am very well too; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy in a low tone, half whisper. He paused after it—conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now?—how regularly it goes beating."

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you?"

"Yes; and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse, too, which beats in your bosom here, and in your arms and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know," said the child with a look of anxiety; and another pause ensued.

"So when I waked up this morning I thought I would ask God to take care of me. I hope he will take care of me and all of us."

"Did you ask him to take care of *me?*"

"No."

"Why not?"

"Because I thought you would ask him yourself. God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful, and almost anxious expression of countenance, showed that the heart was reached.

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered in his simple and broken language, a prayer for the protection and blessing of heaven.

Suppose another case. Another mother, overhearing the same words, calls her child into the room. The boy comes.

"Did I hear you say you did not want to say your prayers?"

The boy is silent.

"Yes, he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy, and never let me hear of your refusing again."

The boy goes back pouting, and utters the words of the prayer, while his heart is full of mortified pride, vexation, and ill-will.

Take my Hand, Papa.—In the dead of night, I am frequently wakened by a little hand stealing out from the crib by my side, with the pleading cry:

"Please take my hand, papa!"

Instantly the little boy's hand is grasped, his fears vanish, and soothed by the consciousness of his father's presence, he falls into sweet sleep again.

We commend this lesson of simple filial faith and trust to the anxious, sorrowing ones, that are found in almost every household. Stretch forth your hand, stricken mourner, although you may be in the deepest darkness and gloom, and fear and anxious suspense may cloud your weary pathway, and that very act will reveal the presence of a loving, compassionate Father, and give you the peace that passeth all understanding.

The darkness may not pass away at once, night may still enfold you in its embrace, but its terrors will be dissipated, its gloom and sadness flee away, and in the simple grasp of the Father's hand, sweet peace will be given, and you will rest securely knowing that the "morning cometh."—*Congregationalist.*

An Indian and a white man, being at worship together, were both brought under conviction by the same sermon. The Indian was shortly after led to rejoice in the pardoning mercy. The white man, for a long time, was under distress of mind, and at times almost ready to despair, but at length he was brought to a comfortable experience of forgiving love. Some time after, meeting his red brother, he thus addressed him: How is it, that I should be so long under conviction, when you found comfort so soon? "Oh brother," replied the Indian, "me tell you; there come along a rich prince, he propose to give you a new coat; you look at your coat, and say I don't know; my coat is pretty good; I look on my old blanket; I say, this good for nothing; I fling it right away, and accept the new coat. Just so brother, you try to keep your own righteousness for some time; you loth to give it up: but I, poor Indian, had none; therefore I glad at once to receive the righteousness of the Lord Jesus Christ."

It is said that the fresh water canal which was built alongside the great Suez canal to supply transportation and water for man and beast while at work, has already changed the face of the country for miles on either side of it, covering the strips of sandy desert with vegetation. Without an inhabitant ten years ago, this was a useless, dismal waste. But today towns and villages, thrifty and enterprising, stand at short intervals.

By one of the laws of Pittacus, one of the seven wise men of Greece, every fault committed by a person when intoxicated, was deemed worthy of a double punishment.

Habitual Kindness.—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

The French women of San Francisco have raised $50,000 for the benefit of the wounded in the European war, and have remitted the entire sum.

Children's Department.

Shut the Door.

"Don't look so cross, Edward, when I call you back to shut the door; grandmother feels the cold, wintry wind; and, besides, you will have to spend all your life shutting doors, and might as well begin now."

"Forgive me, grandmother; but what do you mean? I am going to college, and then I am going to be a lawyer."

"Well, admitting all that," said his grandmother, "I imagine you will have a good many doors to shut, if you ever make much of a man."

"What doors?" said Edward. "Do tell me, grandmother."

"Sit down a moment, and I will tell you of them," said the old lady.

"In the first place, Edward, the doors of your ears must be closed against bad language and evil counsel of the boys and young men you meet in college, or you will be undone. Let them once get possession of the door, and I will not give much for your future prospects.

"The door of your eye, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man. You will also close them sometimes against fine things exposed for sale in shop windows, or you will never learn to save your money, or have any left to give away.

"The door of your lips will need special care, for they guard an unruly member, which makes use of the bad company let in at the doors of the eyes and ears. The door is very apt to blow open, and if not constantly watched, will let out angry, trifling, or vulgar words. It will backbite sometimes worse than winter's wind, if it is open too long. I would advise you to keep it shut much of the time, till you have laid up a store of knowledge, or at least till you have something valuable to say.

"The inner door of your heart must be well shut against temptation, for conscience, the door-keeper, grows very indifferent if you disregard his call, and sometimes drops asleep at his post; and you may think you are doing very well, when you are fast going to ruin.

"If you carefully guard against the outside doors of the eyes and ears and lips, you will keep out many cold blasts of sin, which get in before you think. This shutting of doors, you see, Eddie, will be a serious business—one on which your well-being in this life and the next depends."—*Child's Paper.*

Don't Throw It.

One summer day a little four year old boy was rambling around in the grass, and watching the flight of the pretty birds that were playing around him.

Presently a beautiful bob-o-link perched himself on the drooping bough of an apple-tree which extended within a few yards of where the boy was sitting, and sat there as if fearing no danger.

The boy seemed astonished at his impudence, and after regarding him for a moment or two, he picked up a stone that lay near his feet, and obeying the instincts of mischief within, prepared to take good aim at the incautious bird. The little arm was thrown backward, and poor "Bob" was within an ace of danger, when lo! his throat swelled, and nature's plea came gushing forth

"A—link—a—link—a-l-i-n-k, bob-o-link! bob-o-link! a-no-weet! I know it! I know it! a-link! don't throw it! *don't throw it!* throw it! *don't throw it!*" etc., etc.

And he didn't. Slowly the little arm descended to its natural position, and the stone dropped to the ground. The minstrel charmed the murderer, finished his song, and continued his flight unharmed.

"Why didn't you stone him, my boy?" said a person who had watched the whole performance. "You might have killed him and carried him home."

The little fellow looked up, half sad and half ashamed, and replied, "*Couldn't, 'cause he sung so.*"

So music has charms for children's ears and hearts. Music awoke humanity, and humanity aroused mercy. The bird—one of God's birds—was saved; yes, and the boy—one of God's boys—was saved from doing a mean and wicked thing.

Dear little boys, spare the birds. They are God's birds, and he feeds them—even the little sparrows eat thousands of bushels of the Lord's grain—and the Lord doesn't want his boys to stone his birds or break their little eggs.

Be merciful, little ones. Since God has been so merciful to you, and forgives your many sins, you too, must be kind and tender-hearted to all his creatures. Don't hurt the little pretty birds. And if you pick up a stone, and feel the mischief rising in you, "Don't throw it; don't throw it."—*Selected.*

No Use for It.—One day a class of boys was called out to recite the tables in arithmetic. When it came to ale and beer measure, one little fellow, noted for good lessons, was quite unprepared with the lesson.

"How is this, John?" asked the master.

"I thought it was of no use, sir," said John.

"No use!" cried the master.

"No, sir; it's ale and beer measure," said John.

"I know it is," said the master.

"Well, sir," said the boy, "father and I both think it is of no use to learn about ale and beer, as we never mean to buy, sell, or drink it."

The warden of the Massachusetts State-prison says:

"Eight out of every ten come here by *liquor;* and a great curse is not learning a trade. Young men get the notion that it is not genteel to learn a trade; they idle away their time, get into saloons, acquire the habit of drinking, and then gambling, and then they are ready for any crime."

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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WILL THE WICKED DEAD BE RAISED TO LIFE AGAIN?

BY THOMAS READ.

PROPOSITIONS.

1. THAT the resurrection from the dead is a peculiarity; the distinguishing prerogative of the righteous only.

2. That the offer of life, and everlasting life to persons who will surely die, is equivalent to the offer of a resurrection from the dead.

3. That the offer of a kingdom in a future age, implies a resurrection from the dead.

4. That future life, or a resurrection from the dead, and the inheritance of a future kingdom are the purchase of the death of Christ, to be enjoyed only by believers in Christ, and are the distinguishing features of the Gospel.

5. That death is the penalty of the law to be inflicted upon all offenders. That death means, *when applied to the wicked*, the entire extinction of their being. The death of the righteous is the entire suspension of all the functions of life, they are said to sleep, because sleep implies awaking. The penalty will not be remitted to the wicked.

6. That the above are sustained by the general tenor of the Scriptures.

7. That the Scriptures contain positive declarations that certain wicked ones will not rise again, that others have already been annihilated at death, consequently they cannot be raised, and if some, then all.

8. That the wicked are never promised nor threatened with a resurrection.

9. That, finally, the non-resurrection of the wicked is the teaching of the Scriptures.

There are two sources of life to mankind; one, which is animal, pertaining to the present age, and derived from God through Adam; the life principle being contained in the blood: the other spiritual, pertaining to the age to come, the life principle being spirit, acting upon the organization, without the intervention of blood. The life pertaining to the age to come is only for those who become united to Christ by a faith that works by love and purifies the heart.

There are four Greek terms translated life, viz.: *bios, zoe, pneuma, psuche.* The first two only bear upon the issue before us. *Pneuma*, spirit, the principle of life, is sometimes put for life itself, as in Rev. xiii. 15, "And it was given him to give *pneuma*, life to the image of the beast. *Psuche*, soul; as the essential attribute of a soul is life, so *psuche* is often put for life itself. Hence for a man to lose his soul, is to lose his life, or to lose himself. *Bios* means animal life, the life we possess at present. 1 Pet. iv. 3, "The time past of our life," *bios.* *Zoe* means life, but in a more emphatic sense than *bios.* *Zoe* is often used for true life. The Syriac word for salvation and *zoe* are from the same root and both mean life. In the translation of the Syriac, we read live, Life-giver, life, instead of save, Saviour, salvation. When life is connected with the future age, it is invariably *zoe.*

Connected with our subject are the words, *aion* and *aionios.* *Aion* means age, a period of a shorter or longer duration, but limited. It sometimes means the period of a man's life, the jubilee of seven years, the jubilee of fifty years. The *aions* before the law, the *aion* between the birth of Christ and his second coming, and emphatically, the *aion*, or age of the Messiah. *Aionios* is the adjective from *aion*, and though translated "eternal" and "everlasting," it is always circumscribed within the limits of the *aion* to which it refers. It would seem awkward to translate it "during the age," "throughout the age," etc., but when *aionios* refers to the age of the Messiah, as that age will have no end, instead of writing "pertaining to the age," or "azical," it will be written "everlasting," with this disclaimer.

It is true that God has given to the wicked, as well as to the righteous, everlasting life, and it is equally true that Christ died for the wicked as well as for the righteous; but this everlasting life is vested *only in Christ.*—1 John, v. 11, 12, "And this is the testimony which God has borne concerning his Son, that God has given to us everlasting life, and this life *is in his Son.* He that has the Son has this life; he that has not the Son of God, has not this life." John iii. 36, "He that believes on the Son has everlasting life, and he that believes not the Son, shall not see life, but the wrath of God abides on him."

These passages, and they might be multiplied, prove that no man can have everlasting life, but such as are united to Christ by a living, fruit-bearing faith. But the wicked are not united to Christ; therefore the wicked will not have everlasting life, nor a conscious existence in the future age, nor obtain a resurrection from the dead.

Christ is the Resurrection and the life; none will be raised from the dead but by him, and through him; the righteous, having lived in the present age, will be raised simultaneously at the last day (of this age), or at the beginning of the age to come. Lazarus was not raised to everlasting, that is, to azical life, but to animal life, and died again.

We refer to John vi. 39v, "This is the will of Him that sent me, that of all which he has given me I should lose nothing, but should raise (*anto*) *the same up at the last day.* For this is the will of my Father, that every one that sees the Son, and believes on him, may have everlasting life; and I will raise the same up at the last day." That everlasting life, or the resurrection life, is conferred only on the righteous; is taught again in 44 v. and is again solemnly declared in 53 and 54v. "Jesus therefore said to them: Truly, truly I say to you, except ye eat the flesh of the Son of man, and drink his blood, (63v. spiritually, that is metaphorically appropriate to yourselves, his sacrificed flesh and blood,) ye have no life in you. He that eats my flesh, and drinks my blood, has everlasting life; and I will raise *him* up at the last day." The whole chapter from the 22 verse is a sermon on the Resurrection and the Life, and contrasts in many places, the destiny of the righteous and the wicked.

The righteous will have everlasting life, and consequently be resurrected at the commencement of the age, and the wicked will not be resurrected at all. Christ had just fed 5,000.

The subject of discourse is food. Some kinds of food preserve the *bios*, animal life, Christ offers himself as food that would preserve them to *zoe*, life, that would be life indeed. "Work not for the food that perishes," supporting only animal life, "but for the food that endures unto everlasting life, *zoe*, which the Son of man will give to you." Christ is the bread of life.

57 v. "As the living Father sent me, and I live through the Father; so he that eateth me, shall live through me. This is the bread that came down from Heaven. Not as your fathers ate the manna, and are dead;" (that is, shall never rise to life again) "he that eats this bread shall live, *eis ton aiona*, throughout the age;" meaning the age of the Messiah. To the Jews, this was equivalent to saying, that those whose carcasses fell in the wilderness would never be raised to life; while he that eats Christ, shall be raised, and he only.

Rom. viii. 11, "If the spirit of him that raised up Christ from the dead dwells in you, he that raised up Christ from the dead shall also make alive again your mortal bodies (*dia*) on account of his spirit that dwells in you."

Those only will be raised who have the spirit of Christ; the wicked have not this spirit, and therefore will not be raised.

Mat. xvi. 18, "I say unto thee, Thou art *petros* (or a rock), and on this *petra* or rock I will build my church, and the gates of hell, (or powers of death), shall not prevail against it." As if Christ had said; Death for a time, may lay my people in hell, (hades); but shall not utterly overcome them; for I soon will redeem them from hell, by the sacrifice of my own life: but as the Father will raise me again to life, so will I raise them again to life.

Does not this promise that death shall not ultimately prevail against the church, prove that those not of the church will be consumed by hell, or death?

The verse says nothing about the supremacy of Peter. Paul was not at all behind the very chief of the Apostles. 2 Cor. xi, 5, xii, 11. But Peter had the keys, and he was the first to introduce the Jews to the Church, and also the Gentiles. Rock is feminine and Christ had to-day *petra*, when he spake simply of a rock, but he had to use the masculine *petros* for Peter.

The testimony of Paul in his sermon on the resurrection, 1 Cor. xv, is "If there be no resurrection, and if Christ be not risen," 18v. "then those *also* that have fallen asleep in Christ, have perished." "If in this life only we have hope in Christ, we are of all men most miserable."

Here Paul takes it for granted that the wicked dead will not be raised to life; that they have already perished; and predicating all future life upon the resurrection of the dead, he exclaims, that the righteous *also* have perished, if there be no resurrection from the dead, and upon this supposition, all their hopes in Christ were confined to the present life. He plainly says, If there be no resurrection, there is no future life for the righteous, and certainly none for the wicked. If there be no resurrection, let us make the most of what we have, and all we have. "Let us eat and drink; for to-morrow we die;" and there is the end of us. But the Greek of the 18 v. is stronger still. "*Arakai oi koimethentes en Christo, apol-onto.*" The two verbs are not in the perfect tense as translated in the English version, but are coupled together in the past tense, and will bear this construction: "Then those also who fell asleep in Christ, were annihilated when they fell asleep." Greek authors always mean the total destruction of the object to which they apply the active verb *apollumi*, and *apolonto* is the past tense of *apollumi.* Christian brother! why is it you attach so little importance to the resurrection from the dead? It is to be feared that many do not believe the doctrine, and so they alter the words of Jesus and Paul into the phrase, "Resurrection of the Body." But the Scriptures teach the resurrection of dead men.

(*To be Continued.*)

DIGNITY OF THE REDEEMED.

BY WALTER PATTERSON.

"HE that overcometh shall inherit all things; and I will be his God, and he shall be my son." What a glorious motive to "give all diligence to make our calling and election sure." He that overcometh shall inherit all things, and be a son of God. What a dignity! What a position! When we think upon the glory and blessings in store for them "who shall be accounted worthy to obtain that world, and the resurrection from the dead," we are lost in wonder and admiration at the greatness of God's grace; at the boundless ocean of his love. A child on the sea beach looks at the great expanse of water before him, but he can form no conception of its vastness. He may leave the shore, but the waters expand on every side as far as the eye can reach. The heaving billows tell of its increasing depth, yet he can form no idea of its length, breadth, or depth. Just so with us when we come to the shores of eternity, to take a view of the glorious dignity of them who have overcome, and are owned to be sons of God. We may truly say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

We shall have a dignity of person. We may conceive a contrast between the lowest and the highest grades of human condition; we may see that poor despised wretched form of humanity, the very embodiment of poverty, disease, misery and wretchedness in contrast with a person of the highest condition of life, possessing youth, beauty and health, and adorned with all the accompaniments of wealth, yet what trifling contrast would that be in comparison to those who will be clothed with immortality, having a body like unto Christ's glorious body. Our bodies now are at the best but hot-beds of disease, that will soon consume our beauty and lay us low in corruption, but then they will be raised in glory, in power, in all the beauty of immortal vigor. Having borne the image of the earthy, we shall also bear the image of the heavenly, and become "partakers of the divine nature."

But this dignity will not consist merely in dignity of person. If we are among this blessed number we will have a nobleness, a dignity of mind. In our present state of existence, how often we have to lament over the sinful, grovelling state of our mind, our proneness to evil, so that we are often led to exclaim, with Paul, "Oh wretched man that I am! who shall deliver me from the body of this death?" But in the world to come, being fully redeemed from sin and death, we shall no longer be under the necessity of mourning over our wayward disposition, but will have that moral rectitude which is the foundation of all true dignity and nobleness of mind. So that we shall be all fitted and prepared for the high position we shall be called to occupy. It may emphatically be said, "Thy people shall be all righteous; they shall inherit the land forever."

This dignity of person and of mind, will qualify us for a dignified position. Men will sacrifice much to gain some honorable position among the governments of earth. They will run the gauntlet of personal abuse, calumny, detraction of character, that their aspirations may be crowned with success. And even a petty office under such governments will sometimes fill the human mind with a sense of greatness. But what is the true Christian's faith, the Christian's hope? And what will be the reality of the Christian's position in the world to come? A judge, to judge the world, to judge angels. A prince, to rule in judgment, with power over the nations, to break the power of these oppressive governments, to execute the judgments written against them. "This honor have all his saints." To be kings and priests to God, to reign on the earth. And this regal power and authority is not of the ephemeral, transient nature that characterizes the honors of earth, but they will endure forever.

If some monarch of earth were to raise us from our obscure position, and adopt us as a son or daughter, with his assurance that we should be heir to his throne, would we not esteem it a high dignity? But what would that be in comparison to the "high calling of the Gospel—to the high calling of God in Christ Jesus?" "To be heirs of God and joint heirs with Christ?" But there is another thought with respect to the dignity of the redeemed. We will have the dignity of relationship. What a glorious, high dignity to be a son of God! To call God "our Father," and Jesus Christ our Elder Brother! Men feel proud of their ancestry when they are the descendants of the great, the noble, the good, but who can be compared to the Almighty God, "whose greatness is unsearchable," who is "glorious in holiness," and who is "abundant in goodness?" This is a glorious relationship, especially when we consider from what we are taken, born of earth, full of corruption, black with sin, wallowing in iniquity. The glorious God, the Maker of heaven and earth, the King of Kings did look upon us in love, touched us with the sceptre of his grace, bids us look up and live, breathes into our being new aspirations of a glorious life, making us "partakers of the divine nature." He assures us on the most reasonable terms, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

This privilege is offered to the whole human family. It may be yours, it may be mine. It is offered on conditions. These conditions must be complied with, or the glorious privilege will be forever lost. The fulfilment of these conditions will constitute the worthiness of those who shall obtain that world and the resurrection from the dead. We must overcome self, the world, and all evil. We are perfectly able. "Through Christ strengthening us we can do all things." O let us be one with God. "Let us live by faith on the Son of God," who has become "the author of salvation unto *all them* that *obey* him."

FERGUSONVILLE, N. Y., Dec., 1870.

THY WORD IS TRUTH.

BY A. G. M.

CAN God ever threaten a penalty, conditional upon the commission of some sin, and then fail to inflict that penalty? Can the God of truth ever fail to keep his word when so given either in promise or threatening? To these questions there will be but one answer, he cannot. Did God threaten Adam, and in Adam all mankind with eternal torment as the penalty or part of the penalty of sin? The answer by a large portion of the Christian world is, he did so threaten. Did man become liable to that penalty, whatever it was? All agree that man did become liable. Will God inflict the penalty upon man, as he threatened to do? Those who believe in eternal torment, say that he will not so inflict the penalty upon those who are saved. Then has not God failed to keep his word? The answer is he has not failed, because Christ became man's substitute, and the penalty was inflicted upon him. Did God say that the penalty should be inflicted upon a substitute? By no means. Then God threatened a penalty upon one being and inflicted it upon another. Is it true that the word of God to Adam or man was that he should suffer eternal torment for the violation of the law? To me there seems but one answer: it is not true, for he said that *man* should suffer punishment, not that Christ should suffer it. That is, God did not say He would do one thing to one being, man, and instead do quite another thing to another being, Christ.

I am told that God has a right to substitute Christ. Has God a right to violate his own word? Some say that Christ suffered all that was due to man. Admit that he did, and ten thousand times more than was due to man, what has that to do with God's word given to Adam? Nothing whatever. God did not say, In the day thou eatest thereof, thou or some other being "shalt surely die," meaning "shalt suffer eternal torment." This is not a matter of theology or of logic, but of fact. Could God keep his word to Adam unless he punished him just as he told him that he should be punished? There would appear to be but one answer. Whatever man was threatened with, he must suffer. If threatened with eternal torment, God's word must be broken or man must suffer eternal torment. If the law says a man must suffer death for murder, the voluntary sacrifice of a whole nation cannot be carrying out of the law against the murderer. It cannot be the carrying out of the law in any sense whatever. The murderer must suffer in his own person or the law is broken. This is so plain that no statement can make it plainer. No more is the penalty inflicted upon Adam, or man, by the suffering of the innocent Jesus.

The fallacy lies in assuming that God threatened man with eternal suffering. The penalty was death, and death has passed upon all men. Even Christ suffered the penalty, though not on account of his own sins. The penalty was death, and it must be executed; but there was in that penalty no bar to prevent a redemption by giving a new life. Christ came not to prevent the infliction of the penalty, for the word of God had made prevention impossible, but to redeem, bring back after the execution. If God had said, "Thou shalt surely die, and shall never know a future life," the sacrifice of a universe would not have rendered a future life possible. The penalty is inflicted, man is mortal, he dies, the grave gains a victory. But Jesus gives life to his followers, robs the grave of its victory by a resurrection from the dead. How Christ can give a new life I do not know; faith must accept the fact which reason cannot explain.

Again: if it be granted that God could, without doing violence to his word, inflict upon Christ the penalty threatened against man, thereby allowing man to go free, as if he were innocent, is it not possible, nay probable that some other means of escape will be found for those who reject Christ? It is believed that the penalty of transgression was eternal suffering; that man transgressed; but because Christ came eternal suffering did not necessarily follow. It is now believed that eternal suffering will be the punishment of those who reject Christ. But if the word of God given to Adam did not make it certain that he should suffer the penalty, then the word of God never can make it certain that any being shall suffer in the future for sin. Upon the theory of eternal suffering, God threatened a penalty which he did not intend to inflict upon all men; and if the God of truth may thus disregard his word in the one case, he may in a thousand. If God's word can be truth and Adam not suffer the whole penalty of sin, it seems impossible to escape the conclusion that God's word can be true and every other person escape every other penalty threatened against sin. That is, God having failed to keep his word in Adam's case, He may fail to keep his word in every other case.

The truth is simple. The promise of the gospel looks beyond the penalty to a resurrection. The good die, not having received the promise except by faith. There is a land of darkness whither all have gone. The penalty has been inflicted. Faith looks through the thick clouds and sees eternal glory, everlasting joy, an endless life.

BROOKLYN, N. Y., Dec., 1870.

NAMES WRITTEN IN THE BOOK OF LIFE.

BY WM. H. SPENCER.

"And they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."—Rev. xvii. 8.

From this passage many infer that the names of some people were not written in "the book of life" from the foundation of the world. In this we agree with them. But, perhaps, we may differ with them in understanding what is meant by those names. Some think they are names of individuals which their parents gave them. But, were this true, then the parents of every child must be infallibly inspired to give it the *same* name which was recorded in the book of life from the foundation of the world; and, it may be justly added, that the relatives and neighbors, in numerous cases, must also be inspired, for the name of a child often depends upon the notions of some of them. For this reason, and for the fact that in the majority of cases the name originates with wicked persons, who often change the name many times, we are forced to believe that there is no inspiration about it; and, therefore, it cannot be the divine meaning.

The word *name* in Scripture frequently signifies character, which will appear plain by reference to a few passages: "In Judah is God known; his *name* is great in Israel."—Psa. lxxvi. 1. God used the word in this sense when he spoke to David by Nathan, the prophet. "And I was with thee whithersoever thou wentest, and I have cut off thine enemies out of thy sight, and I have made thee a *great name.*"—1 Sam. vii. 9. "Proud and haughty scorner is his *name*, who dealeth in wrath."—Prov. xxi. 24. [See Exod. xxxiii. 18; xxxiv. 5, 6, 7; Phil. ii. 9.] Hence, it looks clear to our mind that the *names* recorded in the book of life were the *characters* of those who shall be saved, and it is left with us as free agents to choose eternal life by seeking a character of holiness—of harmony with God—or to continue in the broad road which terminates in destruction. If, at the great day of the Master's return from heaven, our names are not found in the book of life, the fault will rest with us. God forces no man to be saved, but from blood-stained Calvary he offers to all full and free salvation.

ROCHESTER, N. Y. Dec., 1870.

TIME OF WEEPING.

[*Concluded.*]

THERE is a bird in Eastern lands possessing a form so graceful, and a plumage so brilliant with all the hues of heaven, that it has seemed to men too bright and beautiful a creature to be an inhabitant of this world; and as if supposing it to belong to the glory lost in Eden, they have named it the "Bird of Paradise." We are told by intelligent travellers that that bird never, from its own choice, *flies before the wind.* When compelled by fright or danger to do so, its gorgeous train of delicate plumes is disordered and torn by the favoring breeze, and soon the bird, so beautiful with all the hues of heaven, is wearied, baffled, beaten down, and all its glorious plumage trailed in the dust. But then again, let it mount upon the wing and face the rushing wind, and soon the dust is swept from the soiled plumes by the opposing breeze, the bird recovers her seemly shape and graceful motion, and ascends with unwearied flight.

The most beautiful thing in all this earth is the creature man when purged from sin renewed in the image of Christ. In his new creation he is the child of immortality, whose robes are Divine and whose destination is paradise. And yet even such an one, with angels to guard and God to help him, and his name already written in the book of life, can secure his promised possession only by struggle and conflict. To rise from the earth he must lay aside every weight—to reach his heavenly home he must face the storm. The favoring breeze of worldly prosperity will disarray the garments of his glorious beauty. The wings of faith and love will be soiled and burdened by worldly success. The abundance of temporal blessing will impede his upward flight, or even make him content to dwell in the dust. He must be willing to sow in sorrow if he would reap in joy. He must be bowed down with penitence and humiliation for his sins, if he would stand unrebuked in the presence of the King of kings.

And this penitence, this sorrow for sin, which the Gospel requires, is the beginning of all strength, all self-mastery, all nobleness of character. Let me suppose the case of a careless worldling, by accident or by contempt, entering the room where a little company of God's children meet for evening worship. Their heads are bowed low in the act of devotion, and the voice of one ascends in tremulous and fervent prayer. But he has not come there himself to pray. He looks around with indifference or with idle curiosity upon the supplicating throng. He cares little for that mercy which they are seeking with tearful earnestness. He takes no part in the confession of sin which they pour out with sighs and brokenness of heart before God. He has lived for this world alone, and his conscience does not rebuke him very sharply for what he has done. He only smiles while others weep around him. His heart is shut against all the appeals of the Divine word. He is insensible to the presence and power of the Divine Spirit, by which others are so deeply moved. He thinks it only a matter of course that he shall leave that room and say lightly that it was only from curiosity or to gratify a friend that he went there.

But no; while he is revolving such thoughts, a shock of deep seriousness steals over his face. His lip quivers with rising emotion. He has caught the deep feeling which is struggling in the hearts around him. He bows his head and covers his face, and tears burst from the fountains that had been sealed long ago. He begins to feel himself to be a sinner in the sight of God. He sees his whole life to have been a perpetual wronging of an infinite Friend. His whole being is seized and shaken by that sorrow which is the beginning of peace and joy.

And let no one call it weakness that he weeps. That rising emotion is evidence that his lost strength is coming back to him. The angel within him is getting the mastery over the demon, and he will be a man again. He is stronger, greater, superior in every excellence of character, now that he has shown himself capable of weeping for his sins. The penitence and humility with which he bows at the foot of the cross are infinitely nobler and better than the scorn that was upon his lip and the pride that was in his heart.

Let me suppose, again, a boy of noble and manly feelings to commit a flagrant wrong. It is done in a moment of thoughtlessness or passion, and regretted as soon as done. But his companions applaud the deed, and his pride is enlisted to deny or defend it. What shall he do? Confess and deplore the wrong, or shut it up in his heart to poison his peace and embitter his life? The tempter will tell him to disown his sin, and hide the sense of guilt in his own bosom. But if he takes that weak and wicked counsel, he will submit to be led by blind passion; he will bring on himself the intolerable tyranny of an accusing conscience; he will make himself a grief to his best friends; he will wound and destroy his self-respect and his peace of mind. He may assert his proud superiority to the relenting of a contrite heart, and the tenderness that dissolves in flowing tears. But he will only avail so much as to become "lord of himself, that heritage of woe."

But if, on the other hand, his feelings are deeply touched when he begins to reflect upon his misconduct, if the trembling lip and

gathering tear indicate that penitence and sorrow for sin are getting the mastery of his heart, you may be sure that genuine strength and nobleness of character are still his. He will prove himself greater, purer, stronger by every tear that he shed for the wrong he has done. Joy will again spring up like a living fountain within him. He will reap the blessed fruits of penitence in gladness and peace.

This, then, is the conclusion to which we come. Peace must be sought through conflict with the temptations of the world and the wandering desires of our own hearts. This earthly life will be well spent if we make its whole course a pilgrimage to heavenly rest. Meekness and lowliness of heart are the qualifications for strength and victory. The kingdom of the blessed and the crown of glory are waiting for him who is willing to take his place in penitence and humility at the foot of the cross. Blessed are they that weep and mourn for their departure from the living God. Blessed are they that return from their wanderings with confession and brokenness of heart. They shall find their Father looking and waiting for their coming. Their names shall be written in his book of remembrance, and they shall be precious in his sight. —*Night Scenes in the Bible.*

THE CAMP-GROUND.

TO THE FRIENDS OF THE UNION: The Committee appointed by the "Life and Advent Union" at the Camp-meeting last August, to select a grove and fit it up for our annual meeting, met in Springfield, Dec. 8, for consultation, and after mature consideration, voted unanimously to locate said meeting in Springfield.

Your committee have been very fortunate in securing a beautiful grove of about twenty acres. The trees are large, tall and shady; the ground is dry, with an abundance of good pure water, easily obtained by digging from ten to twelve feet. The grove is about one and a half miles North East from the depot on the Chicopee Falls road, and about half a mile North of Chapin's grove (the old Camp-ground). The grove, we think, is a very superior one, and when properly arranged, it will be a very desirable place to spend a week in praising and worshipping God.

The Committee have negotiated with Br. J. C. Day to fit up the grove, and to erect a boarding-house and preacher's stand, and his long experience in such things, together with his ardent love for the cause, is a sure guarantee that it will be efficiently and tastefully executed.

Now, brethren, we have done the best we could to find a pleasant and central location for our annual feast of tabernacles, and we appeal to all lovers of the truth to send in their pledges at once, so we may have the necessary funds to carry forward the work to completion.

"The Life and Advent Union" at the last meeting voted to raise $1,000 for this purpose, and opened a subscription paper, and nearly six hundred dollars were pledged.

We now publish the names of those who made pledges then, and hope to see others respond until the full amount is received.

All remittances should be made to Geo. K. Carroll, Treasurer, No. 58 White St., N. Y., or to T. R. Weaver, Secretary, No. 1 Opera House, Springfield, Mass.

COMMITTEE.—S. W. Bishop, Jacob Grim, T. R. Weaver, Geo. K. Carroll, Geo. W. Brown, Caleb Thompson, Dr. C. C. Barker, John C. Day, T. R. Crocker.

THOS. R. WEAVER, Sec'y.

Names and Pledges toward Fitting up a New Camp-Ground.

Bal. paid from Geo. T. Adams, Treas.,	$175
L. C. Thorne, New York,	50
W. H. Thorne, "	50
Geo. K. Carroll, "	25
Jacob Grim, Philada.,	25
Wm. Roworth, New York,	25
Three Brethren, Prov., (Caleb Thompson),	50
A. Powell, New Britain, Conn.,	10
J. L. Boyd, Philada.,	14
Mrs. S. F. Rogers, New London, Conn.,	10
T. R. Weaver, Springfield, Mass.,	10
Silas Goodell, Hartford, Conn.,	10
Cora C. Belden, New Britain, Conn.,	10
Thos. Wilkins,	10
J. O. H. Newton, Southwick, Mass.,	10
E. H. Glass, Vt.,	5
Thos. Thornton, New York,	5
Kate Clapp, E. Hampton, Mass.,	5
J. F. Whiting,	5
S. Cooper, (paid)	5
F. C. Upsil, Westfield, Conn.,	5
S. W. Bishop, (paid)	5
Mrs. L. J. Beach,	5
H. Kilom,	5
Miss R. J. Turner, Hartford, Conn.,	5
H. Rockwell, New Britain, Conn.,	12
John Oldershaw, Hartford, Conn.,	5
R. R. Bunnell, New Haven, Conn.,	5
John C. Day, (to be applied in work),	25

OBITUARY.

DIED, in Stetson, Me., Dec. 20, 1870, Eld. HENRY PERKINS, aged 61 years. Br. PERKINS for many years lived an upright Christian life. He was a firm believer in, and advocate of, the Bible doctrine of future life to the righteous only, and died in the faith of soon living again. He was sensible he must die, and made arrangements for his funeral. He selected a text, Prov. xiv. 32, to be spoken from at his funeral. We buried him in the "Stetson village" burying ground, where he rests in hope of future life, by "a resurrection from among the dead," which he will no doubt be accounted worthy to attain.

He has left a wife and children, and a large circle of acquaintances to mourn his loss. We feel that it is a loss indeed, for a "WATCHMAN *has fallen;* but we "sorrow not as others who have no hope." The funeral was attended by the writer.

E. V. B. EDGERLY.

THE HERALD OF LIFE.

NEW YORK, JANUARY 11, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

REMOVAL.

THE HERALD OF LIFE Office will be removed this week down one flight of stairs, to room 4, on the main hall, No. 208 Broadway. Entrance from Broadway same as before.

FROM THE EDITOR.

DEAR BRETHREN AND FRIENDS: My health, by the blessing of our God, continues to improve, yet I have been unable to write more with mine hand, this week, than the brief note attached to an article found on the last page of this paper.

I am enabled to walk about my room, and occasionally have been down stairs; but the latter shows me how weak I still am. The chief reason why my strength comes slowly, seems to be because my appetite does not yet return, and I am obliged to live on the simplest food. I trust this difficulty will soon be overcome. The Lord doeth all things well, and in due time will bring me forth to His work again, if He has more for me to do.

Your brother in Christ, waiting for redemption at His appearing and kingdom.

GEO. STORRS.

SUNDAY, Jan. 8, 1871.

THE NEW YEAR.

WITH our adieus to the old year just spoken, and our words of greeting to the new still lingering upon our lips, we pause upon the threshold of 1871, how fraught with startling events none but God can know until time reveals them, and look back upon the many marvellous changes that have made 1870 an ever-to-be-remembered one.

In many respects it has differed little, if any, from not a few that have gone before it. The same scenes which they witnessed were re-enacted in this. The *many* of all ages and classes in society have been unyielding, perhaps untiring in the pursuit of the same delusive baubles, the deceitful, flitting, elusive phantoms which have allured so many millions down to ruin in mad chase for happiness they promise but have no power to give. To appease insatiable ambition, the mire of the same noisy, fretting, bewildering strife which others have vainly wallowed in and finally turned in loathing from, has been recklessly plunged into. The *few*, with faces set Zionward, and with eye of faith firmly fixed on the incorruptible inheritance, have wearily journeyed forward, and, heedless alike that the wicked now rejoice and flourish, and that the righteous mourn, they increase in the inestimable riches of unfeigned faith, content to meekly serve the Master.

The weekly records throughout the year show much the same appallingly wretched and lamentable state of society. Casualties most heart-rending, very many of them the result of culpable carelessness and a reckless disregard of human life and safety; crimes of every hue and specie, with a marked heavy proportion of the more deep, dark and revolting have so filled up the measure of the year that a faithful record of them would tower mountain high.

Except, perhaps, the greatness of degree, in all these respects the past year has differed little from its predecessors; but when we look across the sea, and glance over the present political condition of Europe, we see that which, as we have already remarked, has made the old year an ever memorable one. Events of stupendous importance to the home-sick mariner upon the sea of time, have been transpiring. They are beacon-lights, and the hand of God has stamped their names so plainly upon them that a reference to the great chart, the word of God, enables us to take our reckonings with a good degree of precision.

When the great and proud Council met in Rome to do the Pope's bidding, the eyes of all studious ones were turned in that direction, and many of us said, "it is but the prelude to some startling occurrences." Some thought it *might* be this, and some thought it *would* be that, but few even dared to think of so much as the complete overthrow of the "woman drunken with the blood of the saints, and with the blood of the martys of Jesus;" together with the beast that carried her. But so it is. He which ascended out of "the bottomless pit," and played so prominent and brilliant a part has, with his boasting rider, gone "into perdition." And still the hand of God is visible, gathering the nations together to battle. Still does He first permit them to cry war, and plunge recklessly into deadly strife "with confused noise and garments rolled in blood," and into confusion and strife of *every* kind, and then overrule all to the working out of his own eternal will and glory.

Since such wonderful and unexpected events have transpired in 1870, who can tell what *more* wonderful ones may occur during the present year? Who can say that the return of our absent Lord will not suddenly burst upon us? Who shall assert that ere 1871 shall be numbered with the past, Zion's King shall not descend with his shining angel host, raise from the dust of the earth his sleeping saints, change from mortality to immortality his living, waiting ones, take unto himself his kingdom and his crown and inaugurate his glorious and triumphant reign? Ah! who? We say not that it will be this year, or next, or the following, for we neither know nor profess to know, but we see not why the long expected and anxiously looked for glory may not be ushered in at any time. Pending that, the true position of the church is one of laboring, watching and waiting. Every watching one should be in a state of perfect readiness, "for in such an hour as ye think not, the Son of man cometh." Each soldier of the cross should be continually clad in battle array, having on the whole armor, and valiantly fighting the good fight of faith. May the Lord, when he comes, find us all thus doing, for so shall we be fully prepared to enter in to the marriage supper of the Lamb.

L. C. T.

AFFAIRS IN EUROPE.

INFORMATION from London, by cable, dated Jan. 4th, is to the effect that the bombardment of the forts on the east side of Paris has been so effectual that only Fort Nogent now replies to the Prussian fire. The same dispatch says, substantially, that Paris advices received at Bordeaux reveal intense excitement among the population (of Paris) who demand that a grand sortie be made. A number of the Mayors of the city had called upon Gen. Trochu, and insisted upon his yielding to this demand of the people. It is also said that some of the Paris journals accuse Trochu of feebleness, and that a number of the Bordeaux journals express the same opinion. Fort Nogent, above spoken of, has since also been silenced.

A dispatch from Versailles to London, dated 6th inst., announces that the French army of the North, under Gen. Faidherbe, has been dispersed by the forces of the Prussian General commanding that department. Later advices, however, received in New York, contradict this, and give the victory to Gen. Faidherbe. A telegram dated, London, Jan. 7, Saturday, accords victory to the French and places their loss at about 4.000, that of the Germans larger in fearful disproportion. The latter would seem to be an exaggeration. Accounts respecting operations in the northern department have been so conflicting during the past week it is difficult to ascertain what are the results of the operation. It is certain, however, there has been bloody work.

Concerning the struggle immediately about Paris, a London correspondent of a New York journal says, by telegram, dated 7th inst., "It has got to be a common saying here that the French are eternally doing what they ought not to do and leaving undone things which they should do. It is a matter of much surprise and satisfaction at the German headquarters that they have been allowed to occupy Mont Avron, which, perhaps, could not have been prevented; but that they have been permitted to hold and use it against Forts Rosny and Nogent is something which cannot be accounted for. The Germans have used Fort Avron with such effect that they have speedily silenced Forts Rosny and Nogent, which now in turn can be taken, when nothing can hinder the Germans from thus getting, to all intents and purposes, to the rear of Forts Romainville and Noisy, when the suburbs of Belleville and Lavellette will be completely at their mercy.

The capture of Avron had a tremendous moral effect on the besiegers, and, as we learn by proclamation from Gen. Trochu, received here through a deserter, the besieged are terribly dispirited. There is nothing more certain than the fact that any sortie that will be attempted will prove unsuccessful.

I had an opportunity of learning from the lips of the deserter that half or two-thirds of the population of Paris undergo terrible sufferings—First, on account of food of all descriptions being very scarce, and next, because wholesome food is entirely unobtainable. Though the government undertakes to feed destitute members, it is practically impossible to preserve a proper distribution of such meagre rations as are procurable until many thousands have been from twelve to twenty-four hours without food."

The Prussians, it seems, have established several besieging lines on the North, South and East of Paris, and we may expect a speedy bombardment from other of those lines than on the East. Those on the South are already efficiently at work.

The facts concerning the war, then, appears to be that while the Prussians are meeting with some severe opposition, and though the French are effecting some repulses of the invading army, the Germans are, on the whole, steadily progressing. The fall of Paris, it is altogether reasonable to believe, must soon be an accomplished fact. Many people there are, of course, who are enthusiastic in the belief that the Germans will yet be ignominiously driven from French soil, but there is certainly nothing in the present condition of affairs to indicate even the possibility of such a result, looking at it from mere human stand-point. The armies of France have fought valiantly since the overthrow of Napoleon and his army, and have done much to remove the disgrace of that humiliating defeat, as human honor is reckoned, but there stands the stubborn fact that they have been prolonging a bloody, destructive and hopeless struggle. A large portion of France has been overrun by a, thus far, invincible foe. Although every French ruler for generations past has sought to make this overrun territory impregnable, nearly every fortification of any importance has fallen. Paris is apparently doomed, and so is the whole country unless the people resolutely demand a cessation of hostilities. But this, notwithstanding the vast amount of suffering that is heaped upon them, they will hardly be likely to do, for "madness is in their heart."

The Eastern question remains about as last week, little having since transpired respecting it. Jules Favre has informed Count Bismark, through Mr. Washburne, our Minister at Paris, that he (Favre) knows nothing of the European Conference, and will not leave Paris to attend it. Spain has settled down into comparative quiet. King Amadeus has arrived there and is on his way to Madrid.

L. C. T.

THE WAITING CHURCH.

WE so often and so greatly mourn over the wide departure of the professed church from the faith once delivered to the saints, teaching, as it does, for doctrine the commandments of men, and neglecting the great object of true Christian hope, the return of our Lord from heaven, that it is really refreshing and encouraging to hear an organ of latter day theology speaking upon the all-important subject of Christ's return. The following, under the above caption, is from the "Churchman":

"The position of the Christian Church since the departure of Christ from earth, like that of the Jewish Church before His coming, has been one of waiting. Having finished his work here below, and opened a way of salvation, having become the one offering for sin, and having established a Kingdom, a Body, and made it ready for receiving the Holy Ghost, He, in accordance with the announcement made to his disciples, went away from them, ascended into heaven, there to remain an intercessor at the right hand of the Father *until* his coming again to judge both the quick and the dead, and to receive his children unto himself.

For the first few centuries after his departure, and even down to the time of Constantine, his church was emphatically a waiting and a watching church. The thought of his return was the one hope which burned with increasing brightness in proportion as the darkness of persecution deepened. Watchmen stood upon the walls anxious above all things to detect signs of the promised morning, to discern the first heralds of his glorious coming. The apostolic faith in Christ was among other things, a faith in him as about to return and gather his suffering followers into a kingdom blessed and illumined by his divine, yet personal presence. He was regarded as an absent Lord, and therefore the nature of his presence on earth, in the sacraments, was not discussed. They regarded the whole existing economy both civil and spiritual, as only temporary. Many of them, and among them St. Paul, believed that the looked for coming, the 'blessed hope,' would be accomplished during their own life time. They thought of themselves as alive then, and were cheered with the assurance that they would not 'prevent them which were asleep.'

They accepted the parting benediction of their Master when he was lifted from among them out of sight, into heaven, in its literal meaning; believed as they were told, that "the same Jesus" would come again in the very same manner in which they had seen him go, that is visibly, personally, surrounded by clouds, not of mystery, but yet of glory.

That promise was thenceforth the central hope of his orphaned church—the comfort and stay of the espoused Bride. It breathed in every epistle, from the first, and the last prediction of the Apocalypse, "Behold I come quickly," was only a continued echo of what had been constantly heard since the hour of the Lord's ascension.

And the belief of Christians in that promise was, more than physical signs and wonders, the secret of their marvellous power of patience. This attitude of waiting for a Judge and Saviour, about to return; for a Christ, then localized as to his presence, only in heaven, yet soon to become localized on earth, separated the early church, by lines which no one could mistake, from the careless, self-seeking, and scoffing world. If men then speculated too much upon prophecies relating to Christ's Second Advent, they were thereby prevented from speculating upon other subjects which have since done so much toward making the unity of the church little more than a name.

But because the Christ of the apostles was a waiting Christ, and their church a waiting church, the faith was kept as delivered, and the kingdom remained unbroken all through that fearful night of persecution.

And it was not till the church ceased to watch and to wait for the Bridegroom's return that it showed signs of unfaithfulness. But when it forgot its absent Lord, and looked no longer for his coming, heresies and corruption began to rend and stain its heaven-wrought vesture.

This attitude of waiting, in which Christ left the church, should and must be preserved until the end. Every advent season through all the more than eighteen hundred that have come and gone, has brought nearer the consummation which seemed so near to those who first believed. Every moment of this waiting, every moment which lengthens the period of the Lord's delayed coming, hastens the hour of his return.

Let us then trim anew the lights that have been growing dim, and gird up our loins, as those whose word it is to watch, lest coming suddenly he find us sleeping.

For while Christ waits, he pleads for the reconciliation of souls to God, through himself, by the Spirit, and for the building up of his saints unto such an image of his measure and stature as will make them meet for the promised inheritance."

We congratulate our neighbor upon its boldness in speaking out upon this subject, though we must dissent from the opinion that Paul expected Christ's return would occur during his day. At one time he doubtless did believe it, but many of his writings show he was taught otherwise. Speak again, and again, and yet again, and continue to plead the cause of our absent Lord, for thus will your peace and joy in believing be greatly increased. But remember this, and be prepared for it: As you thus speak, one by one your friends will forsake you, and say you are given over to vain delusions. Nevertheless, heed not the voice of unfaithfulness, but raise louder still the cry, "Behold thy King cometh!"

L. C. T.

BORN AGAIN.

BY A. W. BLAKE.

"And you hath He quickened, who were dead in trespasses and sins."—Eph. ii. 1.

How often we hear it stated that such an one has embraced religion, and joined a church. This is the substance of the whole matter, so far as we are informed by modern teachers. A., B. or C. has entered an anxious seat, has gone forward to the altar, or has risen to his feet in a religious meeting in response to the invitation of some modern Evangelist, who has been around with his inventions and machinery, and with his little hymn book, singing to so-called enquirers about heaven, that happy place fitted up for their immortal souls, and of that other place invented by man out of one of Jesus' most instructive lessons, given in a parable; their names are written in the church book; in the convert's meeting we hear them relating their experience in about the following language: "I have made up my mind to be a Christian. I want your prayers. I will meet you in heaven." Now it seems sad to one enlightened, as he takes a view of that wonderful work done for every person born again. And is it not more sad to contemplate that such ones have none to inform them of the magnitude and mercy of the work done for every real birth to christianity; that such are left to a great extent to grope in darkness, never knowing what is truth, truth not having set them free?

Let us see what God in Christ does for him, and what through God's spirit, those called teachers should make plain to him. Tell him he has again entered the heavenly family; that he is no longer in bondage to sin, and has been transferred into the kingdom of God's dear Son; that he has passed from death unto Life; that he is now a joint heir with Jesus, God's own Son, and is made a partaker of his divine nature; has put off the nature of Adam, unbelief and all unholy affections, and, through faith in what Christ our great Redeemer has done for us, has put on and been clothed with a new Adam, in whom he shall ever abide, if obedient unto the faith; and now he has perfect liberty to approach his reconciled Father for all that Jesus is able to bestow, light, life, wisdom, peace and joy in the Holy Ghost. That he has the promise of the life that now is, and also of that new and future life found only in Christ through a resurrection from the dead; has the promise of a new body, fashioned like unto Christ's glorious, resurrected body, and will be accounted worthy, through him, to live forever with him on the redeemed earth, our restored Eden. There are only a few of those things done in the man, and for the man born of God, through the Spirit.

Now we ask if converts to Christianity could be informed that this is the privilege of those who walk not after the flesh, but after the Spirit, would they not set a higher value on the work of God's grace within them? Would we not hear less about backsliding? And would they, as many do all around us, cast aside religion, as not worth the keeping? Would they not, with Paul, say: Rom. viii. 35, 37, 38, 39—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Our prayer is that God may enlighten those called teachers, that so they may in turn instruct others that Jesus came into the world to bring us life, and that life is in him.

STOCKTON, CAL.

OUR EARTHLY HOUSE OF TABERNACLE.

BY B. MATTHIAS.

"For we know that if our earthly house of tabernacle were dissolved, we have a building of God, a *house* not made with hands; eternal in the heavens."—2 Cor. v. 1, and on—

Whatever is meant by this positive language, ("we know," etc.) we know what the Apostle did not mean. He did not mean to say, it is a well-known fact, that to die is a pleasant affair, and to lose one's life is no loss but a good speculation, giving an old frail tent for an eternal house—an ivory palace, perchance. He does not mean to say either that death is no affliction, no privation. Nor does he mean to say, if you want to be present with the Lord, you must die, must leave the low associations of tabernacle life, and be ushered into the sublime, courtly life of the great King. We know also that the language does not teach that if one's corporeal life is destroyed, he can readily put on the "house not made with hands, which is eternal, in the heavens."

Reasons for *our* positiveness: The Apostle himself sustains us in this confidence. He says: "We have a building of God, a house not made with hands."

This house is not called heaven, where they say the good people go, but is in heaven, prepared for those who wait for it in good order upon the earth. Hear Peter on this subject: "Begotten us, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved for you, who are kept by the power of God through faith unto salvation; ready to be revealed in the last time."—1 Peter. i. 4. Our Apostle also refers to the same house, this building of God, as a reserved inheritance, of eternal durability, in contrast to a tent life, and the present reliances, which are to be dissolved, and which things he calls temporal, in the last verse of the previous chapter. "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." Chap. iv. 18. He speaks of the same inheritance in another epistle. He says Abraham and his sons tabernacled as strangers, in their own land, looking for this same great house. "He looked for a city which hath foundations, whose builder and maker is God."—Heb. xi. 10. "But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city."—ver. 16.

"*For in this* we groan, earnestly desiring to be clothed upon with our *house* which is in heaven." In this the Apostle explains the foregoing and anything following, on this subject.

He desires the coming and kingdom of our Lord Jesus Christ, of which he speaks in all his epistles, in which are some things hard to be understood.

We would rather not be unclothed. We will put up with the present inconveniences of bad government, and a pilgrim sojourn, until we can have our kingdom. "Our *citizenship* is in heaven, from whence also we look for the Saviour,—who shall change our vile body that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21. "For we walk by faith and not by sight."—4th verse "For we that are in this tabernacle do groan." —5th verse. "Now He that hath wrought us for the self same thing is God, who also has given unto us the earnest of *the Spirit.*" This is what he calls the "First fruits of the spirit" in another epistle. We which have the *first fruits* of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of the body, "for we are saved by hope."—Rom. viii. 23, 24. In this he desires redemption for the body, not separation from it. So also in the text under discussion, he would not "be unclothed." If to be "unclothed" is to be dead, and disembodied, as many religionists believe, it is just what our Apostle declares against. The Apostle says, *we would not be unclothed,* but clothed upon with our house from heaven, that mortality might be swallowed up in life. Certainly this is desiring translation, not dissolution.

What is meant by "dissolving *house* of tabernacle?" "To be home in the body, is absent from the Lord."—(verses, 1, 6, 8. We will keep in mind that the "*house*" is not the "tabernacle," nor the "tabernacle" the "*house.*" It is not the "tabernacle" that is to be dissolved, but the house of tabernacle or of sojourn. The following questions will make this plain: "*The land of their pilgrimage.*"—Ex. vi. 4. "Thy statutes have been my songs in the house of my pilgrimage." Psa. cxix. 54. Our text does not read "House

of *this* tabernacle"; but "House of tabernacle." We that are pilgrims do groan; we are in "affliction, necessities, distresses, imprisonments; in labors, in watchings, in fastings; as dying and behold, we live; as chastened and not killed,—chap. vii. 4, 5. And we can afford it, for when Cæsar and the Popes, great and small, have had their day, we will have a substantial house to take their place. The house of David, that will stand forever, whose king shall reign in righteousness, and princes shall rule in judgment. Officers shall be peace, and the executors righteousness.

To be home in the body, is to be absent from the Lord. Verse 6. This making ourselves at home in the body, or not, is a matter at our option. we may or we may not, as we elect. If we choose to be at home, we may save some groans, but lose the presence of the Lord. "For we walk by faith, and not by sight,"—ver. 8. Hence "we are confident" it is best to be out of communion with the body, either political or ecclesiastical. "Let us therefore go forth unto him, without the camp, bearing his reproach, for here we have no continuing city; but we seek one to come." —Heb. xiii. 13, 14. It is well for us, before we leave this subject, to listen to the Apostle's exhortation, touching this very matter. "O ye Corinthians, our mouth is open unto you our heart is enlarged. . . . I speak as unto my children, be ye enlarged . . . . . Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrigheousness? And what communion hath light with darkness? . . . . Wherefore come out from among them, and be ye separate, saith the Lord,—and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty."—2 Cor. v. 11, 18.

I thought to stop here, but a thought is suggested. *If* the expression, "In this we groan earnestly, desiring to be clothed upon with our house, which is from heaven," be so interpreted as to make the Apostle say, he earnestly desired to die, he is represented in a very improper light; that of a "master builder," anxious to leave his work at the foundation. Like a General of an army proposing to ground his arms when he is assured of victory. "I fight not as one that beateth the air," said Paul, "or like one in a race, confident of winning the prize, yet stopping before reaching the goal." Besides, what an example for an Apostle to set. To leave the church; to encourage cowardly shirking and selfishness.

Nehemiah said, "Shall such a man as I flee? Shall I go into the temple to save my life?" Far be it from our Apostle to practice anything so small. It can't be that those who so interpret Paul are in earnest. If they are sincere, they are not a little fanatical. If *it* was lawful and right and good for Paul to be of such a mind, it is proper for all. But as it happens those who allow our Apostles in this practice are very clear of it themselves.

Brethren, the example and exhortation of the Apostle to intelligent believers is appreciable, and easily understood. His earnest desire was for the kingdom to come. We, at this time, with the kingdom at the door, even entering the door, should intensify that earnest desire for "our house from heaven." His best advice to us is to be *individuals*; to be careful lest we neutralize our identity, and lose our personality in unconscionable bodies. He saw the mystery of iniquity working in his day. It came to a head long since, and still is. It is specious, seductive, adulterous Babylon, with innumerable *titles* ready made, and others made to order.

Babylon is composed of all who have ADULTERATED THE TRUTH, the promises and the word of God. All that compose Babylon shall be dissolved with fervent heat. Let us give their "beggarly elements" a wide berth. Let us not forget, night and day earnestly to desire to be clothed upon with our house which is from heaven.

LANESFIELD, KAS., Dec., 1870.

WHEN AND BY WHOM WAS JOHN BANISHED INTO PATMOS?

BY B. F. THOMPSON.

THERE is a wide-spread opinion at the present day, and one that we often hear expressed by our Advent preachers, and see in our papers, and tracts, that John was banished by the emperor Nero. I wish to show that this opinion is an erroneous one.

Nero died A.D. 66, and the date of the Apocalypse is A.D. 96. Was John on Patmos all those thirty years and more? If so, when did he found the many churches in Asia Minor, that history informs us he did? And we must remember that it was his earnest labors in establishing these churches and his great zeal in preaching the Gospel that caused his banishment. Nearly all the early ecclesiastical writers mention his banishment, and they all, with a single exception, agree in attributing it to Domitian. He was a cruel tyrant, a persecutor of the Church, and reigned from A.D., 81 to A.D., 96. Ireneus, the disciple of Polycarp, who was the disciple of John himself, in writing of the vision of the Apocalypse says: "It is not very long ago that it was seen, being but a little before our time, at the latter end of Domitian's reign." This, it would seem, ought to be conclusive evidence with any one.

At what time John went to Asia Minor to preach is not known. Dr. Lardner thought it was about A.D., 66. So the truth seems to be this: That for about 25 years he labored throughout Asia Minor, preaching the Gospel, founding churches, and doing missionary work, and that he was banished to Patmos by Domitian about A.D., 92 or 94. That Emperor dying in 96, his successor, Nerva, soon released John and he returned to Ephesus, where he died about A.D., 100, being nearly if not quite one hundred years old. How the idea that John was banished by Nero has been made to prevail so widely I know not. Sir Isaac Newton advanced the idea, but his arguments were ably and learnedly refuted by Dr. Lardner.

SPRINGFIELD, Mass., Dec., 1870.

THE ROMAN QUESTION.

BY MRS. JOHN PELL.

I HAVE read the various articles in the paper on the Roman question, and as yet have seen nothing clearly satisfactory to our minds. It appears to us there have been some of the points of the prophecy overlooked. It is generally understood by prophetic students that the beast, of Rev xvii. is the Napoleonic Dynasty, and the woman that sits upon it is Papacy, having its seat at Rome. The ten horns upon, or, as the Syriac reads, with the beast, are the ten kingdoms, or principalities of Italy. These ten horns are represented as having one mind, and giving their power and strength to the beast. They are also to hate the harlot, and make her desolate, and naked, and shall eat her flesh and burn her with fire. It is well known that the Pope has, since 1848, only kept his temporal power in Rome by the aid of French troops, therefore she (the harlot) sat upon the beast, and while Napoleon has been supporting this power at Rome he has allowed the ten horns (the Italians) to pick the Pope's pockets, to make her desolate and naked, eat her flesh, and burn her with fire. In the 17th verse of the above chapter it reads: "For *God* has put in their *hearts* to *fulfil* his *will* and to *agree* and give their kingdom to the beast until the words of God shall be fulfilled."

How marked is the prophecy; and we think here is the point that has been overlooked since the downfall of Napoleon. The ten horns are to fulfil the will of God, and to agree and give their kingdom to the Napoleonic beast until the words of God shall be fulfilled.

Let us examine and see what are the words of God to be fulfilled. We turn to 2d Thessalonians, chapter ii, Paul's "man of sin" is to oppose and exalt himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God (The Pope declaring his infallibility.) Again: Dan. vii. 2, "I behold then because of the voice of the *great words* which the *horn* spake." (Declaring himself Infallible.) How marked is the prophecy?

These shall hate the harlot and give their kingdom to the beast until the words of God shall be fulfilled. We will see how the events have marked the correctness of the prophecy.

The Pope declared his infallibility on the 19th day of July, 1870, on the 22d of the same month Napoleon declared war against Prussia; and eight days after, the French troops had all left Rome, leaving the infallible one to take care of himself. On the 19th day of July the words of God were fulfilled, and then the harlot power could sit upon the Napoleonic beast no longer, and the ten horns ceased with the withdrawal of the French troops from Rome, to give their power and kingdom to the beast. The words of God having been fulfilled, there was no further use for Napoleon.

The ten horns have taken possession of Rome, proclaimed it the Capitol of the Nation, and have confiscated the Pope's property. In the 18th chapter of Rev. we read that her plagues shall come in one day, death, mourning and famine. Death, we understand to be the loss of her temporal power. The mourning has already commenced. Great efforts are making at present by the Roman Catholics of England, Ireland and the United States to make the most of the present position of the Pope, as a prisoner, as he calls himself, in the hands of the Italian Government. Protests, not only against the indignities offered to the Pope, as a sovereign, but against the occupation of Rome by the Italians are made from nearly all their churches, especially in cities, and many efforts made to get up excitement on the subject.

A monster demonstration was held by the Catholics of Philadelphia, on Sunday, Dec. 4, and meetings were held in all the churches of that denomination in New York city, to consider the same subject. A protest by the Archbishop of Westminster was read in all the London churches on the same day, denouncing the act as sacreligious and treasonable, and also subversive of religion and morality.

This we understand to be the commencement of the mourning, and in the end she is to be overthrown with violence, and be found no more at all. Such, we think, is the fulfilment of the prophecy.

Even if Napoleon should be reinstated on the throne of France, an event not improbable, he cannot reinstate Papacy at Rome. We notice that some writers are of the opinion that the city mentioned, Rev. xviii., is Paris; but that, we think, cannot be, as Paris is not built on seven mountains, neither has it reigned over the kings of the earth. Rome has done that; she is Babylon, the highest dignitaries of the Papal church having ruled there. But there is every reason to suppose that Paris is the city of Rev. xvi. 19: "And the great city was divided into three parts, and the cities of the nations fell: and Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." The Syriac translation reads, "the *city* of the nations fell; and Great Babylon came in remembrance before God." Paris is evidently the *city* of the *nations*. She is called the queen city. The French say it is not Paris that is blockaded, but the rest of the world. It looks at present as though the city of the nations will soon fall. And what next? Great Babylon comes in remembrance before God, She will go down with violence. Such, we think, is and will be the fulfilment of the prophecy. Let us watch and be sober, for at hand are great events that may usher in the coming of the King of kings.

PLEASANT VALLEY, N. Y., Dec., 1870.

UNFEIGNED FAITH.

"I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."—2 Tim. i. 3-5.

HERE we have something above and beyond everything ecclesiastical—something which one must have ere he is introduced to the church, and which will stand good though the church were in ruins around him. This unfeigned faith connects the soul immediately with Christ, in the power of a link which must of necessity be anterior to all ecclesiastical associations, how important soever they may be in their due place—a link which shall endure when all earthly associations shall have been dissolved forever.

We do not get to Christ through the church. We get to Christ first, and then to the church. *Christ* is our life, not the church. No doubt church fellowship is most valuable, but there is something above and beyond it, and it is of that something that "unfeigned faith" takes possession. Timothy had his faith dwelling in him before ever he entered the house of God. He was connected with the God of the house, previous to his manifested association with the house of God. It is well to be so clear as to this.

We must never surrender the intense individuality which characterizes "unfeigned faith." We must carry it with us through all the scenes and circumstances, the links and associations of our Christian life and services. We must not traffic in mere church position, or build upon religious machinery, or be upborne by a routine duty, or cling to the worthless props of sectarian sympathy or denominational predilection. Let us cultivate those fresh, vivid and powerful affections which were created in our hearts when first we knew the Lord. Let the beauteous blossom of our spring-time be succeeded, not by barrenness and sterility, but by those mellow clusters which spring from realized connection with the root. Too often, alas! it is otherwise. Too often the earnest, zealous, simple-hearted young Christian is lost in the bigoted, narrow-minded member of a sect, or the intolerant defender of some peculiar opinion. The freshness, softness, simplicity, tenderness, and earnest affection of our young days, are rarely carried forward into the advanced stages of vigorous manhood and mature old age. Very frequently one finds a depth of tone, a richness of experience, a moral elevation in the early stages of the Christian life, which too soon gives place to a chilling formalism in one's personal ways, or a mere energy in the defence of some barren system of theology. How rarely are those words of the Psalmist realized: "They shall bring forth fruit in old age; they shall be fat and flourishing."—Psa. xcii. 14.

The truth is, we all want to cultivate, more diligently, an "unfeigned faith." We want to enter, with more spiritual vigor, into the power of the link which binds us individually to Christ. This would render us "fat and flourishing" even in old age. "The righteous shall flourish like the palm tree;" he shall grow like a cedar in Lebanon. "Those that be planted in the house of the Lord shall flourish in the courts of our God." We suffer materially by allowing what is called Christian intercourse to interfere with our personal connection and communion with Christ. We are far too prone to substitute intercourse with man for intercourse with God, to walk in the footsteps of our fellow-man rather than in the footsteps of Christ, to look around rather than upward for sympathy, support and encouragement. These are not the fruits of "unfeigned faith." Quite the opposite. That faith is as blooming and vigorous amid the solitudes of a desert as in the bosom of an assembly. Its immediate, its all-engrossing business is with God himself. "It endures as seeing him who is invisible." It fixes its earnest gaze upon things unseen and eternal. "It enters into that within the veil." It lives amid the unseen realities of an eternal world. Having conducted the creature to the feet of Jesus, there to get a full and final forgiveness of all sin, through his most precious blood, it bears him majestically onward through all the windings and labyrinths of desert life, and enables him to bask in the bright beams of millenial glory.

Thus much as to this most precious item in the divine provision for "perilous times"—this "unfeigned faith." No one can ever get on without it, let the times be peaceful or perilous, easy or difficult, rough or smooth, dark or bright. If a man be destitute of this faith, deeply implanted and diligently cultivated in his soul, he must sooner or later break down. He may be urged on, for a time, by the impulse of surrounding circumstances and their influence. He may be propped up and borne along by his co-religionists. He may float down along the stream of religious profession. But most assuredly, if he be not possessed of "unfeigned faith," the time is rapidly approaching when it will be all over with him forever. The "perilous times" will soon rise to a head, and then will come the awful crisis of judgment, from which none can escape save the happy possessors of "unfeigned faith." God grant my reader may be one of these! If so, all is eternally safe.—*Selected by* MRS. J. C. DAY.

LETTERS AND EXTRACTS.

FROM MISS ELIZABETH SMITH.

BR. STORRS: It is some time since I wrote to you, and in the interval one of the sad changes which are daily visiting our hearts and homes has come into our little midst and taken away my dear, my precious father. He is asleep in Christ. O how beautiful he looked as he lay cold in death; it seemed as though I could not leave him. He looked so sweet and peaceful that it almost seemed as though he would soon awake and look upon me. Ah! yes, he *will* soon awake. He will look upon me and speak to me, too. I with you, dear father STORRS, trust the happy time is not far away. O! what a comfort it would be at this sad hour, to receive from your kind heart words of sympathy. But, O, I do trust in and lean on my Saviour. Father was only confined to his bed three days. He did not say much during his sickness. A good deal of the time he was very stupid; disease had a strong hold upon both mind and body.

One morning he asked me to sing to him

"My heavenly home is bright and fair,
Nor pain or sickness enter there," etc.

When I was through he said, that was a blessed thought. I think he realized he would not live, and would probably have said more had it not been for mother. He was always so tender of her, and she seemed to hold up such good courage that he would get well. He fell into a deep sleep about dark, and never came out of it, but slept his life away, dying without one struggle.

O how tried my heart does feel this morning as I think of the scene of confusion which surrounds me. The whole creation is travailing together in pain, sickness and dying. If it were only natural death, well might it be for us all; but O if we are dead spiritually, dead to God, where is our hope of life? To be dead both spiritually and physically is indeed death, eternal death. O how disease is taking hold of the minds as well as bodies of men! They are folding their arms and crying peace and safety. How selfish ambition, and love of popularity, like some fierce disease which sometimes destroys sight or hearing, and again makes cripples of men, is destroying the purity of the souls of men, taking away the love of simple truth, making bigots and boasters of those in high places, and dupes of the poor and ignorant. The former class are losing, and some have *lost* their true sight and hearing. Eyes have they, but they see not; ears but they hear not. And *why?* Because self is so big *it* covers the entire vision. The latter class are made cripples. Feeling and mistaken respect will not allow them to assert their blood bought liberty in Christ. They would hardly dare say amen to a sentiment they feel in their hearts, or bless the Him who made them, unless their leaders set the example; how many such we have in this wide world. The precious Bible says the way-faring man, though a fool. may not err in the path there marked out for him. O that all the sons and daughters of Adam would remember it, and would arise and come to the great physician and have their minds healed from the wound sin has made, and be enabled to assert their liberty in Christ. Christ gives us liberty to be overbearing toward no one, but to esteem others better than ourselves; to be gentle and kind, but always honest, free-hearted men, sons of an almighty Father, and brothers of a divine Redeemer. No man has a right to lord it over God's heritage. We should be examples to the flock. We are *God's* heritage, if we are His children, and if we are His, to Him must we give account.

Dear father STORRS, how my heart goes out sometimes, and if I were a man, I would stand up in the great congregation and declare what my heart tells me is truth, and I know the Lord would help me. It seems to me this morning as though I could take hold of my fellow men and lift them up to God, that they might be enabled to see the snares which beset them on every hand, and to cast out self and receive the Spirit of Christ who lived alone to bless and save others.

Are we begotten? Are we daily growing in grace and knowledge? If so, we shall soon be free from mortality, with all its aches and pains, sighs and sorrows, and be the free sons and daughters of God when the former things have all passed away and all have become new.

O bless the Lord. It may be so, it can be so, *Whosoever will may* come, and drink of the waters of life freely. So I say bless the Lord, O my soul, all that is in me bless His holy name.

I will send pay for the paper, for our house would be doubly lonely without it. How father used to love it! He would spend hours in reading its precious contents. He was weary and worn with the journey of this life. May the consolation there is in Christ be in and abide with you even unto the end. Amen.

LAPEER, MICH., Nov., 1870.

FROM POLLY G. PITTS.

BR. THORNE: I take my pen to address a few lines to you as a token of love and encouragement, and may God abundantly bless you in the place you are called to fill. I know that He is faithful, and that He has said, "As thy day is, so shall thy strength be." Blessed be His name, we are not to stand alone, all holy beings are on our side. O what a blessing it is to be a polished, sanctified instrument in His hand, continually feeling to say, "Thy will, O God, be done;" yes, in all things.

I feel much for Br. STORRS, and if it could be, I would willingly bear a share of his sufferings; but as for his sleeping, or waking, i. e., living, I feel all will be right, just as God would have it. No wonder he feels weary, it seems to me that more than a century of wrestling with error, and battling for truth. Has not God been showing what great things He can do with a chosen instrument? surely. Now if it is the will of God that he shall sleep, let him sleep, for "blessed are the dead, that die in the Lord, from henceforth: Yea, saith the Spirit, that they may *rest* from their labors; and their works do follow them." May God grant that you, my dear brother, with all of God's precious ones may meet our long tried Br. STORRS.

"Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine,
Shed its healing splendor here;
Where earth's barren vales shall blossom,
Putting on her robes of green;
And a purer, fairer Eden,
Be where only wastes have been;
Where a king, in kingly glory
Such as earth has never known,
Shall assume the righteous scepter.
Claim and wear the holy crown.
Yes, Meet and *Rest*,
'Mid the holy and the blest!"

If Br. STORRS is alive when you receive this, give him my unfeigned love. May God fill him with his Spirit; surround him with every needed blessing; hold up the dear ones that administer to his wants; and if he falls asleep in Jesus, may

"Hope make for him a pillow,
And faith a garment rare,
To keep him in his slumbers
Till Jesus shall appear,
And when the trumpet soundeth,
And the shadows flee away,
And the gilding rays of glory,
Proclaim the coming day.
And when the glorious morning
Breaks in his little room,
May he rise, and shout, "Hosannah,
Deliverance has come!"

Never fear, brethren and sisters, deliverance will come. And if Br. STORRS is taken away from us, God will fill his place; and whom the Lord approves, let us approve, and hold up his hands, and make him feel that we love him.

Let us all be up and doing with our loins girt about with *truth*, our light trimmed and burning, and we like unto men that look for their Lord.

FREDERICKSBURG, IOWA, Dec., 1870.

FROM ELD. W. S. CAMPBELL.

DEAR FRIENDS: I can with heart and soul wish all the readers of the dear HERALD *A happy New Year!* And indeed, all the believers in the great theme of life in Christ only: may they have a year. if the year goes on, of joy and peace and truth and work!

I am so glad to have the privilege of stepping into the office once more, that I could not refuse to greet the saints from this interesting point.

I, who have been raised from the gates of the grave, who have begun again to sound the truth, and to find, I trust, that the things that happened unto me have turned out unto the furtherance of the Gospel. I am happy to speak, to seize again the trumpet and sound it!

Yet still my joy overflows, to learn that our Br. STORRS is fast recovering; that he is preserved to us! There is cause to hope that the veteran watchman on the walls of our Zion may soon be at his post again.

We had obtained adverse news, a few days ago, and gloom filled our hearts. Now I am happy and in the belief that we may have his counsels, and possibly some of his labor in the conflict of truth for time to come.

Dear Brn. let us rally a little. Let the brethren pray more and speak out more. Let the preachers pour forth the streams of living truth with increasing force and inspiration. Let the writers increase the stream and fan the flame. Let us have articles that will burn. Amen.

HERALD OF LIFE OFFICE, Jan. 6, 1870.

FROM T. K. ALLEN.

DEAR READERS OF THE HERALD OF LIFE: I have recently read the tract of Br. STORRS, entitled "God is Love," and I think I have never had a clearer understanding of the love of God than I have had since reading it. I do believe with its author that love is the great central truth of the Bible, from which all other truth radiates. God is love and all his administration to man flows from that principle. His creation of man, placing him in a garden of delights, putting him on probation, that he might learn to govern himself and develop holiness, and thus rise by love into a higher sphere, and to have superadded a spiritual nature capable of a more intimate union and communion with his Creator, a development of perfect subjection to the will of his Creator was essential to man's safety and happiness, for to let him pass into a spiritual and immortal state without a voluntary subjection to the will of his Creator, might be to make him an immortal sinner, and eternally miserable. Hence to test this matter, the love of God appointed a trial for man, and if the development should prove inharmonious with his Creator, love appointed that he should return to the dust from whence he was taken, and when man developed himself out of harmony with the divine will, sin entered into the world, and death passed upon all.

God so loved the world as to give his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. Herein is love, not that we loved God, but that He loved us, and gave his Son to die for us. And if God spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things. Then, my beloved brethren, let us explore the ocean of this love of God, and return love for love. O the depth of this love! No wonder the Apostle prayed that the Ephesian church might be rooted and grounded in love; that they might be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge.

"O love, thou bottomless abyss,
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me.
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries."

O then, let me exhort you, in view of the amazing love of God, to reckon yourselves dead indeed to sin but alive to God. As when you reckon with your creditor, and as when you have paid all, you reckon yourselves free, so now reckon with God. Jesus Christ hath paid all, hath purchased you from sin and its consequences, viz., death and its dominion. Your pardon, holiness, and eternal life, therefore, are now God's command. "Reckon yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." O begin, begin to reckon now. Fear not, but believe, and continue to believe every moment. So shalt thou continue free, and, whoever thou art that perseveringly believest, it will be as a fire in thy bosom, and will constrain thee to confess with thy mouth thy Lord and King, and, in spreading the sacred flame of love, thou shalt still be saved to the uttermost.

WINONA, MIN., Dec., 1870.

FROM LUTHER SMITH.

BR. THORNE: Your five tracts, "A Bible View of Hell," I received all right, and they are doing their work. To-day a man asked for one of them, as he heard a little of it read, so I begged it back from the one that was reading it and gave it to the stranger, promising the reader one of the others as soon as I could get it.

The awful doctrine of hell as preached in these days shocks the conscience, distracts the reason and makes infidels. Why should it not? for if that was the Spirit of our God we would have no hope only in this life, then we would be of all men most miserable, but thanks be unto a loving God for the knowledge of the truth. We know in whom we believe and whom we worship, and we don't worship the beast (a beastly God), neither have his mark nor his name.

I hope the Lord will restore Br. STORRS to health, so that he may occupy his place again, for the harvest truly is great, but the laborers are few, and how can we do without him? But the Judge of all the earth will do right. Amen.

ONTARIO, WIS., Jan., 1871.

FROM B. MATTHIAS.

BR. STORRS: Be assured of our hearty sympathies, as you have the benefit of our daily prayers. May the Bishop and Shepherd of souls care for you most tenderly, make your bed for you, and strengthen you upon the bed of languishing. May the Lord in mercy to us all, give you back to us, that as heretofore we may commune with you through our weekly visitor, the HERALD. Trust the Life-giver now. "*Whosoever liveth and believeth in me, shall never die.*"

Yours in much solicitude for your well-being and recovery.

LANESFIELD, KAS., Dec., 1870.

MRS. E. S. WESTCOTT, of Providence, R. I., writes: I want to pay for the HERALD, and mean to, so long as I can get the money to do it with. I prize the paper above all others. The Life-believers here are having excellent meetings, and we are looking for our LIFE-GIVER soon.

APPOINTMENTS.

MERIDEN, Conn., Jan. 15.
SPRINGFIELD, Mass., Jan. 22.
CHAS. G. BARKER.

PHILADELPHIA, until Jan. 28.
NEW YORK, (Cooper Institute, Room 24), Sunday, Jan. 29.
MERIDEN, Conn., Sunday, Feb. 5.
MIDDLETOWN, Conn., Sunday, Feb. 12.
NEW YORK, (Cooper Institute, Room 24), Sunday, Feb. 19.
WM. STUART.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Thomas Jardine, I. M. Chaffee, Geo. Waterhouse, Mrs. Abbie I. Wilkins, Clarence Wolcott, G. Spencer, D. L. Osborn, F. L. Writenour.

TWO DOLLARS EACH FROM—B. W. White, Philo Richardson, N. Richardson, Jesse Negus, Lucy A. Janes, Lorenzo Lord, Samuel Heaton, H. W. James, Mrs. Wm. Taintor, Zalmon Grovier, Luther Smith, David McBride, Mrs. J. W. Young, Wm. Wright, Wm. Pike, Benjamin F. McGan, Mrs. L. R. Morey, John B. Witham, J. D. Sheridan, R. S. Foster, J. L. Hall, H. H. Tyson, E. A. Brewster, R. W. Kendall, J. Hyatt Smith, W. H. Barnes.

VARIOUS SUMS—N. Putnam, $5; Mrs. D. Bush, 65 cents; Jacob Grim, $50 on pledge; John Watson, $1 10; T. A. Butler, $1 50; Peter Kemp, $5; Geo. C. Elliot, $5; H. A. Troeger, $10 40; S. Totten, $1 10; E. Lewis, $2 20.

PARCELS SENT SINCE LAST ISSUE.

Daniel Chase, Mrs. Daniel Bush, I. M. Chaffee, Mrs. E. H. Westcott, H. H. Leamy, Stewart Carlisle (two parcels), J. Billings (two parcels), D. L. Osborn.

"Himself Hath Done It."

Isiah xxxviii. 15.

"Himself hath done it" all; oh! how these words
Should hush to silence every murmuring thought!
"Himself hath done it:" He who loves me best,
He whom my soul with His own blood hath bought.

"Himself hath done it;" can it then be aught
Than full of wisdom, full of tenderest love?
Not one unneeded sorrow will He send
To teach this wandering heart no more to rove.

"Himself hath done it:" yes, although severe
May seem the stroke, and bitter be the cup,
'Tis His own hand that holds it, and I know
He'll give me grace to drink it meekly up.

"Himself hath done it:" oh! no arm but His
Could e'er sustain beneath earth's dreary lot:
But while I know He's doing all things well,
My heart His loving kindness questions not.

"Himself hath done it;" He would have me see
What broken cisterns human friends must prove,
That I may turn and quench my burning thirst
At his own fount of ever-living love.

"Himself hath done it:" He, who's searched me through,
Sees how I cleave to earth's ensnaring ties,
And so he breaks each reed on which my soul
Too much for joy and happiness relies.

"Himself hath done it:" then I fain would say,
"Thy will in all things evermore be done,"
Even though that will remove whom best I love:
While Jesus lives, I cannot be alone.

"Himself hath done it:" precious, precious words,
Himself my Father, Saviour, Brother, Friend,
Whose faithfulness no variation knows,
Who, having loved me, loves me to the end.

And when in His eternal presence blest,
I at His feet my crown immortal cast,
I'll gladly own, with all His ransomed saints,
"Himself hath done it" all, from first to last.

—*Selected by the Editor's Daughter.*

The Saint's Inheritance.

BY MARK E. GREEN.

Will this earth be the final abode of the Saints? If so, will it undergo a change prior to their inheriting it? In reference to the first inquiry we have abundant proof that "the meek shall inherit the earth." Paul, in explaining the promise made to Abraham and his seed, says: "For the promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith."—Rom. iv. 13. Paul here shuts out both Jew and Gentile from that inheritance, except they exercise faith in God and his promises, or in other words, "If ye be Christ's, *then* are ye Abraham's seed, and heirs according to the promise." This promise made to Abraham and his seed has not yet been fulfilled, and therefore Abraham and his seed, which are dead must be made alive to inherit the earth.

In reference to the second question, there is a division among those who believe in the fulfilment of the Abrahamic promise in the future. One class believe that this earth will undergo a change by fire and be made new, while the other claim that if this world is burned, the promises made to Abraham will be burned up with the earth, for it is said that God promised to Abraham and his seed the land of Canaan, the very land that Abraham sojourned in as a stranger, the land that he beheld with his own eyes and walked through in the length and breadth of it, and in fact, all the land of Canaan, as was promised. And then it is said: "If this literal earth is burned up then certain of God's promises must evidently burn with it." If this reasoning be correct, then when Abraham died, or any of his seed is burned, God's promises made to them utterly fail; for the promise was made to Abraham at the time he could see and walk and sojourn in the land of promise.

I cannot see why the promises would not fail equally the same in Abraham's death as it would fail if this earth is burned up. Abraham is to be made new. He was in a state of mortality when the promise was made to him, but when he inherits the promise it will be when he is in an immortal state; yet, notwithstanding this great change made, he is the same Abraham, "*literally*" and identically the same. I would ask, if this earth should pass away by fire or otherwise, and God should make it new with the curse removed, the same as the curse of mortality has been removed from Abraham, would it not be the same "*literal*" earth as it was when the promise was made to Abraham? To deny this would make void the fact that Abraham will be Abraham after he is made new by a resurrection out from among the dead, for if God can collect the material of those Saints which have been burned, and their ashes scattered to the four winds of heaven, and make them new again, he is equally able to create a new earth out of the old one.

Again: Will not the inheritance correspond with the inheritor? The curse is removed from the inheritor, and does not the necessity demand that "*there* shall be no more *curse*" (Rev. xxii. 3.) in the inheritance? Did not Abraham so understand it when God gave him the promise? "By faith he sojourned in the land of promise as in a strange country dwelling in tabernacles (or tents) with Isaac and Jacob the heirs with him of the same promise, for he looked for a city which hath foundation whose builder and maker is God." Mark the language; a city made by God; not made by hands of man, which would be the case if made in this old corrupt earth. Again: "They desired a better country, that is, an heavenly, wherefore God is not ashamed to be called their God, for he *hath* prepared for them a city,"—Heb. xi. If we understand Paul, that city is already builded, for he saith "*He hath prepared for them a city,*" already in the past, ready to come down from heaven, for it is certain there is no such city now on the earth as that which Abraham looked for.

I cannot but believe that when John saw a city come down from God out of Heaven on the new earth, that it was the same city Abraham expected to come. But says one: "The earth abideth forever." "He laid the foundation of the earth that it never should be moved." It is evident that the expression "The earth abideth forever" refers to the new earth, otherwise Jesus did not tell what is true, for he says, "Heaven and earth shall pass away, but my words shall not pass away."—Mat. xxiv. 35. As far as the foundation of this earth is concerned, the earth can be burned without moving it. A house is often burned and the foundations still remain, and a more elegant house erected on the same foundation. We have a positive testimony from Jesus that Heaven and earth shall pass away. He does not tell how or by what means it will pass away. The language is emphatic and I think we had better believe it and trust to him for a better one; a new earth whereon the righteous will dwell.

Notwithstanding this may occur, says one, will not this occur some time after the Lord comes, a thousand years or a shorter period? There is one thing clear; if the new earth is to be the inheritance of Abraham and his seed, Daniel "cannot stand in his LOT (or inheritance) at the end of the days," unless the inheritance is prepared for him. But you say that means a resurrection. It does not read so, yet it involves that, for Daniel must be raised before he can inherit the promise made to Abraham.

"*Heaven and earth shall pass away;*" when and by what means? There was a good old man who lived in the land of Uz, whose name was Job. Altho' he is not said to be a prophet, "yet he was perfect and upright, and one that feared God and eschewed evil," therefore he was a man of truth. We read in Job, xiv. "Man dieth and wasteth away, yea, man giveth up the Ghost (*Gera*, waste away—Pick) and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not; till the Heavens be no more, they shall not awake, nor be raised out of their sleep." Here we have the testimony of a "perfect and upright" man who gives us to understand that man goes out of existence at death and does not awake until the heavens have passed away, as Jesus said they should. But, like Abraham, his eye of faith extended into the next world, for he says, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; tho' my reins be consumed within me."—Job xix. 25, 26, 27. There is no immortal Ghost about Job. He was a true "literalist." A Job with flesh, and a literal terrafirma to stand on with his Redeemer by his side. Praise his name evermore! We have the testimony of Job that the heavens have passed away before he rises, for he was a man that "wasted away," as he himself declares.

Peter, speaking on this subject, says "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up."—2 Pet. iii. 10. "Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. iii. 12, 13. Here are two or more witnesses who testify that the heavens and earth will pass away, but God's promises are sure, and, therefore, he will give us new heavens, and new earth. Objections will arise in the minds of some, how can the many promises made to the Jews, and even to the Gentiles be fulfilled if these things be so? I confess that I do not see any promises to be fulfilled in a future age, or world to come, for Jew or Gentile. The Jews have had their day so far, as they were made a distinct people; and God has said, of them by the mouth of his prophet, "ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name."—Isa. lxv. The connection shows conclusively this prophecy was fulfilled when the Gentiles were called, as the first verse of this chapter teaches; for it says: "I am sought of them that asked not for me; I am found of them that sought me not; I said, behold me, behold me, unto a nation that was not called by my name." Paul quotes this verse and applies it to the calling of the Gentiles. Our Lord said the kingdom "shall be taken from you and given to a nation brtnging forth the fruits thereof." Again, Jesus says that in the end of *this age* He will send forth His angels, and they shall gather out of His kingdom all things that offend, and do iniquity, etc., "then shall the righteous shine forth as the sun in the Kingdom of their Father."

New York, Dec., 1870.

Note by the Editor.

We are agreed with Br. Green in the fact that the earth is to be the inheritance of the saints; but about the *modus operandi* by which that inheritance is to be presented to them, there may be a difference between us; but we do not design to speak of that now.

We wish to ask our Br. one question in relation to a remark of his near the close of his article, in which he states he does not know anything, in a future age, promised to Jew or Gentile.

We wish to ask him: Do you really believe that the promise of God to Abraham, Gen. xii. 3, "In thee shall *all the families of the earth be blessed*" has been fulfilled? This promise was afterwards renewed to Abraham, Gen. xxii. 16, 18, confirmed by an oath, thus —"By myself I have sworn, saith the Lord . . . in thy seed shall all the nations of the earth be blessed."

There are "two immutable things in which it is impossible for God to lie."—Heb. vi.

Have the promise and oath been realized in any fulfilment of the past? You are too well skilled in history not to be able to answer this question; and we pray you weigh it well and give us an answer in your usual candid style.

This note is the first thing we have penned with our own hand since we began to recover from our long sickness. The question has occupied our mind on our sick bed much: we have weighed it by night and by day and looked at it, we think, on all sides.

"Every Eye Shall See Him."

BY W. H. HANFORD.

"Behold he cometh with clouds, and every eye shall see him."—Rev. i. 7. This means *all* who have ever lived on the earth shall see Him, does it? Yes; "And they *also* which pierced Him." First: you have all that ever lived, then an addition to the all, which proves too much, consequently nothing. "Every eye shall see him." Who is referred to here? I answer the kings and priests of verse 6 whom he loved and washed in his own blood. Without holiness no man shall see the Lord. —Heb. xii. 14.

'And they also that pierced Him.' A Roman soldier pierced Jesus after he was dead. It was probably at the command of a superior officer. Jesus will never hold him accountable for that. 'I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look upon me, whom *they have pierced*, and they shall *mourn* for him."—Zech. xii. 10. "What are these wounds in thine hand? Then he shall answer, those with which I was wounded in the house of my friends."—Zech. xiii. 6. It is evident that those who ought to have been his friends but who said, "His blood be on us and upon our children," are the ones that pierced Him.

"And all kindreds of the earth (or land) shall wail (mourn for Him."—Zech. xii. 10.) because of Him." In the translation of Matt. xxiv. 30, the Irish Bible gives—land—instead of earth. "Then shall all the tribes of the land" (Palestine) mourn." Jesus left Palestine to go into a far country. True, but what of that? He will return to Palestine again. No, says one, Palestine is to be burned up. Not so. His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem the East, and the Mount of Olives shall cleave," etc.—Zech. xiv. The cleaving will be by earthquake doubtless, as shown in Eze. xxxviii. 18, 19, 20. "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come upon my face. Surely in that day there shall be a great shaking in *the land of Israel;* so that the fishes of the sea, and the fowl of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth," (literally land) "shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Where is all this to take place? "In the land of Israel." When? When the Messiah's feet shall stand on the Mount of Olives. Do you wonder that the *tribes* of the land mourn or wail? The Mount of Olives riven by an earthquake; the land lifted up and leveled off; the ground oscillating so that no living creature can stand upon its feet; and every wall or house falling to the ground, is it a wonder that they wail?

Would not the inhabitants of New York wail under a similar visitation? Remember that this is to be an earthquake such as was not since man was upon the earth, so mighty and great.

Our Titles.

BY G. R. HILL.

There is a prevailing notion that the Christian's future home is somewhere outside of, or other than this globe. Hence the poet describes it as "mansions in the skies." At the renovation of all things there will be a place prepared for the abode of the justified. This our Lord describes as a mansion in His "Father's *house.*" We believe that that mansion is this earth, purified by fire, and restored to its primitive condition for our abode. A mansion indeed in the skies, our Father's house, the universe. And hence our Lord, who hath received *all* power in Heaven and on earth, has gone to execute judgment preparatory to that great day, the final end of time *and of mortality.*

All transpiring events throughout the vast domain of Christ's kingdom are under the control of him whose right it is to rule. How great the consolation to know that our protector is on the throne. Happy are they who, seeing the goodness of our God, acknowledge his power with grateful hearts.

But while our Lord reigns supreme ruler in the universe, his Father's house, he having been as one of us in the flesh has conferred upon us, as younger brothers, the title of "*friend,*" that we should aid in the work of preparing a suitable people to inherit and occupy that future world.

He that believeth on the Lord Jesus Christ hath obtained a title to an inheritance in reserve for him. And by the exercise of our faith we become co-laborers with Christ, and his agents in converting sinners. How great the joy to "catch men." "Let your light shine." Herald forth the words of life—immortality through Christ.

East Meredith, Conn., Jan., 1871.

Musings.

BY MARIA M. WEAVER.

What a different world this would be if everybody would attend to their own business. How much mischief is done by people neglecting their own and meddling with other folks' matters.

Now, meddlers are very dangerous and disagreeable persons. No matter how pretty they are, or how richly attired; no matter either what position they may occupy in society or in the church, they after a while become very unwelcome visitors among the *good.* What *can* professing Christians think, who will tattle and make mischief wherever they go? We allow, under some circumstances, it is right to inform a brother or sister of evil reports in circulation against them, or to caution them sometimes; but to run and tell *on both sides*, is the work of those who are practical tale-bearers.

Let no one who expects to be saved in God's kingdom think God will receive such impure, injurious souls. "Blessed are *the pure in* heart, for they shall see God."

The future world will be peopled by a pure nation, the nation of the saved; saved from sin here and from death there. Our *character* must be formed *here.* If we naturally love to do any thing that God forbids, we must overcome the propensity. If we have become discouraged in our efforts to overcome our "early besetting sins," ask the Lord to help.

Much injury is also done by professing Christians who *listen* to the tale-bearer. They will make no further inquiries to learn the *cause* for what is repeated to them; O no, they promised "not to tell;" they heard it; so they sour and act unfriendly to those who can do no better than *guess* at the reason. Is it not possible outlive the slanderer's sting, or outwit the tale-bearer's motive? Can we not, as Christians *always* say, when they bring us what has been said about us, "What did you *say* that caused them to speak?" Ah! there is the secret. Poor tale-bearer; it was something you told them that made them say *any thing* about their neighbors, and then you ran back to them, like a dog with a bone, and misrepresented what was said. May the Lord show such their sins, and help them to overcome and know the grace that can save to the uttermost.

Wendell Depot, Mass., Dec., 1870.

Fragments of divine biography swept away the bloody power of the Cæsars, and books may set in action the most resistless natures, —overturn and obliterate empires. The elements, even, are weak to what a book may be. The most accessible, the most manageable, it may possess that which will change nations, and make empires disappear.

Piety at Home.—"Religion is majestic in the State; it may be grand in the church— in the church building a great institution, in the State swaying the destinies of millions of men. But piety looks lovelier and sweeter at home; not arrayed in her court dress, nor set off in her church regimentals, but dressed in her homely week-day, work-day clothes. It is a little striking that the word *piety*, which so often rings in the Christian Church, is mentioned only once in the English Bible, and then coupled with the admonition to show itself first at home."

"There is no controlling force, there is no permanent dominion in the universe, but that of love; and every age more and more clearly indicates the truth. The Spirit which is to sink into the hearts of men, and subdue the evil that is there—the Spirit before which the desert shall blossom as the rose, and the world be transfigured with the glory of the millenial day—is that which was manifested when God gave his only begotten Son. The greatest instrument of power and victory ever sent into the world is the cross."

At one of the stations on the Chicago and Northwestern Railway, recently, an anxious inquirer came up to the door of the baggage-car, and said: "Is there any thing for me?" After some search among boxes and trunks, the baggage-man rolled out a keg of whiskey. "Any thing more?" asked the wet grocer. "Yes," said the baggage-man; "there's a grave-stone that goes with that liquor."

Children's Department.

Story of an Acorn.

Near the top of a lofty oak tree there grew an acorn, rocked in its leafy cradle. The acorn was not alone, for upon the branches all around grew hundreds of its brothers; and all day they nodded to each other as the wind swayed the tree-top. For a long time the acorn was pleased with its quiet life; but as the summer grew to a close, it began to tire of doing nothing, but growing larger and swinging in its cup.

"Oh that I were the wind!" said the acorn to its parent, the oak-tree; "I would travel around the earth instead of being rooted here." But one day there came a tempest, which tore up trees and spread terror on every side; while the poor little acorn trembled, and vowed never to wish to be the wind again.

"Oh that I were the lightning!" the acorn exclaimed, as a thunder-storm came on; "I would speed over the sky, and all men should be abashed before me." But the lightning struck a neighboring tree and shattered it from crown to root, while all the forest moved its branches and whispered with fear.

"Oh that I were a squirrel!" cried the acorn, as a bright and happy-looking one seated himself on a branch, and began eating a walnut which he carried. But the hunter, passing along in quest of game, spied him on his lofty perch, and sent a bullet which tumbled the squirrel to the ground, bleeding and dead.

Then the old oak sighed; and rustling its leaves, said to the acorn, "Do not repine; what you consider hardships may often be only blessings in disguise. The violence of the wind, the cruel strength of the lightning, and the squirrel's death, have each and all shown that their nature is not desirable. A little over a hundred years ago, when I first peeped forth from the earth, a tiny green thing, I wondered of what use I should ever be in the world; and, though I have lived so many years, the question is still unanswered. Every year I have increased in size and strength, sending down my roots deeper, spreading out my branches wider, growing firm and lithe and sinewy, but what it is all for I know not. Yet I do not forget that my Maker must have had some good purpose in causing me to grow, and in His own time He will doubtless reveal it."

Just then two men, bearing axes, paused beneath the tree; and looking up, one said, "This is our tree, so tall and straight; it will make splendid timber for our ships;" and at once began to cut it down. Then the tree said to the acorn, "This then is my mission, come after so many years of waiting; to bear the sails of some noble ships all over the world; to wrestle with the ocean in its wrath; for this my strength increased, for this my branches grew. Farewell! and, whatever be your fate, do not forget that sooner or later your true work will find you out." Then with a loud crash, it fell; and the acorn parted from its cup, and lay on the ground.

"What a pretty acorn!" said the farmer's boy. "I will plant it beside the well at home, and perhaps it will shade it some day." And the acorn sighed, for it was ambitious.

Many years have passed since then. The ship, after several voyages, sank beneath the waters; the famer's boy became an old man, who tottered feebly around awhile among his grandchildren, and then slept beneath the daisies; but the acorn he planted became a stately oak, shading with its giant arms the wayside well, where the tired travelers might rest and drink while the song-birds sang within the tree. And once there was a great battle near, and they brought the wounded to rest In the pleasant shade of the oak; while hundreds of men blessed the tree, and said it saved their lives. And the oak is happy; for it sees that its mission is to cheer, to comfort and to bless the poor, and tired and thirsty, and it glories in its work.

Let us, like the tree, be ready for what good work it is given us to do; and though we cannot go to foreign lands to spread among heathen the knowledge of God; nor be one of his fiery messengers when he rides upon the whirlwind and directs the storm; yet we will do what our hands find to do, before the night cometh, when no man can work.—*S. S. Gazette.*

"Thou God Seest Me."

A little boy, as he walked home from school, saw a ripe pear lying on the ground in the front yard of a large, fine house. It was a nice, yellow pear. The little boy was hungry. "How I should like that pear," thought he. "I might reach it through the slats of the fence. No one sees me." Then these words came to his mind: "Thou God seest me."

He at once turned his head away from the pear, and walked bravely on. But he had not gone far when a little girl came running after him, and said, "My mother sent me with this pear to give you, little boy. Through the blind she saw you look at it, and sends it to you with her love."

"Try" is a great word, though it musters only three letters. It is the story of every achievement, from great to small. that the world has ever seen. The presence or absence of its spirit is the mark which distinguishes the difference in men. The lad or young man who says he will try, and means it, is the one who by and by will succeed. The head on his shoulders is the go-ahead, the kind which all good folks admire, and which is a credit to itself.

A Wise Mother.

When I was a girl my mother taught me many good things:

"Be *industrious!*"

"Never be *idle!*"

"Learn to be *useful!*"

"Never let any one induce you to *touch intoxicating drink!*"

"*Love your Bible!*"

"*Serve God*, and *He will never forsake you!*"

These were amongst her favorite sayings. Thank God for such a mother. *Oh that all children had* equal cause to *bless the memory* of their mothers as I have mine!—*A Mother.*

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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(*Continued from last week.*)

WILL THE WICKED DEAD BE RAISED TO LIFE AGAIN?

BY THOMAS READ.

Some may think that there is an apparent exception to these conclusions in the 22d v. "For as in Adam all die, so in Christ shall all be made alive." So it is translated by those who seem not to have appreciated the argument of Paul. The Universalists say that the "all" in both cases, embraces all mankind, and that all will be raised heavenly, spiritual, incorruptible, immortal, glorious, and all the raised ones will shout the triumphant song; "Death is absorbed in victory! O death, where is thy sting? O Hell, where is thy victory? Thanks be to God who gives us the victory, through our Lord Jesus Christ!" The believers in the doctrine of "no future life only for those that are in Christ;" which we have already shown that the Scriptures teach, and which of course involves the non-resurrection of the wicked, may freely concede to the Universalists and all others; that ALL *that will be resurrected*, will have everlasting life; will be incorruptible, immortal, glorious, etc.; and will be "equal unto the angels," and be the "children of God": but, while the objection falls with crushing and unanswerable weight on the "orthodox," so that those who preach the resurrection of the wicked, do indeed promote and preach Universalism; yet the truth of the doctrine of "Life only in Christ" remains scathless under the objections; for it will be shown that the 22d v. will not bear such a construction.

1. Throughout this celebrated sermon, Paul ignores the very existence of the wicked dead, excepting by the casual allusion to them in the 18 v. where he faintly glances at them, as having already perished, and also the righteous with them unless the righteous be raised again from the dead, and confines his observations throughout the chapter to those who sleep "in Christ," the righteous. 2. The "we" to whom he addresses his remarks, means only Paul and the saints of the church of God, in Corinth, and all that can claim to be "brethren." 3. The two phrases, "in Adam," "in Christ," are set in contrast, the one "all," belonging to the one phrase, the other "all," to the other phrase. The phrases "in Christ," "in the Lord," occur frequently in the writings of Paul, and always with a definite meaning, as a concordance will show. In this place Paul has pinned down the meaning expressly to those who sleep "in Christ." To be "in Adam," is to possess the animal nature of Adam; to be "in Christ," is to possess the nature and spirit of Christ; only such sleep "in Christ." We die because we possess the nature of Adam, and having sinned, we have no access to the Tree of Lives; we shall be resurrected because we possess the nature of Christ, as in Rom. viii. 11. The "all" twice used, refer respectively to the "all" "in Adam," and the "all" "in Christ." The 22 v. should be translated: "For as all in Adam die, so also shall all in Christ be made alive." That the making alive is limited to the "all in Christ" will be obvious by a slight paraphrase, in which we put the supplied words in brackets. "But now has Christ risen from the dead, the first fruits (or samples,) of those that sleep (in Christ.) For since through (the) man, (Adam) came death, (so) through (the) man, (Christ) came also the resurrection of the dead, (even of all that sleep in Christ.)—22 v. For as all in Adam die, so also, all in Christ shall be made alive; (even all those that sleep in him.) But each (class) in its own order; (in the first class) Christ (as) the first fruits; afterwards (in the second class,) "*those that are Christ's at his coming.*" Again the second "all" is nailed down to "those that are Christ's at his coming." The obvious sense of the Greek of the last clause of the 22d v. is not only determined by the phrases "in Adam," "in Christ;" but also by the preceding and the succeeding verse, and the second "all" must refer to the all in Christ; to "those that are Christ's at his coming," to the utter exclusion of the wicked. Christ is not the first fruits, nor sample of the wicked. Neither do the wicked dead sleep, which implies a future awaking. The resurrection is confined to those who sleep in Christ, of whom Christ has already risen from the dead. 4. It may be objected that the translators have followed the order of the words in the Greek. But their duty was, not to follow the mere arrangements of the words, but the obvious sense of the Greek. By consulting a concordance, the sense of the phrases "in Christ," "in the Lord," will plainly appear. No scholar will make this objection. In the latter clause of the 7 v. the order of the words in Greek is, "Then to the Apostles all." Necessity compelled a transposition of the words, and the translators wrote, "Then to all the Apostles." The difference of grammar and idioms between Greek and English frequently requires a transposition of the words.

5. The careful reader must perceive that the second "all" in the 22d v. must be confined exclusively to those "in Christ;" and that Paul in a professed discourse on the resurrection, teaches nothing concerning the resurrection of the wicked, and the unavoidable conclusion is that *he knew of no such doctrine.*

6. This exposition is confirmed by its parallel.—1 Thess. iv. 16, 17. The Lord shall descend . . . . "and the dead *in Christ* shall rise first. Then we, the living, shall be caught up together with them in clouds, to meet the Lord in the air."

The Gospel means glad tidings. It condemns nobody. It is the law that condemns to death. The Gospel is the glad tidings of life, of the resurrection from the dead. Life and resurrection are synonymous expressions. Christ gives a beautiful epitome of the Gospel, John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Life is the great offer of the Gospel. The world without Christ are perishing one after the other as they successively drop into their graves; there is no life without organization, and the organization is dissolved. But Christ has come that believers in him may obtain life. Christ came not to prevent them from dying, but to restore them again to life. Hence to offer life to those who will assuredly die, is equivalent to offering a resurrection from the dead. Christ exhibited his power over death, by raising three persons to life again; but these were raised only to life and corruptibility, to animal life, and therefore died again. It was not till the resurrection of Christ, that death was virtually, though so far as the righteous are concerned, prospectively abolished; and life and incorruptibility exhibited in the risen person of Christ, the sample of those glorious bodies to which the bodies of our humiliation, or present bodies will be changed at his appearing. and kingdom. If there be no organization, there is no life, and if there be no resurrection, there is no future life, therefore the glad tidings of life, implying a resurrection, being made to a class only, the believing, these terms utterly preclude the idea of any resurrection to the wicked.

Another set of Gospel terms employed by Christ equally imply a resurrection to a peculiar class, the righteous, and to that class only. Abraham was promised the everlasting possession of the land of Canaan, in a heavenly and renovated state, through a descendant of his, the Messiah; and died "in faith, not having received the promises."—Heb. xi. 13. Abraham must be resurrected, therefore, or the promise of God will fail. David was promised the perpetuation of his throne and kingdom under his Lord, whose soul should not be left in sheol, the state of death, but should have an early resurrection. Of this kingdom, of this age to come there are several remarkable prophecies. Isa. ix. 6, "Unto us a child is born, unto us a son is given; and the government shall be on his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The Father of the age to come, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, to order it, and to establish it with judgment, and with justice from henceforth even for ages."—Luke. i. 30. Gabriel said unto her, "Fear not, Mary, for thou hast found favor with God . . . . Thou shalt . . . . bring forth a son . . . . He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ages; and of his kingdom there shall be no end."

This kingdom is set forth by various titles; such as the kingdom of God, the kingdom of Christ, the kingdom of heaven, the reign of heaven, the age of Christ, the age to come, etc., and as the disciples of Christ were dying one after another, and passing into a state where there is no "knowledge" and no consciousness, "where the dead praise not the Lord;" the inheritance of this kingdom necessarily implied, as in the case of Abraham, a resurrection from the dead, of that class, and of that class only, who are to possess the kingdom. There is therefore, no resurrection of the wicked dead. In strict accordance with this is Phil. iii. 11. Paul was willing to suffer the loss of all things, that he might know Christ, "and the power of his resurrection and the fellowship of his sufferings, being conformed to his death; if by any means he might attain to the resurrection from the dead." Paul must have believed that the resurrection belonged exclusively to the righteous.

There is no way of explaining away this express declaration. The Greek is very emphatic, *eis ton exanastasin ton nekron;* unto the resurrection out from among the dead ones. *Nekron*, dead, is a plural adjective, requiring a plural noun. The rule is, that *ek* or *ex* before a vowel, followed by a plural noun, means out from among; as in the clause, "Every high priest taken (*ex*) from among men;" means that there are some men left behind. So in the case above, when Paul is raised, the wicked will be left behind, as in Prov. "They are left in the congregation of the dead." Who is to get them out? Christ won't, "they are none of his;" God won't, "for he is not the God of the dead." Let them be; they troubled us enough while they lived; why should they be permitted to disturb us any more?

(*To be Continued.*)

WHEN WILL THE THRONE OF DAVID BE OCCUPIED BY CHRIST?

BY JOEL D. SIMONDS.

Not before his Resurrection.

For there is no record of it. But there is a record, that he was raised from the dead to sit on David's throne.—Acts ii. 30.

Not before His ascension and after His resurrection; for there is no such record. But there is a record, that he must go into a far country to receive for himself a kingdom, and, having received it, to return.—Luke xix. 12.

Not while in heaven;

for there is nothing said about it. But it is said, sit thou on my right hand, until I make thy foes thy footstool.—Acts ii. 39. And while he occupied that position, he was in *expectation* that his foes would be made his footstool.—Heb. x. 13.

But when *he comes the second time*, then will he sit upon his throne. For so it is written. "The Son of man shall come in the clouds of heaven, with power and great glory."—Math. xxiv. 30. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 14. "The government shall be upon his shoulder . . . and of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."—Is. ix. 7. If Christ is to occupy the throne of David at all it must be at his second coming, for at his first coming he did not occupy that throne, or at least there is no record of any such occupancy.

At his second coming "his feet shall stand upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and make a very great valley;" "and in that day the Lord shall be king over all the earth."—Zech. xiv. 4, 9. This did not take place at his first coming, so it must be reserved for his second coming, if it takes place at all. Peter said to Christ; We have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel.—Math. 19. 28. Paul, in speaking of his reward, affirms the same thing. He says, that when the Lord shall come in his kingdom, he shall give me a crown of righteousness, and not to me only, but unto all them that love his appearing.—2 Tim. iv. 1 8.

The twelve apostles, and all others who love the appearing of Christ, will receive their crowns, when Christ shall come in his kingdom; or when he shall sit upon the throne of his glory. When will the Lord sit upon the throne of his glory? "When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory." The throne of his glory is the throne of his father David. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. Christ and all who are joint heirs with him will receive the kingdom at the same time.

After Jerusalem shall cease to be trodden down of the Gentiles, and when the times of the Gentiles shall be fulfilled, *then* there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity. And *then* shall they see the Son of man coming in a cloud, with power and great glory. And when ye see these things begin to come to pass, then look up, for your redemption draweth nigh. When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke xxi. 24, 31.

The Lord will come and then he will occupy the throne of the kingdom. He will then begin to reign. At that time the kingdom of the world will become the kingdom of the Lord and of his Christ, and he shall reign for ever and ever.

There are two distinct and separate comings of Christ mentioned in the Bible. Each coming has its particular object, and its appropriate work. The object of his first coming was to lay the foundation for the work of the second coming. He came first to make reconciliation; he will come the second time to secure the fruits of that reconciliation. He came first to suffer; he will come the second time to reign. He came first to make *provision* to bless the world; he will come the second time to *bless* the world. He came first to make provision for the restitution of the world; he will come the second time to effect that restitution.

Now if we apply the testimony I have introduced to the right coming it will be in harmony with the general tenor of the Bible on the subject; but if we apply it to the wrong coming, it will only make confusion.

Perhaps the force of the testimony can be more clearly seen by contrasting it with the circumstances of the first coming. The kingdom will be given to Christ when he comes in the clouds of heaven, but no mention was made of it when he was born of a woman and found in a manger. At his first coming, he was the child born, the son given; at his second coming the government will be upon his shoulder and he will sit upon the throne of David. When the Lord shall be king over all the earth, the Mount of Olives will cleave asunder, but no such thing happened at his first coming.

When he begins to reign, he will come in his glory and have power over all nations. This was not so when he came to his own, and his own received him not. It is when he comes, after the times of the Gentiles are fulfilled, that the kingdoms of the world will become the kingdoms of the Lord; at the time when the dead shall be judged and the righteous rewarded, not at the time of the first coming.

The Lord will begin to reign when he returns from heaven, after having received the kingdom, not at his first coming, before he had started to go after it.

Christ, at his first coming, was only an *heir* to the kingdom which he was afterwards to receive. And all who become Christ's, are joint heirs with him to the same kingdom, which will be shared by them all when he comes in his glory, and all the angels with him. The first coming secures heirs to the kingdom; the second secures the inheritance to it.

In connection with the first coming is the *promise* of the kingdom; in connection with the second coming is the fulfilment of that promise.

GRAND RAPIDS, MICH., Dec., 1870.

THE GIFT THAT IS IN THEE.

PAUL wrote to Timothy, "Neglect not the gift that is in thee." He has special reference to Timothy's call to preach the gospel. But this injunction is not without its application to every Christian; and it is an injunction that ought to be heeded. There is, of course, what may be called the ground-work, that must be the same in all. Every mechanic must have strength, and accuracy of eye, or he cannot do any good work. But one workman may differ from another in the kind of work he can do best. Every scholar must know how to study, but the gift of one will be language, another mathematics, another physics. So every Christian must have faith and love and z al. And yet each Christian will have some one thing in which is his special "gift." And Christ's injunction to each one is, "neglect not the gift that is in thee."

The point of the injunction is this: you have a gift, some capacity, some talent given you of God; it may not be as conspicuous a gift as has been conferred on some one else, it may not be as likely to accomplish as much as some other gift. But it is the talent that has been intrusted to you; therefore, "neglect not the gift that is in thee."

For example: Here is a man who is a good talker and can exhort well in the prayer-meeting; or one who can lead the devotions to edification. Here is another person who can sing, and thus make the service of song pleasant. And here is another who can neither pray nor sing, but can only seek a quiet corner, and lift the heart to God, craving his blessing upon the gathering. But the injunction to each one of them is the same, "neglect not the gift that is in thee." The same thing holds good through all the fields of Christian work. If you can help forward the material interests of the church, if you are social in your nature, and can interest yourself in strangers; if you can teach in the Sabbath-school; if you can distribute religious reading; if you can go to men and beseech them to be reconciled to God—whatever you can do, whatever you will to do, is your "gift," and ought not to be neglected.

And it must be borne in mind that we never know what we can do till we try. We may think we have no talent for this, or that, or the other thing; when the real trouble is, that we have never tried to do it. No one ever learned to swim on dry land. The apostle had reference to this state of mind when he wrote to the Corinthians, "Covet earnestly the best gifts." We are to use to the utmost the gifts we have; but we must also seek the best gifts. We are not doing our whole duty unless we are thus seeking the highest usefulness. Christ's kingdom, my brother, my sister, has need of you, with the peculiar talent, whatever it may be, that is conferred upon you. "NEGLECT NOT THE GIFT THAT IS IN THEE."—*Selected.*

EMPLOYMENT OF THE SAINTS IN GLORY.

BY WALTER PATTERSON.

PHILOSOPHY and revelation conjointly declare man to be made of dust, Theological philosophy may assume a different nature, but what signifies assumptions that are unsusceptible of demonstration? Man being thus constituted, by the wisdom and power of God, he is made capable of developing character through the volition of his own will; hence his individual responsibility. In this respect he has his own eternal destiny in his keeping. Not that man, unaided, can gain eternal life, but being constituted as he is, capable of knowing and obeying the will of his Creator, by his obedience or disobedience his character is developed. Eternal life, with all its accompanying blessings, through the grace of God is promised to them who develop a character worthy of it.

Such a glorious hope being presented to the human mind, no wonder it is the almost universal desire to obtain it. But who shall obtain it? Many boast of their assurance of salvation, and of going to heaven at death, and if they were their own judge, their case would be decided; but as some parts of their boasted hope is not only doubtful but fallacious, their whole assurance may be set down as "excess of boldness." While it is man's duty and privilege to develop character, God has reserved the right to judge through the person of Jesus Christ, who is "one" with the Father; and if such a Judge accounts them "worthy," the glorious destiny of eternal life, with all its attendant blessings are sure. But there is a great uncertainty in many minds with respect to this future life, and to the qualifications necessary to obtain it. The desire to live makes them hope that it may eventually be well with them, but to have a well grounded hope we must have the necessary qualifications; we must "live by the faith of the Son of God," knowing that he hath become "the author of eternal salvation unto all them that *obey* him." Do we know that we obey Jesus? Just so much we may be assured of eternal salvation.

But again, there is a vagueness in the minds of many about the condition and employment of the finally redeemed. As to their condition and employment, we know nothing only as revealed in the word of God. With many imagination is fertile, but just so far as we leave the light of divine truth we may be left to revel in fancy, and suppose ourselves spiritual phantoms, reposing at ease, or revelling in every supposed delight, endowed with more than lightning speed in traversing creation o'er, visiting and examining neighboring planets, and distant suns and systems. But these vain imaginings may be fitting to them who leave the light of God's word to walk in the light of their own fire, and in the sparks that they have kindled. With respect to the condition of the redeemed; we have every reason to believe that as we now have organized material bodies, "they who shall be accounted worthy to obtain that world, and the resurrection from the dead" will have material organized bodies; yea, the bodies we now possess, because it is that which dies that shall live again. But instead of living through means of a blood life, these bodies will be raised by the power of God, vitalized and energized by his Holy Spirit, thereby becoming "partakers of the divine nature;" "spiritual" bodies, that will need and have a locality. "The righteous shall inherit the land and dwell therein forever."

With respect to the employment of the saints, there is very little definiteness in the minds of many professing Christians. It seems as if the ultimate of their hopes and thoughts were to be saved, to be happy, to repose at ease, to spend an eternity in a listless doing of nothing, to bathe in a sea of bliss.

"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Kingdom. That suggests something. This kingdom has a purpose; there is a work to perform. How many in their limited ideas of the glories of heaven, think, if they are so happy as to get there, that their work will be all ended; that they in heaven will have nothing to do but to bask in the sunshine of heavenly bliss, float in clouds of ether, singing pæns of praise to the Creator, and Redeemer. When Jesus comes in his glory, when he takes to himself his great power to reign, the Prophet says, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his WORK BEFORE HIM." When Jesus comes, he has the kings and their armies to fight and destroy; he has the nation to subdue; he has his kingdom to establish; he has to rule and reign, and to execute judgment and justice in the earth—"*his work is before him.*" All the worlds or dispensations that have preceded, and all that has been done is only preparatory to this great work. Look at the covenant God made with Abraham. And the Lord said: Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? and again: "The angel of the Lord called unto Abraham, out of heaven, the second time, and said, 'By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies, *and in thy seed shall all the nations of the earth be blessed.*" Paul says to the Galatians, the Gospel was preached unto Abraham saying, "In thee shall all nations be blessed;" and he agrees with them, showing that the natural descendants of Abraham were not that seed, seeing they were under a curse; but that the seed that should bless the earth was Christ and them that were in him by faith. This seed is not yet perfected. The perfection of it is now the subject of the preaching of the Gospel; it is to call out that seed. When that is fully accomplished, the work of blessing the nations is before them.

Now, in what respect have they to bless the nations? In the first place, the nations will be blessed by the destruction of their oppressive and tyrannical governments. How much distress of nations, how much of their discontent and want of prosperity is attributable to the mal-administration of their governments! The governments of earth are estimated in the Bible as wild beast governments, and the most of them claim no higher characteristic, for they generally choose some wild and ferocious animal as their emblematical representation.

The history of the world has been written in blood. It has generally been the few, through the lust of power and plunder that have trampled upon the rights and interests of the many until all nations have been convulsed with the spirit of revolution, vainly seeking rest but finding it not. When Christ comes he will join issue with these oppressors and destroyers of nations. He will "trample them in his fury," "dash them to pieces." He will "destroy them that destroy the earth." God will set his anointed upon the holy hill of Zion. He will give unto him the heathen for an inheritance and the uttermost parts of the earth for a possession. Their kings and rulers with their power, their armies, will be broken with a rod of iron; they shall be dashed in pieces like a potter's vessel. All opposing powers shall be swept away. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."

When Jesus comes in his glory, he will sit upon the throne of his glory. He will not only destroy wicked and oppressive governments, but he will establish good government. God "hath appointed a day, in the which he will judge the world in RIGHTEOUSNESS by that man whom he hath ordained; whereof he hath given assurance unto all, in that he hath raised him from the dead." Now that the liberated and subdued nations are blessed with a holy, good and righteous government under the auspices of Jesus and his glorified saints, truly he will be the "desire of all nations." "A king shall reign in righteousness, and princes shall rule in judgment." Zechariah says, "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." John tells us in the apocalypse, that when the seventh angel sounded "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." The time will come, and may God hasten the day, when the Lord shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously, and all nations shall hasten to do him homage. Jesus will not only "strike through kings in the day of his wrath" and "wound the heads over many countries;" he will not only establish a good government, ruling in righteousness and judgment; throwing the shield of protection around the poor and needy; but in his day "The righteous shall flourish and abundance of *peace* so long as the moon endureth."

How much the earth has suffered from war. I know that after times of peace, war and preparations for war may set the sluggish blood of the nation in motion, and there seem to be in localities prosperous times; but still war is destruction. It is a destruction of lives, a destruction of property, and engenders the worst of feelings. It is a destruction of peace. The seeming prosperity, as a consequent of war is at the best, but a locality fattening upon the miseries of their fellow men. The

distress of nations are augmented by the support of armies, but how much more their miseries are increased when suffering the devastation of their active operations. But when Jesus and his saints, the seed of Abraham, take the reins of government into their hands the nations of the earth will be blessed with PEACE. There will be no more war; there will be no more learning the art of war; no more will the implements of husbandry be converted into engines of destruction. "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." By reason of sin, the world has no rest; but when Jesus reigns "the work of righteousness shall be *peace*, and the effect of righteousness, *quietness* and assurance forever." The nations, through the seed of Abraham shall be blessed with *peace*.

But again the nations will be blessed with *prosperity*. This is beautifully expressed in the 67th Psalm, "God be merciful unto us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health upon all nations. Let the people praise thee, O God; let all the people praise thee. Oh let the nations be glad and sing for joy; for thou shalt judge the people righteously; and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. THEN shall the earth yield her increase; and God, even our God shall bless us; God shall bless us; and all the ends of the earth shall fear him." I do not mean to present all the passages to show that the fertility of the earth will be restored, but that this, in a great measure, may be effected by the blessing of the seed of Abraham, we may learn from Hosea. ii. 21, 22, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear *Jezreel*." Jezreel, I believe, means "the seed of the Lord."

We might instance a great many conditions of the nations of the earth, in that period, accomplished through the instrumentality of the seed of Abraham. There will be a great increase of knowledge. And this may be one cause of the returning fertility of the earth. The wisest of our scientific men are but groping their way, experimenting here and there, sometimes with apparent success, and again with disappointment. The laws of nature and true science are part of the laws of God. During the time of Christ's and his people's reign on earth, "The earth shall be full of the knowledge of the Lord," as the Prophet Isaiah says, "wisdom and knowledge shall be the stability of thy times." It may be part of the work of the "seed" to impart this knowledge.

Again, we are informed that the subjects of that kingdom shall be blessed with long life. "They shall long enjoy the work of their own hands." Jesus, when he was upon earth, went about continually doing good. While he taught the people those heavenly lessons that were able to make them wise unto salvation, he was not unmindful of their present wants, "healing all manner of sicknes, and all manner of disease among the people." May it not be part of the work of the *seed* of Abraham, in blessing the world, to heal the sick, and impart the true knowledge of the laws of life and health, seeing that at the then Metropolis of the earth, grows the tree of life the leaves of which are for the healing of the nations?

FERGUSONVILLE, N. Y., Dec., 1870.

LINCOLN'S INTEREST IN REFORMS.

MANY of our readers will remember Mr. Lincoln's trip through portions of the East in 1860, a few months previous to his nomination for the Presidency. During his stay in this city he manifested much interest in the various reformatory institutions, several of which he examined. Among others he visited the Sabbath school connected with the Five Points House of Industry. He went alone and unannounced, and his visit is described by the Superintendent of the school as follows:

"One Sunday morning I saw a tall, remarkable looking man enter the room and take a seat among us. He listened with fixed attention to our exercises, and his countenance expressed such genuine interest that I approached him and suggested that he might be willing to say something to the children. He accepted the invitation with evident pleasure; and coming forward began a simple address, which at once fascinated every little hearer and hushed the room into silence. His language was strikingly beautiful, and his tones musical with intense feeling. The little faces would drop into sad conviction as he uttered sentences of warning, and would brighten into sunshine as he spoke cheerful words of promise. Once or twice he attempted to close his remarks, but then the imperative shout of 'Go on! O, do go on!' would impel him to resume. As I looked upon the gaunt and sickly frame of the stranger, and marked his powerful head and determined features, now touched into softness by the impression of the moment, I felt an irresistible curiosity to learn something more about him, and while he was quietly leaving the room I begged to know his name. He courteously replied, 'It is Abraham Lincoln, from Illinois.'"

THE greatest pleasure in life is love; the greatest treasure, contentment; the greatest possession, health; the greatest ease, sound sleep; and the best medicine, a true friend.

THE HERALD OF LIFE.

NEW YORK, JANUARY 18, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"MEDIATORIAL KINGDOM."

BY THE EDITOR.

THIS is a phrase often used by Christians of all denominations, not excepting Advent believers, but where any of them find authority for its use we cannot tell, except in Romish inventions and Protestant traditions: sure we are, it belongs not to this or any previous age of the world, nor is any such language employed in the Bible respecting God's dealings with the race of Adam hitherto. No greater misnomer could be applied to the dispensation of grace, as hitherto administered, than to call it a "Mediatorial Kingdom." Truly speaking, there is no such thing as a kingdom without the following things being included, viz., a king, a body of subordinate rulers, people for subjects, laws and territory.

What does the dispensation of grace, in this or any past age, know of any such kingdom in regard to *mediation* between God and men? Nothing at all, but strictly warns us against such a heresy, saying, "There is one God and *one Mediator* between God and men, the man Christ Jesus."—1 Tim. ii. 5. He that can manufacture a mediatorial *kingdom* out of *one* mediator must be a genius at invention. The Papal beast, or "Mother of harlots," is the author of the idea and of the thing itself: that power has manufactured mediators innumerable, both of the dead and the living, till it has become a "mediatorial kingdom" with a vengeance; and Protestants copy her phraseology as if it were the truth of God, while it is contradicting the testimony of Paul that there is *one* mediator; and we have no note intimating more than one, and hence there is no mediatorial kingdom except that of papal invention. The sooner that ends the better; and with it falls all the theories built upon the assumption that Christ's mediation ends at His second advent. This point, however, we shall treat of in another article on His priesthood.

CHRIST'S PROMISE TO THE THIEF.

A FRIEND writes us, saying, "I have been reading "Landis' IMMORTALITY." On page 205, speaking of Christ's answer to the thief, he says: 'The plain construction is, Verily I say unto thee *that* to-day,' etc. And in foot note he says, 'this accords with Syriac version.' I would like to know if these statements are true. If they are, how can we harmonize them with the views of THE HERALD OF LIFE?"

Passing by, for the moment, the question as to whether the "statements are true," we remark: they do not weigh a straw against the view (the fact) of the absolute mortality of the natural man, and consequent unconsciousness in death. Let it be remembered Jesus did not promise the thief a state of consciousness between death and the resurrection. Any claim that the promise involves that idea is based upon the assumption, wholly unauthorized by any thing found in the Word of God, that man possesses an entity capable of self-existence. Jesus never made a promise which encouraged any such assumption, nor did the thief *understand* him to do so in this instance, we think. He could not possibly have been with Christ in a conscious state after death, for Christ was himself *dead*, not alive somewhere.

"Of course," says one, "Christ died, but his soul did not; that lived on." Is it so? We shall see about it. We are well aware of the fact that there are thousands upon thousands of advocates of inherent immortality who would not believe but that, somehow, after all, Christ did not *die*, even though an angel from heaven should come and declare the contrary, so blindly wedded are they to a theory of human invention. We will, however, give testimony to the contrary from something more than an angel from heaven, viz., the Spirit of the living God. Hear: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not *leave* my *soul* in *hell*" (hell here is from *Sheol*, which signifies a *pit*, the *grave*, the *state of the dead*) "neither wilt thou suffer thine Holy One to see corruption."—Psa. xvi. 9, 10. David spake these words by the Spirit of God; and let none fall into the error of supposing he spoke of himself, for Peter, having quoted this very language, says that David, so far from speaking of himself, "is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and . . . seeing this before, spake of the resurrection of *Christ*, that his soul was not left in hell" (hades, as every Bible student knows, meaning grave) "neither his flesh did see corruption."

However determined men may be in their efforts to maintain the existence of undying entities termed souls, and to press the circumstance of Christ's promise to the malefactor into the support of those efforts, here stands the stubborn and insurmountable fact that the Spirit of God declares the Christ soul came out of the grave by a resurrection from the dead. Consciousness surely is not preserved in the grave. If, therefore, it be admitted that the fulfilment of the promise *was* to occur the day they hung on the cross, it nevertheless could not possibly have involved consciousness in death, for Jesus (the whole Being) was laid in the grave, and came out of it on the third day following.

In addition to this it is proper to observe that there is not now and was not when Jesus gave the promise in question, any paradise, as a place of heavenly blessedness, in existence. It may be easily shown to the satisfaction of any unbiased mind, that paradise ceased to exist after the fall of Adam, and will not be restored until Christ comes the second time. Hence the language of the text under consideration cannot reasonably be held to give any countenance whatever to the dogma of inherent immortality, or of consciousness between death and the resurrection. Lange's Commentary, a work by more than a score of eminent divines, so called, in connection with himself, says the thief "represents to himself the moment when the Messiah comes in His kingly glory to erect His kingdom upon earth, and desires that he then, awakened from the grave, may enter in with Him into the glory of his Lord." Consonant to this is the following from Archbishop Whately. He says: "Observe that 'into thy kingdom,' is a mistranslation; it should be 'in thy kingdom.' The meaning is, at thy second coming in triumphant glory."

Whately further says, the malefactor "appears to have understood, or at least suspected, what none of the other disciples at that time had any idea of, the spiritual nature of Christ's kingdom;—that . . . . the rewards and glories reserved for his followers were those of the world beyond the grave. We are not sure, indeed, that the dying malefactor was quite so far enlightened as fully to take in this view; but at any rate he did look for a kingdom of God which the *death* of Jesus was not to destroy, but to complete; he understood that, in some way or other, 'the Christ must suffer these things, and enter into his glory.'" Drs. Scott, Barnes and others, we believe, admit that the thief expected his prayer would be answered at some future time. Accepting the whole account just as it stands, we are compelled to the conclusion that, strange though it may seem, the malefactor was the first to perceive anything of the deep meaning of the superscription over the cross, and was the first to herald the Lord's *royal* dignity; and that, too, at the very moment when the Messianic hope of the apostles themselves, though they were directly instructed by Christ, was most terribly shaken.

There is another view which may reasonably be taken of this passage of Scripture. The term paradise was used among the ancients to express garden, pleasure-ground, grove, orchard, etc. It was also sometimes used in connection with burial. Agreeably to this, Judge Halsted, in his THEOLOGY OF THE BIBLE, remarks on the passage as follows, p. 492: "In Luke xxiii. 43, we have, Gr., And said to him Jesus; verily I say to thee this day with me thou wilt be in to *paradiso*, in garden (without our article): Lat, in *paradiso*, garden: Douay, in paradise: Ital. in *paradiso*; E. V., in paradise. The Ital., the Douay, and E. V., give their respective words, in *paradiso*, (in garden) in paradise, without the article. This is right; for garden is here used in an abstract sense; not of any particular garden; so that when Jesus saith, 'thou wilt be with me in garden,' it means, with me in burial. i. e., in a grave from which thou wilt be raised to life again; from which thou wilt be made a partaker of resurrection; equivalent to 'the bosom of Abraham,' in another place, meaning the same thing, a grave from which there will be a resurrection."

We feel justified in saying that "Verily I say unto thee *that* to-day," is not, as asserted, the plain construction of the text. If Mr. L. had said, "I wish it was the plain construction of the Greek text; and if it had been it would have accorded with the Syriac version," he would have stated truly in both cases, most likely, certainly in the latter, for the word "that" does occur in the Syriac. It is plainly seen, however, that the Syriac reading admitting it to be the true one, offers no real opposition to our view respecting man's nature.

We have seen that Drs. Lange, Scott, Barnes, Bishop Whately and others either hold or admit that the thief either expected his prayer would be answered when Christ should set up his kingdom, or at some time subsequent to the day they hung on the cross. This position could only be adopted by these men upon one of two principles. Either they must, in their own minds, place the comma after "to-day," the idea thus being that Jesus *that* day promised the thief should be with him at some future time; or else they must accept the term "to-day" in the strict sense of *this* day, a proper thing to do, as it may justly be thus translated; the meaning thus being just the same as in the other case.

We believe the term paradise, in the text, refers to the heavenly or spiritual paradise which is to be established on the earth at the coming of Christ; and that Jesus gave the thief the promise of being with him at that time. While the text admits of several reasonable interpretations, all in perfect harmony with our view, it cannot be used in support of inherent immortality without first *assuming* the very thing to be proved, thus doing gross violence to the most palpable principles of Scripture exposition. We feel to recommend *all* to cling to the divine word, and to not become bewildered by human fancies and inventions.

L. C. T.

EUROPEAN NEWS.

SINCE the Franco-Prussian war first startled the nations, and burst forth with such terrible fury, at once sweeping a Dynasty out of existence and making the very name of Napoleon a hated one with the French people, there has been no week of so much military activity as the past. Not since the fall of Gravelotte, Sedan, Strasbourg and Metz have crushing blows been so rapidly inflicted as have fallen upon France during the past few days. Although a mere summary of the news requires considerable space we cheerfully give it, knowing how general and great is the interest in the subject on the part of our readers.

In the valley of the Loire, the German forces have steadily advanced, though they have encountered obstinate resistance along the whole line. A Berlin dispatch dated 9th inst., says: Gen. Von Werder has been heavily reinforced. The Prussians in the department of Yonne are concentrating at Joigny, on the Paris and Lyons Railway, and reinforcements have arrived there from Germany. The fighting when Daujontin was carried by storm, is described as desperate on both sides, and the German loss was heavy. Later reports of this battle deprive the Prussians of much of the success at first credited to them, many of the captured positions having been retaken, and the Prussians repulsed.

A London dispatch, Jan, 11, says that "Gen. Von Werder advanced yesterday on Villersexel, and took the place by storm. The twentieth French Corps was engaged and lost a number of officers and about 600 men. The French attempted to retake the position, but failed." Later dispatches, say Werder has followed up these victories, securing others. In a dispatch to the Queen, at about the same time, King William says: "Pronne has capitulated with 3,000 prisoners. Werder defeated Bourbaki on the 9th, south of Vesoul. He took 800 prisoners." The special correspondent of the "Tribune" at Versailles telegraphs as follows: "Manteuffel is here, and starts immediately to take command of the new army of the east. This army will march, via Troyes, to the support of Gen. Werder, and will occupy the Lyons district. Gen. Manteuffel leaves Gen. Von Gœber to take care of Faidherbe."

But the heaviest blow of all has been inflicted upon the French army commanded by Gen. de Chanzy, in the vicinity of Le Mans, southwest of Paris. The Grand Duke of Mecklenburg—Schwerin, commanding, in connection with Prince Frederick Charles that division of the German army, telegraphs to the Duchess as follows: "After crossing River Huisne, on Tuesday, we fought on the next day a hot but victorious battle at Lombrom and La Chapelle, taking nearly 10,000 prisoners. Our loss is inconsiderable. We are advancing on Le Mans." A dispatch from Bordeaux also reports a sanguinary battle on the 11th. It stated that "the Prussians attacked the French army of the Loire along the whole line. The French maintained most of their positions. The Prussian forces engaged are estimated at 180,000. The extent of the French loss is unknown but is serious."

A late dispatch from Versailles announces that "the army under Gen. de Chanzy was completely defeated near Le Mans by the Second German Army, commanded by Prince Frederick Charles, and the Grand Duke of Mecklenburg-Schwerin. The Germans have occupied Le Mans, capturing large quantities of supplies and material. The French army are hotly pursued by the victors."

The following was written at Le Mans and telegraphed from London, Saturday, Jan. 14: "The French Army of the Loire, the last hope of France, has been defeated to-day in a bloody battle fought within seven miles of this city (Le Mans). We heard the roar of cannon all day, and the population crowded to the housetops and suburbs and thoroughfares watching the progress of the fight. I have never before witnessed such intense excitement, although the French people have become accustomed to the roar of cannon." Speaking of the opening of the battle, the correspondent says: "A more perfect line of battle could not have been formed by the finest army in Europe. The artillery was well supplied with ammunition, and the infantry had 100 rounds to each man. In addition, the supply trains were well posted and easy of access.

"Real bloody work soon began. The field of battle was in a valley, and the two armies occupied heights opposite each other, the French line forming a semicircle extending twelve miles, overlooking the valley, which was covered by twelve inches of snow. On the opposite heights the Prussians held a somewhat similar position. Shortly after nine o'clock the Prussians began a furious cannonade from the wood near the extreme left. The artillery fire was continued on both sides for some time. At length the Prussian commanders gave the order for an advance, and the German infantry moved forward. The French, equally rapid, advanced along their whole line, and the opposing armies met in the valley in a hand to hand fight. The musketry fire was very severe and effective. The German troops were cool and collected, and the French impetuous and gallant. Indeed, both armies behaved with notable bravery until near noon, when the Gardes Mobiles began to waver, and, being unable to hold their position, a retreat commenced. Meantime the dead and wounded lay upon the battle-field by thousands, and the snow fields were red with human blood.

"The carnage was fearful on both sides. Before five o'clock in the evening 15,000 French soldiers had fallen, and at this hour the whole army started in full retreat. The French and German forces were about equally matched, about 60,000 each." Latest reports of this battle, which reached the city yesterday, Monday, P. M., make the French loss, in prisoners, 20,000.

IN AND ABOUT PARIS.

News from Paris of the 7th inst., conveys information to the effect that the city had then been bombarded for three days. A London telegram, dated Jan. 12, says: "Balloon advices from Paris, of the evening of the 10th, have been received. Many shells from the German guns fell during the night in the outskirts of Paris, creating havoc in all directions, killing some women and children, and striking ambulances, churches, museums, school-houses, etc." Later advices are to the effect that the bombardment is very effective, many fires occurring in consequence.

Such is the state of affairs in poor, unhappy France, and such the humiliating condition of that great city, Paris. The French have been confident that their armies outside of Paris would win such successes as would enable them to co-operate with the invested forces, and avert or break the siege. One by one, however, those armies have been defeated and crippled, until finally only one which inspired any hope remained. That one was the really fine army of Gen. de Chanzy, in the department of the Loire. He had met with successes, and his force and movements had been a source of real anxiety to the opposing army. Determined to bear the suspense no longer, Prince Frederick Charles was reinforced from the investing army at Paris. Thus strengthened, they fought the battles in the vicinity of Le Mans. The result is the crushing defeat of Gen. Chanzy, and the blotting out of the last hope of Paris. It would seem that the next news of great importance that will be flashed through the ocean from the old world must be the downfall of the city. The sooner that event transpires, the better it will be for the poor, suffering, humanity within her limits.

BLACK SEA QUESTION.

A telegram from Vienna says: "Semi-official organs here declare that the approaching conference must uphold the validity of treaties, and insist that modifications are possible only by general consent. When the amendment of the treaty of Paris is proposed by Russia, it is essential that it should be accompanied by concessions compensating the other powers." A London dispatch dated 14th inst., says: "The Conference of the great Powers on the Black Sea difficulty has been summoned to meet in this city on Tuesday."

Only one result of the conference, on this question, can, we think, be reasonably looked for. Russia has not rushed headlong into this matter. She enters the Conference with a fixed and avowed purpose, and she will not be likely to be easily driven from it, certainly not if Prussia is firm. However, we shall soon see.

L. C. T.

THE FIRESIDE.

THE fireside is a seminary of infinite importance. It is important, but it is universal, and because the education it bestows, being woven in with the woof of our childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the hearth. The learning of the university may fade from the recollection; its classic lore may moulder in the halls of memory. But the simple lessons of home enamelled upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after days. So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste. You have perchance seen an old and half-obliterated portrait, and in the attempt to have it cleaned and restored, you may have seen it fade away, while a brighter and more perfect picture, painted beneath is revealed to view. This portrait, first drawn on the canvass, is no inapt illustration of youth; and though it may be concealed by some after design, still the original traits will shine through the outward picture, giving it tone while fresh, and surviving it in decay.

Such is the fireside—the great institution furnished by Providence for the education of man. Having ordained that man should receive his character from education, it was also ordained that early instruction should exert a decisive influence on character, and that during this important period of existence, children should be subject to the charge of their parents. The sagacity and benevolence displayed in this design afford a striking manifestation of that wisdom and goodness, which we behold in all the works of God. It appears, that in every stage of society, parental education adjusts itself to the wants of children. In the savage state, where there is no division of property, no complicated system of laws and relations, no religion, save the naked idea of a God, who rewards the good and punishes the wicked, education has a narrow scope; but such as is needed is supplied. As society advances into civilization, duties multiply, and responsibilities increase; there is then a demand for higher moral and intellectual culture. Providence has foreseen and provided for this necessity; for, with the advance of refinement and knowledge, the family circle is drawn closer together, and the solicitude of parents for their children, and their influence over them, are proportionably increased. Thus, while in a rude age, children are left, almost like the untutored animals, to make their own way, when knowledge is diffused, and the light of religion spread abroad, then it is that enlightened education becomes necessary, then it is that parental education becomes vigilant, then it is that children are most completely subjected to the influence of parents.—*Selected.*

IN a letter written by a German soldier occurs the following highly romantic account of his camp and quarters:

"I am sitting in a French tent, erected in the Prince Imperial's play-ground, behind the burned palace of St. Cloud. Imperial mattresses serve for a bed, and silk sofa and chair cushions for pillows. For blankets we use Turkey carpets and other articles from the palace. We also use the splendid tea and coffee service of Sevres or Alferide porcelain, the imperial plate, glasses, and bottles, on all which the inevitable 'N.,' with the crown above it, is inscribed. The Prince's playground is a large grass-plot, with a miniature railway in the middle, with tunnel, bridges, and a station. Of course these artificial contrivances are now ruined, only a few fragments remaining. There are likewise some remains of a gymnastic apparatus, which the soldiers burn up in making their soup or coffee."

Strange scenes these; but stranger ones may yet transpire among the ruins of the Napoleonic dynasty.

L. C. T.

NECESSITY FOR PRAYER.

BY D. K. ALLEN.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified."—2 Thess. iii. 1.

WE are dependent creatures. We cannot be religious without a proper recognition of that dependence. Prayer is the only appropriate discipline of that dependence. It is begging; and there is no other way by which we can obtain any favor from the Author of every good and perfect gift but by begging. He has instituted no other way. If he had appointed us to labor for those blessings, we would not feel our dependence. We would feel that we had earned them. But when we find they can be obtained only by asking, we

feel our dependence, and can with the poet say:

> "Then to begging I will go.
> The richest man I ever knew
> Was one that begged the most;
> His soul was filled with Jesus,
> And with the Holy Ghost."

It concentrates the mind and heart on the subject of Christianity, being led to pray earnestly and perseveringly in order to place the mind and heart fully on the subject.

It is *necessary* in order to the recognition of the hand of God in the work. Suppose on the day of Pentecost the minds of the disciples had been scattered, and not united in prayer, and the power had fallen; they would not have known whether it was mesmerism, or a false fire, or what not. But when the mind was concentrated, asking for it, as they did on the day of Pentecost, and the answer came, they recognized the hand of God, and gave Him the glory.

The religious wants of man involve the necessity of prayer. God has commanded it. He has suspended the success of the gospel upon that condition. The performance of that condition leads to inevitable success.

WINONA, MINN., Jan. 5, 1871.

THE DRAGON.—REV. XX.

BY CALEB THOMPSON.

IN Rev. xvi we have an account of the three unclean spirits gathering the nations to the battle of that great day of God Almighty. While they are doing this work Christ is coming upon them as a thief. The "dragon" and "Satan" are one and the same in Rev. xx. 2, and through the book of Rev. The dragon was to be bound in the bottomless pit for one thousand years: he then comes out and slays the two witnesses.—Rev. xi. 7.

Now, have the two witnesses been slain? If so, then the thousand years are surely in the past. In the French revolution, about 1792, the two witnesses (the old and new testament) were leveled in the dust, and all religion destroyed, and atheism was established by law. A host of testimony might be given on this point, but we think it unnecessary. There is but one bottomless pit brought to view in this book. The dragon is the beast which is to go into it, and of course is the only one that can come out of it. The beast that thou sawest was, is not, and shall ascend out of the bottomless pit, and go into perdition.—Rev. xvii. 8. As the French government is this dragonic power, as before stated, that government is going to destruction. In Dan. vii. 11, we have this language: "I beheld then, because of the voice of the great words which the horn spake, I beheld till the beast was slain, and his body destroyed, and given to the burning flame."

There is some connection between the speaking of these "great words," and the slaying of the beast. The "great words" are the establishing of the dogma of infallibility. Now it seems to me that the beast is slain, and its body is struggling but will soon be destroyed and given to the burning flame. Then Gentile governments will come to an end, and the kingdom of God be established on the earth. The Lord grant that we may be prepared for this glorious event which is so soon to take place, is my prayer. The Lord tells us, in Mark xiii, that we would not know whether he would come at even, at midnight, or at the cock-crowing, or in the morning. We have watched at even, 1844, at midnight, '54, and at cock-crowing, '67. Now having watched through three watches, and he did not come, we know that he will come in the morning watch. In Luke xii, we have a parable, the ground of a certain rich man, that brought forth plentifully; and it is said in this parable that his soul shall be required in this night, which proves that this night of watches will never end until the Lord comes.

O bless the Lord that we are in the fourth watch. Our disappointments are all in the past. A little while and we will have the privilege of changing our position. We have been saying the Lord is coming, but soon we will have it to say the *Lord has come.* Glory be to God and the Lamb for such a prospect.

PROVIDENCE, Jan., 1871.

THE FUTURE OF PALESTINE.

RABBI SNEERSOHN's lecture, on Oct. 5, after referring to such questions as to why, when and how the Israelites will return to Jerusalem, concludes as follows:

And now, my friends, if we look around, we shall find that the signs of the times are such as to allow the hope of a fulfilment of the prophecies. Everything is in favor of it, nothing is against it. In France, there is already a society in existence, called the Jewish Alliance, whose aim is to ameliorate the state of Jews all over the world. The central seat of this society is at Paris, but its benevolent tendencies spread over all parts where Jews live. Never before was there any thing like it. In Palestine, fields have been purchased and buildings have been erected, which are all sure signs that their salvation is not far distant, that it is approaching nearer and nearer. And so we see already fulfilled the words of Jeremiah: "For again they will buy fields and vineyards in this country."

The example of Abraham teaches us what we have to do. God had said to Abraham, that He would give him and his seed the land of Palestine, for all time to come. But, nevertheless, Abraham purchased the burial ground in Hebron; he paid for it 400 shekels of silver, current money with the merchant, and did not murmur against God. Therefrom we may learn, that he who believes in God, is to wait for Him to fulfil His promise, and so we may wait for the goodness of God, as well as for the benevolence which the rulers and princes will show to Israel.

It is an undeniable fact that, from this country of America, the first light went out to shine upon the other countries, and it will be this light again which will shine benevolently upon the Lily of Jacob, that it may blossom again; the rose of Jericho, by the help of this light, may again assume new life and strength. The crescent, which nowadays reigns over Palestine, will be no more a half moon. We can already notice how its light is fading away, while the stars and stripes are ever increasing. They are to outshine the half-moon; they will call the sons of Israel to ascend the holy mountain, and the flag of freedom will wave over the holy ground.

The time of which Isaiah said, "Zion will be redeemed with justice and her converts with righteousness," (Isaiah i. 37,) this time is coming. The documents which testify to the rights of Israel in regard to the Holy Land, are well known all over the world; the Holy Bible is our testimony, and the prophets are our witnesses.

Therefore it is the sacred duty of every one to make all effort to awaken the hearts of those who are rulers of justice and kings of mercy, that they come to our help, to bring us to our ancient home.

In standing here, in the free country of America, amidst so many wise and intelligent men, who believe in God, and whose eyes are open to his doings, I cherish the hope that the words and wishes which I have expressed will be accepted benevently. I hope, that those whose hearts may have been moved by my words, that they, in their turn, better speakers than I am, will speak to others in behalf of the holy object, that they, to whom God has given the power of eloquence, will be the advocates of His land and people.

I know that there are many wise men among the Christians who agree with me in regard to the restoration of Israel and her political welfare. They differ from me only in what regards the universal salvation, and through whom it is to come.

But they all believe, that the day is not far off, when all hearts will be united in one unity, and they, too, expect the great light to come. I, for my part, do not wish to enter into controversies about things hidden from us, and only in order to awaken the idea of good and right. I shall repeat the words of the prophet Malachi, (ii. 10.) "Have you not all one Father?" Has not one God created us? Should we deal treacherously every man against his brother? The Lord will do what pleases Him; . . . . and they who will accelerate the time by assisting the Israelites to take possession of their holy land, will be rewarded, as every good is rewarded by God, besides the internal reward—which the human heart finds in itself, in having done some good.—*Jewish Messenger.*

LETTERS AND EXTRACTS.

FROM DR. JOHN BILLINGS.

DEAR EDITORS: I write to say a few words through the HERALD, for the benefit of those that are just beginning to get light on the glorious theme of life to those only who are in Christ. First: There are many of us who have long since become established in these truths, and whose faith has been widening and deepening in the great plan of God. Now, what I want to suggest is, that more space be given in the paper for the benefit of those that have just begun to learn. Would it not be a good plan to have in each number of the paper one article on some of those texts that seem to be objectionable to the idea of the non-living of those who are out of Christ?

I have heard complaints from that class of brethren on this point. I know many that are satisfied in relation to our argument, but, say they, these texts plague me; I can't get along with them. Now, if they had something every week on some of those seemingly objectionable texts, it would help them very much. It is for this class of brethren we labor; yea, for the weak we will deprive ourselves of some things we would like. I know much is published on the subject, yet there seems to be a lack, I think, on this particular point.

We want that tract from Br. Grim on John v. 28, 29. I have promised it to many in this part of the country. It is just what we want. I think the view that Br. Grim takes of it will give general satisfaction, or the most so of any thing I have seen.

My health is some better. I have so far improved that I can preach a little. Have preached two or three discourses this winter. The prospect is good, I think, that quite a number will be led to see the truth, if the Lord gives me health so I can speak more to the people. It was two years last Sept. since I lost my health. Have not been able to labor, consequently I am deprived of the means I used to have to help the paper with, but shall do all I can for it by getting subscribers.

Yours, in hope of life when He who is our life shall appear.

NEW RUTLAND, ILL., Jan., 1871.

TO BR. STORRS: Myself and all the brethren in this part send greeting. We sympathize with you in your affliction, always making mention of you in our prayers, that the God and Father of our Lord Jesus Christ, by his divine Spirit, may so fill you with that holy unction that your whole body, soul and spirit may be preserved in complete sanctification unto the appearing of our Lord Jesus Christ. This I say and am persuaded of that Christ will be magnified in your body whether it be by life or by death. We are persuaded that for you to live is Christ, to die would be gain. We are persuaded that your work is nearly done, and having this confidence, that you have kept *the* faith, and are ready to be offered. Having fought a good fight, there is henceforth laid up for you a crown, which the Lord our righteous Judge will give you at that day; and not only to you but to all that love his appearing.

NEW RUTLAND, ILL., Jan., 1870.

FROM W. H. BARNES.

BR. THORNE: After delaying some time, in the renewal of my subscription for the dear HERALD, I am happy now that I can do so. I would be glad, if I could, to do more. My pen cannot express my anxiety with regard to our dear Br. STORRS in his illness. I trust, however, that I can submit to the will of our Father in heaven, without murmuring. Br. STORRS has labored hard and long, has kept the prize in view, and I doubt not, is ready (if it be the Master's will) to lay his armor by; to sleep in Jesus and rest in hope; yet if it be our Lord's will, O how my soul would leap for joy, to hear of his restoration to health.

O brethren and sisters, who are looking for our coming Lord, let us keep our lamps trimmed and burning, that we may be ready to enter into the marriage supper with Him. Let us be sure that we have on the wedding garment.

I try to pray for *all,* and especially for those who expect a "Future life through Christ" the LIFE-GIVER alone. Pray for unworthy me, that I may be "kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

ALBANY, MO., Dec., 1870.

FROM L. H. ROWE.

TO THOSE OF "LIKE PRECIOUS FAITH:" *Greeting:* Grace, mercy and peace be multiplied unto you. Again, after a lapse of several weeks, I take the liberty of informing the dear children, who are "strangers and pilgrims on the earth," that I am still journeying to that heavenly country which faithful Abraham "looked for," and which we expect soon to obtain for an everlasting inheritance. This *hope* has sustained me thus far in the service of the Nobleman, who has gone away to "a far country to receive for himself a kingdom, and to return again;" and when he returns I *really* believe "the kingdom and dominion . . . shall be given to the people of the saints of the Most High," and they, the saints, will "possess the kingdom forever and ever." Thus saith the Lord: "I appoint unto you a kingdom, as my Father hath appointed unto me." How glorious will it be to get safely out of this wicked and adulterous age, and "sit down with Abraham, Isaac and Jacob in the kingdom of God," there to reign forever. O, I long to be there to enjoy the rest that remains "for the people of God," and pluck the savory fruit from the "tree of life that is in the midst of the paradise of God."

When cast into the furnace of affliction, and surrounded by many of the cares, ills, perplexities and disappointments of this mortal life, I sigh for the Master's return, for this event, and this only, will bring lasting joys and peace to those who are waiting for "God's Son from heaven." I rejoice that the day of the Lord is nigh at hand, and hasteth greatly. The humble few who are looking for the appearing of the LIFE-GIVER, will soon see the consummation of their hope; and while the eastern sky is illuminated with the rays of coming morning, let us labor earnestly for the salvation of those who are perishing all around us; bring in the gleanings of the harvest while it is an appointed time to work, and then when Jesus comes we shall have stars in the crown of our rejoicing, which will shine with undimmed lustre through the endless cycles of eternity. Amen.

Yours, in the blessed hope.

LEWISTON, ME., Dec. 27, 1870.

FROM HENRY A. TROEGER.

BR. STORRS: Having promised the Lord the first fruits of my business, I herewith send the same, which please make use of in spreading the glorious truth of Life only in Christ, as you see fit. I have found no one as yet of like faith out here, still I am, with the Lord's help, scattering seeds here and there wherever I have an opportunity.

I have set several of the preachers of the M. E. church to thinking, and when they have investigated the matter, they intend to utterly annihilate my doctrine with their proofs which they expect to find.

I feel greater confidence in my Saviour than ever before. I see more and more of that unchanging love which prayed, "Father forgive them, for they know not what they do." Oh how it must grieve the pure and holy Spirit of our heavenly Father, to hear himself proclaimed through the ignorance of some of his children, as the eternal tormentor of the wicked. Glory to God for the light shed abroad in our hearts.

Awaiting with you and all the Lord's children His glorious coming, I am your brother in Christ.

OSCEOLA, IOWA, Jan. 2, 1871.

FROM BLOOMFIELD D. WOLCOTT.

DEAR EDITORS: I take this opportunity to inform the many friends of beloved Br. Eseck Wolcott concerning his health. He is still very feeble. At times he feels quite encouraged that the Lord will yet restore him to usefulness. To this end he earnestly craves the prayers of God's children. He feels the spirit of God abundantly with him.

EATONTOWN, N. J.

FROM J. S. POTTER.

DEAR HERALD OF LIFE: By your weekly visits I have been enabled to look with interest for the first tokens of the recovery of our beloved and faithful editor, Br. STORRS; and I thank God from the bottom of my heart that you have brought such good news this week. May you long live to give light to those that sit in darkness and in the shadow of death.

Permit me, then, to say, I wish Br. STORRS a "Happy New Year." May he through the blessings of God fully recover his health, and soon again be in the Gospel battle-field; and may his last days in the great conflict for truth, be his best days. Amen.

"A happy New Year" to Doctor Miller, and all others interested in the recovery of Br. STORRS.

A "Happy New Year" to Br. THORNE who has so ably and faithfully conducted you during the past two months.

A "Happy New Year" to all those who met eight years ago, under the big chestnut tree, at Wilbraham, and started you into existence. At that time I had not much interest in you, my dear HERALD, but in the course of time I have observed your straight forward course, and am happy to say I love you much, and can recommend you, and the message you bring to the world, viz.: "Life from the dead" *to believers only.* Although I have had to suffer some reproach, I am as firm as ever that none will ever be "redeemed from death" except those who have partaken of the "divine nature." As Christ has brought "life and immortality to light," he brought no other kind of life to light but that which is connected with immortality, *i. e.,* eternal life.

It was not the prerogative of the Christ to give *immortal life,* for we get that by being connected with the "first Adam;" but the "life which is to come" is on the condition of being justified *by faith,* whereby we have peace with God, through our Lord Jesus Christ; and on this *condition* God has promised to raise us up at the last day, and not one thousand years after the *last day.*

And now, dear HERALD, I bid you God speed. May you go forth as a *lamp* that burneth; and may the rays of your light cause many to rejoice in the great plan of redemption. May we all be kept by the power of God, through faith, unto salvation, ready to be revealed in the *last time.*

A few more months, or years will land us safe on Canaan's coast. There we will commence a "Happy New Year," even the YEAR OF JUBILEE.

EAST BOSTON, MASS., Jan., 1871.

FROM STEWART CARLISLE.

DEAR EDITORS: Please send me a few copies of Br. STORRS' Review of Dr. Post's Essay; also "Letter to a Clergyman." Thank God the truth is spreading here, and like the gentle dew, is giving life to thirsty souls; and in consequence of this the "son of the bond woman" has commenced his persecution, A work in opposition to our views has been put in circulation here, but grace conquers, and the freedom of the truth makes men talk with other tongues, as the Spirit gives them utterance.

May the Spirit help us to be wise as serpents, and harmless as doves. O how we love to see those who, like Lydia, have their hearts opened to receive the glorious truth of "No Life out of Christ." Yes, we love it. Praise the Lord, he can make the wrath of man praise him, and though man may *try* to thunder and lighten and create a tempest, yet we can hear the still small voice, "It is I, be not afraid," and calmly, and trustingly, and lovingly wait, for the gentle movings of that blessed Spirit which shall lead us into all truth. Thank the good Lord for *ears to hear, eyes to see,* and *hearts* to understand.

Oh, how my heart rejoices, that ever the vail was removed and the glory of God was revealed "in the face of Jesus Christ." My heart yearns with strong sympathy for my brethren in the former faith, shut up as they are in the mysticisms of traditionary teachers, and, like the owl, hating to come to the light, they prefer to seek seclusion amid the shadows, nooks, niches, and caves of the old decaying ruins of the Mystic Babylon. Would that they might hear the loving, moving voice of Him who says, "Come out of her, Oh, my people, that ye be not partakers of her plagues." Yours waiting in hope.

WILMINGTON, DEL., Jan., 1871.

FROM ELD. J. LEWIS.

BR. THORNE: I hope and pray that our dear Br. STORRS is still living, and recovering strength. The long lapse of time since the last issue, Dec. 21, makes us feel very anxious to hear from you all, especially our dear Br. STORRS. O what sorrowful news it would be to learn that he has fallen asleep. But then, when we look at the bright side of the matter, having the assurance that all things work together for good to them that love God, we rejoice and in everything give thanks, knowing that death will soon be deprived of his power. Soon the all conquering King will come to make up his special treasures; and then we will all meet to part no more. We are doing all we can in the way of circulating tracts, in our weak capacity, and limited means, and, on the whole, truth is gaining ground.

We had thought long before this to have been out in the field of labor, but our lack of the means necessary to travel, old age, and the inclemency of the weather are keeping us mostly at home. Some good friends, we are informed, talk of sending us some money to help us on our way. I pray they may, for I long to be out blowing the Gospel trumpet. May the Lord direct.

GRAFTON, ILL.

FROM J. HAMILTON.

BR. THORNE: As I cannot now address Br. STORRS, on account of his feeble health, I am very thankful that I can you, in his place. It has been a long time since I have spoken to the brethren and sisters through the paper. I have been satisfied to let its columns be filled by able pens; but I would not be silent to the neglect of duty. I want to say to my dear brethren and sisters that I still love the doctrine of our Lord and Saviour, as set forth in the main, through the columns of our excellent paper, with, I trust, unabating love. I value it and receive it as the able teacher of the word, far above all the D.D.'s in the land, and it grows better and better, which is evidence that God, as at the first, directs it, and enlightens the minds of those that strive to know the Lord.

I feel that the sickness of our beloved Br. STORRS will produce a good effect upon the church, for in past years many, perhaps, like myself, have thought that if he was taken from the paper its light would be very much diminished, but God does not see as man sees; he called the one before the other failed. So let us trust in God, and may the prayers of His children be effectual before God, and Br. STORRS be spared yet to labor in the vineyard.

FREDONIA, Jan. 1st, 1871.

P. S.—I would return many thanks to the one who sent me a package of Br. Wolcot's tract, the BIBLE VIEW OF HELL, they are all out. Room for more.

FROM J. D. SHERIDAN.

I HAVE not words to express the esteem in which I hold your excellent paper. I have been sorely afflicted for a long time, on account of poverty and sickness. For nearly two years past I have been unable to perform any labor, and have a wife and two children who are looking to me for bread. But the Lord in whom we trust will open his hand "and satisfy the desire of every living thing." Bless his holy name!

I have tried to be faithful and earnest to do my duty, as regards increasing the circulation of the HERALD, for I have felt an earnest desire to do all in my power to let the light shine in this part of God's vineyard, where moral darkness and superstition reign triumphant. I cannot preach, but I have scattered the silent messengers, as much as I was able, and they have gone forth to proclaim the truth to many. May the Lord bless the seed sown!

I have been able to walk about but little for two months past. Should my life be spared until warm weather, I hope to be about again. This is the first I have been able to write for two weeks.

Brethren and sisters, pray for me, that I may be accounted worthy to obtain *that world* and the resurrection from the dead.

OSAGE, IOWA, Jan., 1871.

JOHN WITHAM, of West Epping, N. H., writes: I am a constant reader of the HERALD OF LIFE, and find it founded on the true principles of the gospel of Jesus Christ. I think it the best paper of the present age, because its columns are filled with the doctrine of the holy apostles, showing that Christ is the Way, the Truth and the Life. I cannot find in the Scriptures that man has an immortal nature. The first man was of the earth, earthy; but the second man is the Lord from heaven, and through him, I hope to find eternal life. No life out of Christ is my belief, and that to be given at the resurrection, when Christ comes. All the signs proclaim his advent near. I hold meetings occasionally and talk "Life" to the people, but very few believe the doctrine. Brethren, pray for me, that I may meet God's loved ones, in that land that was promised to Abraham, and his seed after him.

EDWIN LYMAN, of Northfield, Mass., writes: I want the HERALD continued; could not well get along without it. I love too well the blessed truths it advocates—the soon coming of JESUS and Life only in and through him.

How is dear Br. Storrs? I was made sad to hear of his sickness; it seems so long since I have heard from him, as there was no paper last week. I pray God, if it be in harmony with his will, to raise him up again to health, and may God give Br. THORNE strength and health to perform the duties devolving upon you as Assistant Editor during our beloved Editor's illness is my prayer.

Yours, in hope of Life when Christ shall come.

NORTHFIELD, MASS., Jan. 7, 1871.

OBITUARY.

DIED, at Northwood Narrows, Nov, 17, Mary Abbie, only daughter of Br. and Sr. J S. Swain, aged one year.

Although young, little Mary was entwined in the affections of fond parents, and brothers, who look forward with fond anticipations to the time when he who brought again our Lord Jesus Christ from the dead shall heal this breach made in their family. D. S. HOLT.

DIED.—At Northwood Narrows, 29th ult., Br. WILLIAM WATSON, in the fifty-eighth year of his age. Br. WATSON's thoughts were called to the subject of salvation in early life, and he became a devout follower of Christ. In 1842 he was interested in the doctrine of the second coming of Christ, and drank deeply of the cup of blessings that has been held to the lips of that people, being identified in their prominent movements. In 1863 he learned the glorious Gospel of Life only in Christ, which he appreciated as only a man of his peculiar strength of mind could, and in which he rejoiced with joy unspeakable and full of glory.

His logical mind was supported by a robust physical system, which hardly knew fatigue until disease which was scrofula made heavy inroads upon it. About a year has been consumed in wearing him out, since he gave up his work. The process has been slow but not very painful until the last four weeks.

In addition to an extensive circle of friends, and more distant relatives, he leaves, to mourn his loss, the beloved companion of his youth, and eight children, all of whom were present at his funeral, save one son who lives in Kansas. They will long remember the counsels of their father, and await with patience the morn when he who is sown in weakness will be raised in power; for they mourn not as those that have no hope. D. S. HOLT.

DIED, in Groton Junction, Mass., on the morning of Nov. 23, 1870, SYBIL P., wife of AARON MASON, aged 71 years and 16 days.

On the night of Nov. 22 a telegram from my only sister summoned me to my dying mother. I started immediately, taking the midnight train for New York. All the next day I rode, surrounded by the happy multitude, who were speeding from every quarter to spend Thanksgiving day in their New England homes. But my heart seemed dead within me. I dared not hope—I could not think of what I had to fear. Night brought me to the end of my sad journey, at my father's house; but the glad welcome, the joyous, fond caress that had ever awaited me there was paralyzed in death, and sobs and tears were in their stead.

The tireless ministrations of a mother's love had ceased. After a severe illness of five days and a half she slept. Yes, she who had loved us so fondly, borne with us so patiently, prayed for us so earnestly and lived before us so holily, slept and we were *motherless.*

It was but a few hours before her death that the fatal nature of her sickness became apparent. The drowsiness and stupor which characterized it from the first, prevented her from saying much, but she evidently realized that death was near; and her words, "All is peace; I have no fear," were but the utterances of that confidence in God which had sustained her through her long Christian pilgrimage.

But we needed not the words of that hour of suffering to assure us of her victorious faith. Her life was a constant exemplification of its divine power. In long, weary months of suffering, caused at one time by a fractured hip, again, from a broken arm; and, usually, in feeble health, her patience had been thoroughly proved; and of it was born the calmness which she so constantly manifested in the most trying circumstances.

Those who knew her best loved her most. The many, who, for thirty-five years past have occasionally shared her truly Christian hospitality, know how sadly we have cause to mourn.

With acute perceptions, naturally, she examined carefully what ever doctrine was presented to her, comparing it with the word of God; and if she proved it worthy to be received, she was ever after its firm and stedfast adherent. Thus she heard and embraced the Advent views, at first under the ministration of Br. Miller; then the doctrine of the destruction of the wicked, and the sleep of the saints; and later, the whole glorious plan of divine love by which only the righteous live again from the dead.

Henceforth, to us the resurrection hath an increased interest because until then the grave hath locked in its keeping the most precious jewel of our family circle. Her warfare is accomplished; her work is done. To her has come "blessed, peaceful rest;" but for us remain labor, and conflicts, and tears. Our beloved father, bereft of her companionship, needs the sympathy and prayers of the saints. Thank God! he "sorrows not as those who have no hope."

Though an enemy hath laid her low, his time of triumph is short. Long ere her two remaining daughters shall reach three score years and ten, we trust the "mortal shall put on immortality," and death shall be swallowed up in victory." E. C. M. BOYD.

Will the "CRISIS" please copy?

PHILADELPHIA, Dec. 28, 1870.

"IT is stated that about one thousand persons have lost their lives in connection with the working of the Mont Cenis tunnel since it was first begun in 1857."

APPOINTMENTS.

MERIDEN, Conn., Jan. 15.
SPRINGFIELD, Mass., Jan. 22.
CHAS. G. BARKER.

PHILADELPHIA, until Jan. 28.
NEW YORK, (Cooper Institute, Room 24), Sunday, Jan. 29.
MERIDEN, Conn., Sunday, Feb. 5.
MIDDLETOWN, Conn., Sunday, Feb. 12.
NEW YORK, (Cooper Institute, Room 24), Sunday, Feb. 19.
WM. STUART.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—H. Bundy, Wm. Dinsmore, Sarah Nelson, Albert White, Nathaniel Chase, M. Chandler, L. Clough, M. Green, W. Carpenter.

TWO DOLLARS EACH FROM—Samuel Foster, E. W. Smith, Anna E. Sturgess, J. Pearsall, C. Smith, S. S. Call, H. Adams, C. Chase, F. Gladding.

VARIOUS SUMS—Wm. Roworth, $25 on pledge; Frances Roworth, $25 on pledge; Mrs. S. Lewis, 50 cents; W. Smith, $5; L. F. Norris, $1 50; J. Clement, $1 10.

PARCELS SENT SINCE LAST ISSUE.

J. Porter, E. B. Taft, E. W. Smith, (we are out of No. 17, shall have some soon, when they will be sent) E. L. Williams, P. D. Salter.

A Sterling Old Poem.

Who shall judge man from his manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something less.
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings—
Satin vest can do no more.

There are streams of crystal nectar
Ever flowing out of stone;
There are purple beds and golden,
Hidden, crushed, and overthrown.
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man upraised above his fellows,
Oft forgets his fellows then;
Masters—rulers—lords, remember
That your meanest hinds are men!
Men of labor, men of feeling,
Men of thoughts and men of fame,
Claiming equal rights to sunshine
In a man's ennobling name.

There are foam-embroidered oceans,
There are little wood-clad rills;
There are feeble inch-high saplings,
There are cedars on the hills.
God, who counts by souls, not stations,
Loves and prospers you and me;
For to him all vain distinctions
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth and fame,
Titled laziness is pensioned,
Fed and fattened on the same:
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right.
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression with its titles
But as pebbles in the sea.

—*Selected.*

The End of this Age.

BY W. H. HANFORD.

"So shall it be in the end of this age."—Matt. xiii. 40. The Jewish age was to end with the close of the seventy weeks, Dan. ix. 24, and destruction of "thy holy city," which took place A. D. 70. It is manifest that our Lord was under the Jewish economy, or age, up to the day of his death, and when he said "the end of *this* age," he did not mean the end of the succeeding, or Gentile age. "The Son of man shall send for his angels," (the Roman legions were his angels, or messengers of destruction), "and they shall gather out of his kingdom all who occasion sin, or are stumbling blocks, and those who commit iniquity" (Whiting), "and shall cast them iuto a furnace of fire." There was wailing and gnashing of teeth in the city of Jerusalem. Thousands upon thousands died of pestilence, starvation, etc. Six hundred thousand dead bodies were cast into the valley of Hinnon, or hell. Jesus refers to the same event when He says, "Ye serpents, ye generations of vipers, how can ye escape the condemnation of" (gehennah) "hell" Then shall the righteous shine forth as the sun in the kingdom of their Father.

The disciples went forth everywhere dispensing the sunlight of God's eternal truth. As darkness is dissipated, and the earth illuminated by the orb of day, so should the idolatrous mind of the heathen world be illuminated by the light of God, as manifested in the lives and teachings of the righteous. They warned the Jews of these very judgments, remembering the words of Jesus: "When ye shall see Jerusalem compassed with armies, then know that the destruction thereof is nigh," they were enabled to flee out, while others hastened into the city of destruction. Thus were "the wicked separated from among the just."

"*In the kingdom of their Father.*" "If ye will obey my voice indeed, and keep my covenant, then ye shall be as a peculiar treasure unto me ABOVE ALL PEOPLE; . . . and ye shall be unto me *a kingdom of priests*, and an holy nation."—Ex. xix. 5, 6. It appears to have been the design of God to organize a kingdom of priests, through whom he could enlighten and rule the world. "O that my people had hearkened unto me, and Israel had walked in my ways! I should have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever."—Psa. lxxxi. They failed, and God hath made choice of another people. "The kingdom of God shall be taken from you," (Jews) "and given to a nation" (seed of Abraham *through Christ*) "bringing forth the fruits thereof."—Matt. xxi. 43. The fruits which this "royal priesthood," this "holy nation," 1 Pet. ii. 9, were to bring forth would ultimately cause the enemies of the Lord to submit themselves unto him. This is the seed which is to bless all nations.—Gen. xxii. 18. These will be the sons of God, immortal, to whose liberty, Rom. viii. 21, the creature man will gladly come, who will be ready to take up the language of the disciple on the mount, "it is good for us to be here." There is, therefore, a sense (though limited) in which the righteous are spoken of as the kingdom of God. It was necessary to take the types and shadows, away after their fulfilment. God was no longer honored, but dishonored, and the infant church hampered by the continued sacrifices in the temple at Jerusalem. The Jews, however, did not see it in that light. It was, therefore, necessary that the temple and city, where it was lawful to offer sacrifice, should be destroyed, and the nation dispersed. The king sent forth his (Roman) army and destroyed those murderers, and burned up their city.—Matt. xxii. 7. Jesus did not refer to the Christian dispensation when He said, "Now is the judgment of this world," or age, but to the Mosaic. "He beheld the city," near the close of his mission, and wept over it, saying, "if thou hadst known, even thou at least *in this thy*" (Jewish) "*day*, the things which belong unto thy peace, but now they are hid from thine eyes . . . thine enemies shall cast a trench about thee, . . . and shall lay thee even with the ground, and thy children with thee." Here is the Judge, and here is the judgment of that people pronounced. The heathen are neither wheat nor tares. The tares are a kind of false or blasted wheat: both being developed by the light of God.

NEW YORK, Dec., 1870.

Trust in God.

In a village nor far from the capital there lived a poor musician, with wife and child, or rather children, for he had six of them. His income was very small. On Sundays he played the organ in the church, and although the parish was wonderfully edified by the glorious sounds he enticed from the instrument with skillful hand, it never occurred to it to reward the modest artist. He received for his profession of organist twenty dollars a year, and with this sum the worthy peasants thought he ought to be satisfied.

But the twenty dollars, although Walther owned a small house, did not suffice to feed and clothe his large family. In summer-time the little boys and girls ran about barefooted, and in winter they had to content themselves with wooden shoes, which, if they were a little heavy, at least kept them warm, and did not need re-soling, as leather ones would do. But the children must have clothes. Frau Walther made their garments of gray linen, woven and spun by herself, in order that they might not cost so much; but even this simple clothing cost money, and many times a year friend Walther scratched behind his ear when his wife came and represented that Hans or Christian or Lottie must really have a new garment, because the old one was so torn that it could be patched and pieced no longer. Then they would take counsel together, and somehow or other, when their poverty reached its height, help would come from the most unexpected quarter.

In the long run, however, things went hardly enough with him, and many a time a year he and his wife and children had to go to bed hungry, and many a noonday came when there was nothing to eat but a bit of dry bread or a couple of potatoes sprinkled with salt; as for drink, they never had any thing but the clear, fresh water that flowed in a fountain near the house.

With all their poverty and all their need, however, Walther's family were always cheerful, and they never lost, even in the worst time, their faith in God, and their hope for a better future. The six children bloomed like red poppies, and their simple mode of living kept them well, so that not one of them was ever sick. Father Walther sat all day hard at work making jackets and coats for the peasantry, and never complained that the time seemed long to him.

But he loved his art above all other things. Often when he had been sitting at work till far into the night, busy with needle and shears, he would softly slip into the church, lock himself in, and play whatever his mood inspired. The pastor had often said, "The organist in the capital, who plays every Sunday to our gracious prince and noblemen, cannot possibly play so well as our Walther, and it is a sin and shame that such a man should be so miserably off in our village." He had often tried to persuade Walther to go to the capital, and ask leave to play in the court church; but the modest man had always refused.

"If God only lets me keep what I have, I shall be well content," he would answer. "Here my music gives pleasure, but I should only be laughed at at court."

At last, one wintry night, a great noise was heard in the village. The night watchman blew powerfully on his horn, and the cry of "Fire! fire!" sounded fearfully through the streets. Everybody sprang out of bed in terror; the men rushed into the streets, and asked hastily, "Where? where?" "Walther's house!" was the answer, and everybody crowded together, and rolled like a stream toward the abode of the poor man. All were ready to help and to save; but, alas! help came too late.

Walther stood not far from his burning house, and looked sadly and with folded hands at the destruction the fire was making of his property. His wife and children stood about him, crying as if their hearts would break. The father, though sorely troubled, spoke to them some words of comfort. "Do not be afraid, children, and do not despair! Our dear Lord still lives, and whatever he sends upon us we must consider as providence, intended for our good."

"Bravely spoken, my man!" said the Herr Pastor, who stood near, and had heard Walther's words. "He who puts his confidence in God is not lost, and has a staff on which he can lean in every trouble." The neighbors and the rich farmers of the village came now, and offered the afflicted family a refuge in their houses. This touched him deeply, and he said with tears in his eyes, "See, children, how God himself makes the blossom of joy spring out of misfortune."

The family took refuge in the large house of the village magistrate, and fell asleep amid tears and prayers.

The next morning it was seen that of Walther's property not the smallest thing had been saved, except what little parents and children had upon their backs. And that was little enough. And as he sat brooding over his misfortune, thinking and thinking what would become of him, he remembered what the Herr Pastor had urged him to do.

"Yes," said he, "I will go to the capital, to our gracious prince. Perhaps our dear Lord will touch his heart, and perhaps he will have compassion on me, and give me some little salary on which, with economy, we can live." He went to the Herr Pastor, told him what he proposed to do, and begged him to give him a note to the prince, in which as much might be said in his favor as was consistent with truth. The pastor wrote to the prince, and gave the letter to poor Walther, with his best blessing.

In a few days Walther reached the palace. He ascended the wide, stone-stairs, with a trembling step, and saw the doorkeeper before him, who looked at him scornfully from head to foot, and then asked in a harsh tone, "What do you want?"

Walther was alarmed at this rough salutation, and replied timidly, "I wish to see our gracious prince, and to hand him a letter from my pastor."

"A begging letter, no doubt!" cried the man. "Be off with yourself! The prince cannot listen to every straggler that comes along!"

These cruel words went like sharp swords through Walther's heart. He stood sadly before the door of the palace, his lips trembling and with hot tears in his eyes.

"Well, what are you standing gaping there for?" cried the doorkeeper. "Must I show you the way down the steps?"

Walther sighed, and turned his back upon the palace, in order to go away. He had scarcely taken a couple of steps, when he felt a hand on his arm, and a kind, friendly voice said:

"Wait a little longer, my good man."

Walther looked round, and saw an old man, with bright, intelligent little eyes, which regarded him with sympathy and compassion.

"You wish to see our gracious prince?" he asked.

"Yes; but I am forbidden," replied Walther, in a choking voice.

"Softly, softly! Perhaps we can bring it about," said the old man, smiling. "This rude fellow cannot prevent it, at any rate. I am the chamberlain of our gracious master, and if you will step into my little room, we can consider the matter. I feel your misfortunes very sensibly, for I see that you are a God-fearing, Christian man. Intrust your pastor's letter to me. I will give it to the prince to-day, and then we must wait to see what he will decide. Keep up your courage, Herr Walther. God will never forsake one who trusts him as you do." Walther gave up the letter without hesitation. "And now," said his new friend, "pass away the time as you best can. If you have a fancy to try the organ in the palace chapel, go to the sexton, and tell him that I would like him to unlock the door and admit you to the gallery. He will do it with pleasure."

"Will he really?" asked Walther joyfully. "May I really venture to play upon that splendid organ? Ah, I shall do it only too gladly!"

"Well, go then, go then," said the chamberlain, smiling. "In an hour or so I will come to the chapel for you."

He was delighted, too, that he could play on this large, beautiful organ, and with a powerful hand he ran over the keys, and played the air to the sweet hymn—

"Commit thy every way,
And all that grieves and pains,
To that true Father-care
Which the whole world sustains."

The notes of the powerful organ resounded gloriously beneath the vaulted roof of the church. Walther, overcome by his own holy emotions, forgot everything about him, fancied himself in his own little village church, unmindful how the minutes were flying away, until an hour and a half had slipped by.

Suddenly he stopped playing, for a strange hand tapped him lightly on the shoulder, and a strange voice said:

"Well done, my new organist! Stop now, and speak with my chamberlain, who will have more to tell you."

Walther looked up, saw a tall, handsome man standing behind him, who nodded to him n a friendly way, but, without waiting for a word in reply, hastened away with rapid footsteps.

"Tell me, I beseech you, who was that gentleman?" he asked the chamberlain.

"Don't you know, you lucky man? It was the prince, our most gracious master, who has appointed you organist to the court?"

"It is too much, O my God!" cried Walther, nearly fainting with joy and surprise.

"Come with me, my good fellow," said his friend cheerfully; "in my little room at home I will find something to refresh you, and then I will tell you all that has happened."

He drew the bewildered Walther away, and when he had a little recovered himself, said to him:

"Listen, my good friend and court organist." Walther smiled at this new title. "When you told me the story of your misfortunes, it occurred to me that our court organist wished to retire, owing to old age, and I thought I might kill two birds with one stone—help the one to repose, end the other to a good position. I sent you to the church to play, for I had resolved to propose you to the prince as successor to our organist, and knew he would go to the church to hear you when I had told him all concerning you it was important he should know. Everything turned out as I thought it would. Our good, gracious prince accompanied me to the church, heard you play like an angel from heaven, and now you are a made man. Six hundred dollars salary, a house, all the wood you want; what would you have more?"

"O my God!" cried Walther, while tears of joy ran down his cheeks, "O my God! what have I done to deserve this happiness?" "Control yourself," said the chamberlain, seriously. "God has sent you this good fortune because you were patient in trouble and joyful in hope. All things are for the best to those who love God. This is what you said when your house was burning; and so now he has fulfilled these words."

"And blessed be his name!" cried Walther, looking upward. "Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever!"

One can imagine the joy that was felt by Walther's wife, his children, the Herr Pastor, and other friends, when he made known his good fortune to them.

Desiring to Depart and be with Christ.

One, who feels as if in a "new world to what he occupied twelve months ago, before reading 'The Rainbow,' Mr. Constable's Pamphlet, Pauline Theology," etc., has requested, by letter that I would, through "The Rainbow," show how Phil. i. 23, which "the majority of Christians" regard as evidence "that heaven is entered by them at death," can be understood in agreement with the doctrine set forth in the article, "The Resurrection unto Life, the Christian's Entrance unto Glory," in "The Rainbow" for September.

With the Editor's permission I would submit the following observations as illustrative of the apostle's meaning, when he said that he had a desire "to depart and to be with Christ, which is far better," a meaning which I doubt not would be clear enough to all, if they only understood the language in the light of Paul's hope. The apostle's language is commonly read as if he expressed the idea of departing to be with Christ, *by dying*. He does not say so; and it is only the foregone conclusion that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory," which leads any one so to misunderstand his meaning. So far from Paul wishing for *death*, we know that he desired "not to be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 4. What the apostle asserts is, that he was in a strait betwixt two things, namely, *living and dying*; he did rot know which of these to choose, but he had a desire for something else—"To depart and to be with Christ, which is far better," than either living or dying, so far as his own sensations were concerned. When he wrote of desiring "to depart and be with Christ," he was (in my belief) thinking of those who are alive at the coming of the Lord, and who shall not descend to the grave, but "be caught away to meet the Lord in the air, and so *be ever with the Lord*."—1 Thess. iv. 16, 17. Surely that would be *far better*.

We have seen a disciple suffering from a disease which he knew would soon end in death; he had a sure hope of rising incorruptible at the coming of the Lord; we have heard that disciple express his earnest desire to depart and be with Christ, without dying. His words were, "Oh, I wish the Lord would come before I die, that I might escape that loathsome grave!" He knew that his Redeemer liveth, and that he would stand at the latter day upon the earth; and that although worms destroyed his body, yet in his flesh he would see God; but he desired to have that vision without being destroyed by worms; he desired to be among those who are alive at the coming of the Lord as something "far better." The reader surely can appreciate that desire, and perceive the force of the apostle's words when he says that he had a difficulty in choosing betwixt life and death; and that he had a desire to depart and be with Christ, which is far better.

When the apostle says, "To die is gain," he may not mean gain to *himself*, but to his Lord; for you will observe that he had just expressed his determination that Christ should be magnified in his body, whether by life or by death. He believed that even by his death he could magnify Christ. It is therefore probable that when he wrote these words he was thinking of the Lord, and not of himself, as being the gainer. He does not say, "gain *to me*;" although, in the midst of so much labor and persecution, we could not wonder at him thinking of the repose of those who are asleep *in Jesus*. For my part I prefer the former thought.

The passage has been well paraphrased thus: "For if I *live* in the flesh, or continue alive, as I am, this is the fruit of my labor, Christ shall be magnified as I have already said (verse 20), and what I shall choose in my toilsome and persecuted condition I do not well know, for I am in a strait betwixt the two; that is, between living and dying, since I am not anxious for either, and yet one of them I must choose. I am not anxious for either of them, for I have a wish in my mind, if I could only get it granted, and it is this—to be caught away alive by the coming of the Lord. This is better than being in these toils and sufferings; it is also better than to die, for in that case I shall not behold Jesus till the resurrection morning."

These thoughts will, I trust, assist to understand more accurately the language of the apostle in this instance. We know, assuredly, that he and all the early disciples looked to the coming of the Lord as their only hope of being with him. "If I go," he said, "I will come again and receive you unto myself; that where I am ye may be also."—John xix. 3.—W. LAING.—*The Rainbow.*

Children's Department.

Black Knot.

As I walked in a gentleman's garden last summer, I was struck with the strange look of a fine plum-tree.

"What is the matter with that plum-tree?" I stopped and asked, for it was covered with ugly looking black knots.

"We do not know what it is," said the lady, "but it is killing the tree. Some say," she added, "that it is made by flies punching the bark and laying their eggs inside; but I hardly think it is that."

No, it is not that, as I have since seen. It is a plant, a black plant of the fungus family, preying on the tree and sucking the life out of it. What is smut on our corn, rust in our wheat field, is black knot on our plum-trees. And it kills great numbers. The seeds of it float in the air. When a good chance offers they lodge on the limbs of some favorite fruit-tree, stick to it, take root, spread and grow, and grow and spread, until they come to the unsightly thing called "black knot." I dare say you have seen some on the trees of your garden.

People try to cut it off with a sharp knife, but it is of no use. It will kill the tree, and nothing can stop its work of ruin.

I looked at the poor plum-tree with real sorrow.

"It is a gone case, then," I said. The leaves still looked green and pretty, waving in the beautiful sunshine; but oh, those black knots all over it! It was an ugly sight. And never to lose them—sticking there till it died!

It made me think of the uglier seeds of evil which are everywhere floating in the air, and everywhere seeking some fine character to fasten on and blacken. I know boys and girls who, I am afraid, have the "black knot" fastened on them; they have, at least, ugly, black spots, which look very alarming.

What a "black knot" lying is. What a "black knot" pilfering is. What a "black knot" bad words are. What a "black knot" ugliness is. What a "black knot" self-will is. What a "black knot" pride is. The "black knot" disease is as bad for people as for trees. You see it sticks. You see it deforms and defaces. You see it blackens. You see it ruins at last.

Is there no cure at all for "black knot?" *No cure.* But there *is* prevention; and an ounce of prevention is worth a pound of cure, the proverb says. *Potash* in the soil will help make a glassy coating on the straw of wheat and the stems of the trees, which hardens them against the attacks of the fungi. It as much as says to the bad seeds floating round and trying to find a place to stop, "No you don't; no you don't, We don't allow any soft spots or weak spots for you to get hold of."

That is precisely the way you should act toward the seeds of evil hovering in the air. *Harden* yourself against them. On no account let them get a lodging in you. Be well fortified.—*Child's Paper.*

Sawdust Saved.

Mahogany tables are not made of solid mahogany: nor are rosewood bureaus made of solid rosewood. They are veneered; that is, thin slices of rosewood or mahogany are glued on common wood. A few years ago they *sawed* a stick of rosewood or mahogany into strips for veneering. Of course, a good deal of the valuable wood was lost in sawdust; as much as half of it was wasted. But a machine has been invented which does away witb the saw in this work. It shaves instead of saws; and by shaving off the slices nothing is lost, and the saving on a log of rosewood is said to amount to not less, in some cases, than six hundred dollars.

I dare say you would have said, "What is the need of caring about a little sawdust? the waste is not much." Waste counts up. Here was six hundred dollars' worth wasted or *saved*. Yes, children, waste counts up—waste minutes, waste opportunities, waste words, waste pennies, they count up. A person is a great loser by them; and it makes all the difference in the world as to what his character is worth, whether he has wasted or saved the sawdust of his life—frittered away or used in little advantages and smaller means.—*Selected.*

How to be Nobody.—It is easy to be nobody, and we will tell you how to do it. Go to the drinking saloon to spend your leisure time. You need not drink much now; just a little beer or some other drink. In the meantime play dominoes, chequers, or something else to kill the time, so that you will be sure not to read any useful book. If you read let it be the dime novels of the day. Thus go on keeping your stomach full and your head empty, and yourself playing time-killing games, and in a few years you'll be nobody, unless, (as is quite likely) you should turn out a drunkard or a professional gambler, either of which is worse than nobody. There are any number of young men hanging about saloons, billiard rooms and other rum shops just ready to graduate and be nobodies.

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GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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AN EXPOSITION OF REV. XX. 12.

BY WM. H. SPENCER.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. xx. 12.

This passage of Scripture, though occurring in the most symbolic portion of the Apocalypse, is eminently deserving of attention by Bible students at the present time, because it is so constantly and so prominently used as material to sustain the theory that, though "the wages of sin is death," yet the wicked will be delivered from death, and after passing through a limited state of misery and indescribable wretchedness, be again *returned* to the same state of unconsciousness from which they were awakened. We will not stop now to show the irreconcilable conflict of this theory with the Scriptures.

The principal point at issue in the investigation of this passage is in regard to the first expression, "*the dead,*" in our text. Does it embrace *both* classes of the dead,—the wicked as well as the righteous? This is the question to be decided. Those who believe that the penalty of sin is *eternal* misery in a future state, as well as those who hold the theory of *limited* torment which shall terminate in a second death, maintain that this passage includes all the dead,—both the just and the unjust. On the contrary, we believe that any legitimate rule of interpretation of this passage does not afford the least support for this conclusion, and it is not sustained by the general tenor of the Scriptures.

In the absence of positive proof,—such as the importance of the assumption demands,—it will not do to assume that the expression, "the dead," includes both classes, for the same expression is often used in the Scriptures with reference solely to the righteous, of which there is no dispute. Paul wrote more on the subject of the resurrection than any one of the other apostles, and we have yet to find one instance where he includes the wicked dead in the expression. Hence, we might be justified in stopping in our investigation and demanding proof that this expression in Rev. xx. 12 embraces the ungodly dead; but, as such proof cannot be furnished it remains for us to show, by a careful examination of the passage in the light of God's immutable word, that this expression has no reference to the reliving of the wicked dead.

I. As a fact, worthy of careful consideration, we affirm that this passage of necessity either proves a simultaneous resurrection of both classes of the dead, or refers only to one class.

This passage cannot possibly, by any consistent rule of interpretation, be made to favor the doctrine of two resurrections, which has obtained much prominence among the advocates of a future life for the ungodly. Outside of the 20th chapter of Revelation it is very doubtful if the idea of two resurrections would have ever been advanced or believed as a Bible doctrine; and its advocates have ever found difficulty to harmonize it with the teachings of Christ and the apostles.

1. Job declares that "*man lieth down and riseth not till the heavens be no more.*"—(Job xiv. 12.) Job understood that the dead should not be raised out of their sleep until the second coming of Christ; for the Revelator was shown that at his coming "the heavens" should "depart as a scroll when it is rolled together." Paul, in speaking of scoffers that should appear "in the last days," who should question the Lord's coming, saying, "Where is the promise of his coming?"—declares that "the heavens and the earth which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night; in the which *the heavens shall pass away* with a great noise," and "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."—(2 Pet. iii. 7, 10, 12. Therefore, from the Word of God we are shut up to the conclusion: *First,* That man will not rise from the dead until the passing away of the heavens (doubtless meaning the atmosphere surrounding the earth,) which is the same "time" that Job expected to be "remembered." *Second.* That the heavens are reserved unto fire against the day of judgment and perdition of ungodly men (who are then alive on the earth.) *Third.* That the heavens will pass away at Christ's coming, "at the last day." Therefore, if it be true that the wicked dead shall be raised to life, it cannot take place a thousand years after Christ's coming; for their destruction takes place at the passing away of the heavens, which is at the coming of Christ. The advocates of two resurrections, with a thousand years intervening, will find an insurmountable difficulty in attempting to harmonize the construction of Rev. xx with the foregoing.

2. Another very important fact should be borne in mind, viz. whether the "*sea,*" "*death,*" or "*hades*" are twice represented as delivering up the dead. John, who beheld this whole matter in vision, says: "The sea gave up the dead which were in it; and death and hell (*hades*—the same) delivered up the dead which were in them." In the whole account there is not the slightest intimation that he *twice* beheld this scene, nor the least hint that he understood that it would occur twice. Therefore, this great chapter of symbols, to which our opponents are prone to flee, furnishes no evidence of the resurrection of the wicked, much less a thousand years after the coming of Christ, who is the "first fruits" of those whom he will then raise from the dead.

3. Suppose, (for the sake of argument,) that we grant our opponent's claim that verses 12 and 13 of this chapter embrace both classes of the dead,—which assumption on their part shuts them up virtually to the doctrine of a *simultaneous* resurrection—how will they harmonize with their position the 5th verse, which declares that "the rest of the dead *lived not again* until the thousand years were finished?" If they contend for a *literal construction* of the 12th and 13th verses, they can never be harmonized with a literal construction of the 5th verse. If they apply a figurative interpretation of the 5th verse, how will they prove that the same principle of interpretation does not as legitimately apply to the 12th and 13th verses? Thus, those who attempt to force proof from Rev. xx in favor of the re-living of the wicked dead in whatever direction they may turn, meet with insurmountable difficulty at every step.

To our mind there is no difficulty in regard to Rev. xx. 5. After much consideration of the chapter we have been led to believe that it is an interpolation in our version. Such a result was anticipated by its heavenly author when he declared that "if any man shall add unto these things, God shall add unto him the plagues that are written in this Book." This 5th verse "is not found in the best Moscow, nor in the best Vatican editions, or versions, of the book of Revelation; nor is it in the Syriac, as translated by Prof. Murdock; and the Syriac, says Prof. M., is the oldest manuscript of the New Testament to be found in any language" (Life from the Dead, p. 70.)

[*To be continued in next number.*]

ROCHESTER, N. Y., Jan., 1871.

EXPLANATORY NOTE.—This exposition of a favorite proof text of the believers in temporal torment as the penalty for sin, is the substance of a discourse delivered in Cooper Institute, New York, Aug. 21, 1870, and has been prepared for publication by request of a number who thought it might be of gain to the cause of truth.

W. H. S.

(*Continued from last week.*)

WILL THE WICKED DEAD BE RAISED TO LIFE AGAIN?

BY THOMAS READ.

Luke xx. 27–38. In the celebrated dispute of Christ with the Sadducees, "touching the resurrection from the dead," there is the same marked peculiarity. The *righteous only* are to be raised. The Sadducees received only the books of Moses; and, like many of the present day, they did not believe that even these taught any future life or resurrection. They put a case to Christ hoping to foil him. A woman had successively seven husbands and died. "In the resurrection, when they shall rise from the dead, whose wife shall she be?" Jesus answered: "The sons of this age marry and are given in marriage. But those *who are accounted worthy* to obtain that age, and the *resurrection from the dead,* neither marry, nor are given in marriage; for neither can they die any more; for they are equal unto the angels, and are the sons of God, being sons of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calls the Lord, the God of Abraham, the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living; for all live to him."

Observe these points. 1. It is a resurrection out from among the dead ones, *tes anistaseos tes ek nekron.* That it is confined to those only "who are accounted worthy." That the resurrected ones "can die no more." That they will "be equal to the angels," and that they will "be the sons of God." How could Christ express in stronger terms that only the righteous will be raised?

To appreciate the full force of the argument of Christ, let it be remembered that God gave to Abraham, Isaac and Jacob the land of Canaan, to be renewed in its Edenic loveliness, for an everlasting possession, by the *gospel* covenant, through one of his descendants, the Messiah. That he gave the same land in its *unrenewed* state to the posterity of Jacob for a heritage conditioned on their good behavior, by the covenant of circumcision; which covenant was given as a *token* that God would fulfil his covenant of ages, or gospel covenant. Examine the whole record. Ex. vi. 3: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by name *Yaveh,* [the fulfiller of the promises,] was I not known to them. And I have also established my covenant *with them,* to give *them* the land of Canaan, the land of their pilgrimage, wherein they were strangers." They had then been asleep 400 years. Heb. xi. 13: "These all died in faith, not having received the promises, but having seen them afar off, and embraced them, and confessed that they were strangers and pilgrims in their own land. For they who say such things, show that they are seeking their own land." To possess this land, they must be raised again from the dead, and God still calls himself their God, thereby implying that he would fulfil all his promises. Paul identifies the gospel as preached to Abraham, Tit. i. 2; 2 Tim. i. 9; not only as containing the promise of the Saviour and everlasting life, but also of life and incorruptibility, or resurrection life, by the making of death ineffectual. "In hope of everlasting life, which God, who cannot lie, promised *pro chronon nionion,* before the times of the ages." That is, 400 years before the establishment of the Jewish jubilees and the law, God preached the gospel to Abraham, containing the promise of the everlasting possession of the land of Canaan; and there was necessarily included in that gospel the promise of everlasting life; and as Abraham was to die, though "in a good old age," it included likewise a resurrection from the dead. "The grace which was given us in Christ Jesus *pro chronon aionion,* before the times of the ages, but now made manifest by the appearing of our LIFE-GIVER Jesus Christ; who made death ineffectual, and exhibited life and incorruptibility through the Gospel." Attend now to the argument.

God is the God of the Patriarchs, and they live in respect to him "who maketh alive the dead, and calls the things that are not as though they already existed," because he has determined they shall be.—Rom. 4. 17. Therefore the Patriarchs, and all of like precious faith, must be raised to life again. Until which time they live in respect to *God,* not to men, not to themselves, but their lives being hid with Christ in God, when Christ, *who is their life,* shall appear, they shall be made like him, for they shall see him as he is. But God is not the God of the dead, of those that have not made a covenant with him through the sacrifice of Christ; they therefore will not be raised again. And without a resurrection there is no future life. This argument established the resurrection of the righteous, confirmed the non-resurrection of the wicked, confuted the Sadducees, astonished the scribes; and after that none of them dared to ask him any more questions.

Luke xiv. 13, "When thou makest a feast, call the poor, the maimed, the lame, the blind. And happy shalt thou be, because they cannot recompense thee; for thou shalt be recompensed at the resurrection of the righteous." Here the resurrection of the righteous is a peculiarity.

The crowning argument for the resurrection of the righteous only, and consequently the non-resurrection of the wicked, is founded upon the death and resurrection of Christ. According to the very best M.S.S., Christ was slain by a Roman soldier. Here are recorded the circumstances that seem to have led to his death. Christ was suspended on the cross to endure a cruel, lingering, and ignominious death before witnesses from many nations. There were assembled at Jerusalem, in consequence of the passover, Jews from all the countries round about. And though many might understand the Hebrew and the Greek, but few of these foreigners understood the vernacular of Judea, probably the Chaldee-Syriac. Jesus had confessed that he was king of the Jews, but stated that his kingdom was not of that *aion,* age, (not world as is improperly translated.) That his kingdom was not from thenceforward, that is, that it would not commence immediately: consequently there was no conflict with the claims of Cæsar. His accusation was written to accommodate this mixed multitude, in Hebrew, Greek and Latin. Now commenced a scene of insult and revilings that proved that the Jews were fast filling up the measure of their indignities. The chief priests and scribes, mixing with the multitude, taunted him with words like these: "If thou be the Son of God, come down from the cross." "He saved others, himself he cannot save." "If he be the King of Israel, let him now come down from the cross, and we will believe him." The unnatural darkness, the revilings of the Jews, and their allusions to the rank and power of Jesus, and their challenge to him to exert his power and come down from the cross, would all tend to make the Roman soldiers fearful and vigilant. If Christ should escape their lives were surely forfeited. They must have heard of Christ's miracles and power, and there may well have been a lingering fear that Christ might escape and they suffer the consequences. "Then Jesus cried aloud; Eli, Eli, *lama sabachthani.* Some of those that stood by, when they heard that," (not understanding the language Christ used) "said, 'This man calleth for Elias.' The rest said, Let be, let us see whether Elias will come to save him." We may well imagine that the fears of the soldiers were now considerably excited. What if Elias came and rescued Christ? Then their death was certain. But to the record. "One offered him vinegar; (but another taking a spear, pierced his pleura; and there came forth water and blood,) and Jesus crying out again with a loud voice, expired." The words in brackets are the words that have been so shamefully misplaced. Undoubtedly the spear was directed by some anatomical skill, and pierced first, the pericardium, the sac in which the heart is placed, thence flowed the water, and as Christ, being securely fastened, could not flinch, a further thrust with the spear pierced the heart, and from thence came the life's blood of our blessed Saviour, and Christ died. And thus Christ our passover was sacrificed for us.

The record that Christ was pierced prior to his death, and which caused his death, was condemned by Pope Clement, and his successor John, in the 14th century. But all the older M.S.S. excepting the Alexandrian, and all the old versions have escaped this sacrilege. A fuller account of this stupendous fraud may be found in the "Bible versus Tradition," by Ellis and Read.

Christ died a sacrifice for our transgressions, in the same manner as the typical lamb died. Both were inanimate, unconscious, utterly deprived of every vestige of life. Their lives were in the blood and the blood was extracted. Both, but for extraneous interference, tended to the dissolution into their original elements. Christ sacrificed himself, his life, his soul and the sacrifice was complete. But the sacrifice would not have been complete if any living entity, or part of him escaped. God gave his Son, and between his death and resurrection, God had no living son in existence. But God interposed, for his once begotten, but now dead Son. "He would not leave his soul in *hades,*" the state of death, "nor would he suffer his Holy One to see corruption," and so he raised him again from the dead, and thus begat him again and claimed him as his Son. But not now with a nature liable to death and corruption, but with a nature whose life principle is spirit, animating his celestial organization without the intervention of blood. Before his death, Christ exhibited in his person, life connected with corruptibility, animal life, or soulical life; but now having made death ineffectual, he exhibits in his person life connected with incorruptibility, a spiritual life, the glorious pattern of all who will be resurrected; for he will change the bodies of our humiliation, and fashion them like to his own body of glory.

(*To be Continued.*)

"THE SEAL OF THE LIVING GOD."

BY A. BOYNTON.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14.

Here we have the progress made in Christian experience. They first heard the *word,* the gospel of salvation, not something as a substitute; for however much error is or may be preached, remember it is truth, God's holy *truth* which sanctifies; all else but hinders the blessed work. This gospel produces faith, hope, trust. Now although the apostle does not stop here, we fear vast numbers of both preachers and people do; and *many* thus forever shut themselves out of the kingdom of God. One reason for our fears is that in most reports of revivals we read thus: "We had a blessed good time. Souls believed, and we had the privilege of baptizing so many happy ones," etc. Of course water baptism is alluded to. Here they are left, standing just on the threshold of God's holy temple, while the priest goes after more. Thus are added to the church (not God's, but man's,) many who are stumbling blocks in Zion.

But let us turn from this repulsive scene to the Scriptural investigation of our subject. "In whom (Christ) *also* after (here, then, is something in addition) that ye believed ye were sealed with that Holy Spirit of promise (or which was promised by Christ before his ascension) which is the earnest (pledge or surety) of our inheritance (how long? While the apostles lived only?) *until* the redemption (bringing back, restoring) of the purchased possession (the earth). And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30. Paul thought this subject of such importance as to repeat it in his exhortation to his brethren. "Now he which establisheth us with you is God, who hath *also sealed us,* and given the earnest of the Spirit in our hearts."—2 Cor. i. 21, 22.

Let us now turn to the "*promise*" spoken of. Jesus, in his last words to his disciples alludes to it thus: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be indued with power from on high."—Luke xxiv. 49. This *promise* of the Father we find in Isa. xliv. 3. "For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour out my Spirit upon all flesh," etc. So we see it is not restricted to time, place, or people.

Again, Christ's words: "And I will pray the Father, and He shall give you another Comforter (when I am removed from you) that he may abide with you *forever,* even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him: (here is one class, no matter how high their profession or pretension in the things of God. "If ye have not the Spirit of Christ ye are none of his."—Rom. viii. 9.) "But ye know him, for he dwelleth with you, and shall be *in* you."—John xiv. 17. "He that believeth on me, as the Scriptures hath said, (please see the references, Prov. xviii. 4. etc.) out of his belly shall flow rivers of living waters. (But this he spake of the Spirit, which *they that believe* on him *should* receive; for the Holy Ghost was not *yet* given; because that Jesus was not yet glorified)."—John vii. 38, 39. This Holy Ghost was something new and strange to that people, and it seems as strange to many in our time. "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And when Paul had laid his hand upon them, the Holy Ghost came on them" etc. See Acts xix. 1, 7. That this gift was abiding see Acts ix. 31, "Then had the churches rest throughout all Judea and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." No wonder they were multiplied while this state of things existed. They grew in numbers and in grace: why? "The Lord added to the church daily such as should be saved." By what means? "By one Spirit are ye *all* baptized into one body." —1 Cor. xii. 13. This is the antitypical anointing oil which is to perfume the royal kings and priests of Christ and of God. See Ps. xlv. 7, 17. "God hath anointed us."—2 Cor. i. 21. But ye have an unction from the Holy One, and ye know all things." (or, perhaps, more properly, all men. See the preceding verse.)—1 John i. 20. This is the eye salve of Rev. iii. 18. "Anoint thine eyes with eye salve, that thou mayest see." It is the oil which the wise virgins had in their vessels with their lamps when they went forth to meet the Bridegroom. Matt. xxv. It is the power which is to "quicken" the dead saints; for saith Paul, "by his spirit which dwelleth in you."—Rom. viii. 11.

The New Testament is explicit on this most important subject, but we will close with a few words of exhortation.

Our paper is called HERALD OF LIFE, an *immortal* life through Christ. But a *pledge* is requisite to all who shall obtain it. This, we think, has been clearly shown above. Now the question is, have you this pledge? *Have you this seal?* All the acquirements you may have attained, all you have done or may do for the truth, all your good works and fair speeches will only cause you the greater consternation in the day of Christ's appearing, should you then find your light *gone out,* and *no oil in your vessel!* O grieve not the Holy Spirit of God, but *now* "go sell all thou hast," throw *all* at the Master's feet; turn from all that is perishing and doomed to speedy destruction to that immortal gem, that star of glory and beauty, that prize gift above *all* price, "which no man knoweth but he that receiveth it."

Awake! O slumberer, arise! The Master calleth thee. He is *coming!* put off thy defiled garments. Wash thee, and be clean. Go forth adorned of God, clothed in the beauty of His holiness, and welcome the king's return. "Then shalt thou obtain joy and gladness, and sorrow and sighing shall flee away."

WEST BATAVIA, Jan., 1871.

PREPARATION FOR DEATH.

I PROCEED to make some observations on the parable of the wise and the foolish virgins, which is particularly well suited, and I think must have been designed, to prevent such mistakes as commonly prevail, respecting a Christian's preparation for death.

I will set before you our Lord's parable, together with the passage immediately before it, which unluckily is placed in another chapter (Matthew xxiv.), though it is not only a part of the same discourse, but is particularly connected with this parable. The divisions into chapters and verses often obscure the sense of Scripture to those who do not know, or do not recollect, that these divisions were not made or thought of by the Sacred Writers, but were added long after their time.

Matthew xxiv. 42, "Watch, therefore; for ye know not what hour your Lord doth come. But be assured of this, that if the master of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken open. Therefore be ye also ready; for in an hour when ye think not, the Son of Man cometh. Who then is the faithful and wise servant, whom his Master hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Master, when he cometh, shall find so doing. Verily I say unto you, that he will make him ruler over all his goods. But if that evil servant say in his heart, My Master delayeth his coming; and begin to beat his fellow-servants, and to eat and drink with the drunken; the Master of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Chap. xxv. "Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise, and five foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in to him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Master, master, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

Now in order to take in the full force of this most awfully-important parable, you should recollect that the *marriage*-feasts among the Jews were among their richest and most splendid festivals; in which they delighted to display the utmost magnificence, and the most imposing solemnity. And the same custom is said by travellers to prevail in those regions of the East, even to this day. The savings of many years, it is said, are often reserved expressly to be laid out on such an occasion, on which they spare no expense that comes within the compass of their means, and vie with each other in the multitude of guests invited, and in the pomp and costliness of the entertainment. It was at a wedding, accordingly, in Cana of Galilee, that our Lord thought fit (on account of the concourse of people whom such a festival was sure to draw together) to make the first display of his miraculous power, and thus, publicly, to open his ministry. And as these splendid solemnities were, of course, very striking, and likely to make a strong impression on all who witnessed them, He, for that reason, more than once illustrates some circumstance relating to his religion, by some allusion to the well-known ceremonies of a marriage-feast.

On the occasion now before us He alludes to that part of the accustomed solemnity which consisted in receiving the bridegroom, on his triumphant arrival at his own house, with music, and a great assemblage of attendants, bearing torches and lamps (their marriages being always celebrated at night), to lead the way to the feast prepared.

The virgins, of whom our Lord speaks, are to be understood as the attendants appointed to wait for, and to receive the bridal party, and to conduct them to the wedding-feast. Of these virgins, He tells us, five were wise, and five foolish; and the foolish ones, neglecting to bring oil with them, found themselves at a loss when their master's coming was announced; and while they were gone to buy oil, the door was shut against them.

The same precept as that which is inculcated in this parable, He has enforced, in the passage immediately preceding it (which I have just set before you), by the illustration of a master of a house which was broken open, because he did not watch; which, of course, he would have done, if he had known at what hour the thief would come.

The application of the parable is sufficiently plain, and is distinctly made by our Lord Himself, who, in both instances, repeats the precept, "Watch, therefore—be ye also ready—for ye know not in what hour your Lord doth come;" to explain and to impress on the minds of the hearers, that He has in view the case of his disciples, that is, of all Christians, who are exhorted to hold themselves prepared for their Lord's coming, that whenever that may take place, He may find them occupied in doing his will, and discharging

the duties of faithful and diligent servants. "Blessed," says he, "is that servant whom his lord when he cometh, shall find so doing." And on the other hand he denounces a most fearful judgment on those who shall be taken unawares,—who shall be found to have neglected his duty, and not prepared for his coming. And that He is addressing his precepts not to his disciples then present only, but "even unto all," we have his own express assurance, "What I say unto you, I say unto *all*; Watch."

Now to any one of you who believes what Jesus Christ has said, and expects that He will do as He has promised, it is a most interesting inquiry whether you yourself are likely to inherit the blessing or the curse here held out; whether you are to consider yourself as represented by the wise or by the foolish virgins. It is your business, not indeed to pronounce on the acceptance or condemnation of your neighbor, but carefully to look at your own ways, and strive to secure your own salvation.

In order then to make this inquiry the easier, I will endeavor to explain to you, first, what is meant by our Lord's "coming," for which we are to prepare; secondly, *how* are we to prepare for it; thirdly, *when* we are to prepare.

By our Lord's "coming," is plainly meant (as far, that is, as the parable applies to Christians generally) his coming to judge the world at the Last Day. But you are to observe that though there is no precise time fixed (so as for us to know it) for the general judgment of all men, both of those who shall then be living, or long before, in all Ages of the world; yet, practically, to each particular person, the time of his own *death* is the time of his Lord's coming.

A Few Thoughts.

BY ELD. H. ROCKWELL.

Although it would seem that enough has already been said on the, to me, deeply interesting subject of "no future life out of Christ," to satisfy the minds of men of sober thought and close and prayerful investigation, we are nevertheless constantly annoyed by some who preach that the wages of sin is death, simply because we believe that when a man is dead he is in the same condition that he would be could he be raised to life and destroyed.

This question is repeatedly introduced: "Will not Christ fulfil the work to accomplish which he came into the world?" And then Paul's declaration is added: "As in Adam all die, even so in Christ shall all be made alive." After quoting this language of Paul, they, strange as it may appear, claim that when a man dies, whatever may have been his relation to Christ in life, being dead he must be in Christ in order to be raised to judgment, and punished. Such notions of judgment and justice are like the other proposition, both taken from the filthy dregs of heathen philosophy of an immortal soul. From all such nonsense, the good Lord deliver us, is our prayer.

To the text: "As in Adam all die, even so in Christ shall all be made alive." We ask, what is the true import of this plain question? The words, "even so," present the question in its proper relation to the answer; plainly showing relationship to the first Adam, who was of the earth, earthy, and to the second Adam, who was "the Lord from heaven," a "quickening Spirit." "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." How are all men in the first Adam? By descending from him by natural generation. So they can have nought but his nature and likeness. Well might one of old exclaim, "I was shapen in sin," etc. All the race of Adam, then, have a sinful, mortal, dying nature. What woe; what sorrow; what bloodshed, anguish and death result from this relationship! And never will this flow of blood, these rivers of tears, these deep-drawn wails of sad lament come to an end until Jesus comes to gather to himself his weeping bride, and reign gloriously on the throne of David forever. Hasten, Lord, the glad morn of deliverance.

How, then, do men come into Christ? By being made partakers of the divine nature, through the renovating power of the Holy Spirit. By obedience to the truth, thus receiving the spirit of adoption. Ah! here it stands out in bold relief. He that is in Christ, old things are done away; behold all things are become new. Glory be to God. O the transforming, renovating power of God's love to fallen man. Please read the third chapter of John, verses 14 to 18, inclusive, and be not faithless, but believing. I am willing to battle for truth, even though my name *be* cast out as evil. Very soon I expect a new name, a new home, a never-ending glory. Praise God!

Essex, Conn.

La Fayette Norris, Campton, Iowa, writes: I am rejoiced to learn that Br. Storrs is recovering his health, even though it be but slowly. When I heard of his severe illness my thoughts were, if indeed his departure is at hand, his work is done, and well done. Still we are always loth to part with our friends, for death is an enemy, and has no charms for us to admire.

I am inclined to think that the more we loathe death, the more we shall prize the glorious resurrection: and the stronger our faith is in the resurrection, the less we shall fear death, for, comfortingly, we are in its embrace only for a moment.

THE HERALD OF LIFE.

NEW YORK, JANUARY 25, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Office Removed.

Our friends will please notice that our office is now No. 4 of 208 Broadway: main entrance same as before, but you rise only one flight of stairs to find us.

The Editor.

As to ourself, whatever we may write, our correspondents must not suppose it relates to what they may have written for the Herald during our sickness; for we were neither able to read, nor to hear read, any of their communications from Nov. 2, when we took our bed, till the January issue, and only partially since; and it is not probable, now, that we ever shall read them, as our time is so completely occupied with what is before us; laboring, as much as our strength will permit, to relieve Br. Thorne from the burden which he has so nobly and patiently borne during our long sickness. 'Tis almost as wonderful that he has been enabled to bear that burden, amid his own business affairs and bodily infirmities, as that we have been raised up from the gates of death to resume in any measure the work before us. At present we can do but little. Our strength is not sufficiently restored to venture on much *brain* labor; and the doctor cautions us to beware of an over tax in that direction just now. We may seem to have disregarded his caution this week, but most of our thoughts were born on our sick bed, besides many others yet to appear, if life and health are granted us. The *blasphemy* of the doctrine of inherent immortality is one of the subjects which occupied our mind in the days and nights when we were thought to be in the very jaws of death. Its wicked and abominable character never impressed our mind so deeply as then; and we shall never forget the abhorrence with which our mind was filled at the clear view we had of the nature and origin of that doctrine; some of our thoughts will be made known ere long. We feel that we have a new commission against that most hateful of all heresies, which has so dishonored God and His government, and blinded men's minds to the grand display God has made of his love to the world. Let that blasphemy perish; and perish it will, if not before, at the return of our absent Lord from heaven.

Our recovery from sickness the past three weeks, when we first attempted to walk, has been rapid and without a drawback: it has astonished all our friends. Last week we visited our office in New York twice, walking the greater part of the distance; and Saturday our brother Thos. R. Crocker took us out in his carriage and gave us a ride of about twelve miles, for which we felt all the better. Our strength and flesh are returning. Soon we hope to be at our post again in the office; for all which, we would give praise to God and the Lamb, our Life-giver.

The Hygienic Institute of New York.

OR, THE EDITOR'S SICKNESS AND RECOVERY.

The general features of our sickness have been reported in the Herald of Life. It is sufficient for us now to say, that a hard, dry cough was its commencement. This was some time in October. For two weeks we continued our work in the office of the Herald, taking such medicine as was prescribed by an eminent physician; which however gave us no relief—night and day our cough continued unabated, till we became so exhausted and our appetite for food had so failed that we were obliged to take our bed about the first of November: from that time we were visited daily and sometimes twice a day by a Brooklyn physician in whom we had great confidence. He did all that human skill could do with homeopathic remedies. He gave us relief from the violence of our cough, but the disease continued unabated. At the end of three weeks we found ourself in "the valley of the shadow of death;" and our physician informed us distinctly enough that our end was near.

At this point an allopathic physician visited us. He pronounced us incurable. The same day, at evening, Dr. Miller, the hygienic physician, of New York city, came to our house, being urged thereto by Sister Helen Robertson, who was passing the winter at his Institute; himself also feeling a deep interest in our case from Helen's representation, though he had never seen us, but had read some of our writings on immortality twenty years ago.

The condition in which he found us is described by himself in the following note which he has since sent us by our special request:

"Mr. Storrs: Your disease was Acute Bronchitis. This is an inflammation of the lining membrane of the Bronchial tubes. In your case, both the large and small tubes were involved, and the accompanying fever assumed a Typhoid form. When I first saw you, your pulse was about 130 to the minute, and would intermit once in seven or eight beats. Your respiration was 46 to the minute:* there was great difficulty in breathing, frequent cough, and a profuse expectoration of a thick, light colored stringy matter, about half of which would sink in water. The tongue was livid and red; no appetite, bowels constipated, countenance pale and haggard, no strength, spirits depressed, great restlessness, yet indisposed to move, with but little sleep night or day.

* Our natural pulse is 75 or 80 per minute, and our respiration about 20, to which they are now reduced. —Editor.

The result of Dr. Miller's first visit was an interview with our attendant physician, who cheerfully gave our case into his hands. From that time Dr. Miller visited us daily, though living some five miles from us and crowded with business at his Institute. From the first treatment he gave us, we felt a sort of removal from "the valley of the shadow of death" where we had so long lain. He usually spent one hour with us, and applied his remedies with an energy that astonished us. We often said to him, "Doctor, you cannot be laboring thus barely for money." He was truly in earnest, and knew well our case was most critical. For four weeks he continued his daily visits and earnest efforts which proved successful, and after visiting us occasionally for two weeks more left us, saying, "You must come and see me now."

We have made the foregoing statement unknown to Dr. Miller and out of gratitude to him as God's *instrument* in our recovery from the gates of the grave. The hand of God is visible to us in all this. If Sister Robertson had not providentially been spending the winter at his Institute we should not have known anything of him or his practice. If he had not been providentially brought to my house, weeks since my friends, we have no doubt, would have laid me in the silent grave.

First of all, then, we thank and praise God and the Lamb for our prolonged life. Next, as God's instrument, we thank Dr. Miller for his faithful and kind services, which have resulted in our restoration, thus far; and as a token of our gratitude we give the following notice of his Institute, from "The Methodist," a gratuitous and unsolicited insertion in the Herald of Life, a paper that publishes no *paid* advertisements, for it is not an advertising sheet. We wish Dr. Miller success, and he cannot well fail of it. If you are sick, try him; we doubt not, if your case is a curable one, he will give you back health. Let him examine you. If he cannot help you, he will tell you so; he will not deceive you about it.

The following is the notice found in "The Methodist," of this city, two weeks ago; and we most cordially unite in the commendation at its close:

TURKISH BATHS.

Dr. E. P. Miller, the founder of the first Turkish bath in this city, has just opened a new and elegant establishment at 41 West Twenty-sixth street, New York. He has a house with fifty rooms, for transient and permanent boarders and patients, with excellent facilities for applying the Turkish baths, Electric baths, Water Cure, Movement Cure, and Lifting Cure.

His house is kept on strictly temperance principles, free from tobacco smoke, and affords a quiet home for those visiting the city for a longer or shorter time.

The Turkish baths are almost a specific for colds, catarrh, sore throat, bronchitis, rheumatism, neuralgia, sciatica, and many other forms of acute and chronic diseases.

We commend this establishment to all our readers who wish to regain lost health, prevent disease, or secure a quiet, pleasant home in the city.

Response by M. E. Green.

Or, an Answer to the Question in the Editor's note two weeks since.

Ques. "Do you really believe that the promise of God to Abraham, Gen. xii. 3, 'In *thee* shall all the families of the earth be blessed' has been fulfilled?"

Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence."

The promise made to Abraham, I have no doubt refers to the Gospel age, or the age in which we live. Paul says, "And the Scriptures foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed; so then they which be of faith are blessed with faithful Abraham."—Gal. iii. 8, 9. Paul here applies Gen. xii. 3, and xxii. 18, to the gospel age, and says, the same gospel was preached to Abraham. He would seem to make it doubly sure, for he says in the 14th verse, "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Peter, on the day of Pentecost while he was discoursing in reference to Christ says, to the Jews, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth be blessed. Unto you, first, God having raised up his Son Jesus sent him to bless you in turning away every one of you from his iniquities."—Act. iii. 25, 26. If Peter did not make a right application of the promise made to Abrahan, that "In thy seed shall all the *kindred of the earth be* blessed," then I know no authority to which we may appeal for the truth on this point. This promise to Abraham was never intended as I understand, to be received and believed by all the nations or families, individually; but the faith is offered to all men for to accept and be blessed. The command was to the disciples "Go ye therefore and teach or disciple all nations. Paul says, (Rom. xvi. 26.) "But now is made manifest by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name.—Acts xv. 14. That this gospel has had a wide circulation is evident from what Paul says in speaking to the Colossians (i. 23), "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature which is under heaven, whereof I Paul am made a minister." Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Mat. xxiv. 14. If the families of the earth are not blessed it is their own fault. There is no nation under heaven but have the gospel in their own tongue; and when the new song is sung (Rev. v. 9) it will be, "For thou wast slain and hast redeemed us to God by thy blood *out of every kindred and tongue and people and nation*." Much more might be said, but this is sufficient in my estimation, to establish the fact that the promise made to Abraham, "In thee shall *all the families of the earth be blessed*, has been fulfilled."

New York, Jan., 1871.

Reply by the Editor.

Br. Green's response to our question, "Do you really believe that the promise made to Abraham, 'In thee shall all the families of the earth be blessed,' has been fulfilled?" is before our readers. In his "estimation" he has "established the fact that the promise has been fulfilled." We do not question either his honesty nor sincerity. Two men sitting on a jury, of equal intelligence, may see testimony in a very different light, possibly from some prejudice unknown to themselves. But testimony is testimony after all. If God did testify to Abraham, "In *thee* shall *all* the families of the earth be blessed," that testimony cannot be set aside by any speculations, nor by confining it to a *part* of the families of the earth, and our brother has confined that promise to "the age in which we live," and says, "I have no doubt" of it.

But, for the sake of the argument, suppose we admit it refers to this age, or "the gospel age," as our brother calls it, does he "really believe" that "all the families of the earth" have been blessed *in Abraham* and his seed during the term of eighteen hundred years past? What of the millions on millions of the heathen, which, all this time, have been "without God and without hope?" Letting them pass, does he really believe that the millions of ignorant people, trained under the "Mother of Harlots," and denied the Bible, forbidden to read it in their own tongue under the penalty of death—have all these families of the earth been blessed in Abraham and his seed? Have they not been continually cursed with the foulest lies concerning God, his character and government; being only represented to these ignorant souls as a God of wrath, of vengeance, having made them with immortal souls, which He intended to torment eternally if they did not submit to the dictation of pope and priests? Have such been blessed in Abraham and his seed in this "gospel age?" Our brother can hardly assent to such an idea; at least, it seems impossible to us that he can, and yet he seems to, by the position he has taken.

The fact, supposing it to be a fact, that the gospel was preached in all the world to every living creature, as Paul is represented as saying it was, in his day, does not meet the broad promise of God to Abraham. No, it would be but as a drop to the ocean. "All the families of the earth" cannot be confined to so small a period. It did not say, For a short period, some two thousand years hence, all the families of the earth shall be blessed in thee and thy seed. It was a broad and unqualified promise; to qualify it, is to ignore it—to make it void and unworthy of trust; and if this promise is thus treated who can tell what promise of God is reliable? But what has God said? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 8–11.

No, my brother, God's word will not fail of a full and perfect accomplishment: "all the families of the earth shall be blessed in Abraham and his seed:" it will have no *partial* fulfilment, but a perfect and complete one, whoever may affirm the contrary. God does not do His work at the halves. He will make His word good to the letter.

One word more about Paul's statement in Colossians i. 23. Did it never occur to our brother's mind that Paul is prolific in what is called ellipsis? that is, the omission of words which must be supplied; for example—"Ye are come to Mount Sion" . . . "to the spirits of just men made perfect," etc.—Heb. xii. 22, 23. Now our brother sees at once something is to be supplied. What is it? Evidently, "Ye are (*to*) come," etc. The future, and not the present, is spoken of. So Colossians i. 23. Paul is not speaking of what has been done, but of what is to be done. Read it then thus, "Which (gospel) was (*to be*) preached to every creature which is under heaven, whereof I Paul am made a minister." This agrees with the commission given to the apostles, and harmonizes with other statements of Paul, that the heathen, in his day, were "without God and without hope in the world," and that he himself preached the gospel where "Christ had not been named."

But admitting our brother's supposed proof that Paul did actually teach that the gospel had been preached in all the world to every creature in his day; what follows? "Then shall the *end come*," said Jesus. Did the end of the world come in Paul's day? "O, no." Very well, then the gospel had not been preached to "every creature" in his day, or we must discredit Jesus' testimony. The text, however, so much relied upon—"then shall the end come"—has no such sense or meaning as our brother and others attach to it. Let us examine the text with the context.

As Jesus went out of the temple his disciples called his attention to the "buildings of the temple." "Jesus said unto them, See ye not all these things? Verily, I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." The subject then was the destruction of Jerusalem and her temple. The disciples inquired of him, "privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of *aionos*—age," not of the "world," as our translation has it: for the end of the world, proper, had no connection with the Saviour's language in relation to the destruction of the temple. This destruction of the buildings of the temple, involving, as it necessarily would, the end of services there, the disciples construed into an end of that *age*, as it truly was.

In his reply, Jesus tells them, "This gospel of the kingdom shall be preached in all the (*oikoumenee*) world for a witness unto all (*ethnesi*, heathen) nations; and then shall the end come." The end of what? The end of the *age* spoken of, when the temple should be thrown down. This, to our mind, is clearly the sense.

Now as to the *oikoumenee*, translated world, Matt. xxiv. 14. It is the same word found Luke ii. 1, "There went out a decree from Cæsar Augustus, that all the (*oikoumenee*) world should be taxed." All the world, here, was the Roman empire, and no more. Jesus uses the same word in his statement of how extensive the gospel should be preached before the temple at Jerusalem would be destroyed, and the Jewish age would come to an end.

Our brother says, "There is not a nation under heaven but have the gospel preached in their own tongue." Suppose this statement is true now, has it been true for the last seventeen centuries previous to this? Certainly not: nor is it true now that "all the families of the earth," or any very considerable portion of them "have the gospel" at all, much less "in their own tongue."

We agree with our brother that those families of the earth are blessed who have the gospel, whether they improve it or not: but what of those "families of the earth" that have never heard of Jesus Christ or his mission to the world? Such families may be numbered by millions on millions, even in this "age in which we live."

Let us not run too fast, brother. We may try to hurry up God's work, and like Abraham take a Hagar and beget an Ishmaelite, instead of waiting patiently for Sarah to bring forth Isaac. God's word will not fail, though it may puzzle us to see how it is to be accomplished. "Is anything too hard for God?" Has he said to Abraham, "In *thee* shall all the families of the earth be blessed?" Depend on it, it will not fail, but will be accomplished to the letter. Let us therefore not "err, not knowing the Scriptures nor the power of God." "All the families of the earth" will surely be blessed "in Abraham *and* his seed."

Who are Abraham's seed? say you. "Christ." Very well; but who else are his seed? "If ye be Christ's, then are ye Abraham's *seed*, and heirs according to promise." —Gal. iii. 29. You see then, brother, that all in Christ are the seed of Abraham, and heirs of the promise. What promise? "That he should be heir of the world"—*kosmos*.—Rom. iv. 13. Now Abraham and his seed, which includes the whole family of believers in Christ, cannot bless "all the families of the earth" till the "heirs of the world" are put in possession of that to which they are heirs. Can that be before their resurrection from the dead? Observe, the promise is to Abraham, personally, as well as to his seed; and as he did not personally do that work in his natural lifetime, must he not be raised from the dead to work with his seed in the accomplishment in the work of blessing "all the families of the earth?"

Our brother argues truly when he insists that Abraham must be raised from the dead in order to inherit the land which God promised him, and his seed after him, for an everlasting inheritance. That promise, he would say, never had its fulfilment; therefore to make it good, Abraham must live again. But suppose a quibbler should quote him Joshua xxi. 43, 45, as follows, "And the Lord gave unto Israel *all* the land which He *sware* to give unto their *fathers*: and they possessed it, and dwelt therein. . . . There failed not aught of any good thing which the Lord had spoken unto the house of Israel." Would our brother think that text excluded Abraham, personally, from a share in the land? So do none of the transactions of "this age," or any previous ones, exclude him from a personal, active part in blessing "all the families of the earth;" therefore, he and all his seed, by faith, must be raised from the dead before God's promise and oath to Abraham can be fulfilled.

We conclude our present remarks in the words of our brother, with a slight amendment: "Much more might be said, but this is sufficient, in my estimation, to establish the fact, that the promise made to Abraham, 'In thee shall all the families of the earth be blessed,' has" (*not*) "been fulfilled," and never will be unless it is done after Abraham is raised from the dead.

Notice, and Explanation.

Through the blessing of our kind, loving and covenant-keeping God, the Editor has so far improved in health as to be able partially to resume editorial duties. As, during his long and severe illness many correspondents have been in the habit of addressing communications to us, we hereby suggest that it will now be desirable to direct to the Editor as usual.

Of course he has not yet regained his wonted strength, for that can only be done very gradually, and hence it will be indispensable to perfect restoration that he resume duties no faster than returning strength will justify, but the addressing of all communications to him may expedite matters and avoid some confusion.

And here we deem it proper to remark that we are informed that some persons feel aggrieved by the following, occurring in an article entitled "Rightly Divide the Word," in Herald, Dec. 21: "Opposers of the view sometimes indulge in thrusts and offer arguments of a character such as they would never consent to make any other subject the object of, and mostly because incited by undue prejudice, or aimed at visionary objections." It is intimated that the brethren referred to feel that the language contains an imputation of dishonesty on their part.

We certainly do not think that such an inference is unavoidable, or even a fair one; but if it were fair, and even just barely avoidable, the character of our writings during the few years that we have been a contributor to these columns *ought* to have secured for the objectionable language as *favorable* a construction as it would bear, rather than the most unfavorable. The expression may not be a happy one, indeed it is not a happy one, but nothing could be farther removed from our purpose than that of impugning the motives of any brother.

In all our humble efforts we are, if we know ourself, actuated by at least these two desires: first, to spread the blessed truth as it is in Jesus; second, to promote harmony and brotherly love. Sorry indeed beyond measure are we if we have at any time failed in the first, very little less so are we if we have failed in the latter. If we have at any time

so *far* failed that what we have said or written has not unreasonably been thought to have been actuated by another spirit, let this expression of the fact of total unconsciousness of it on our part be accepted as sufficient apology. May we *all* seek at all times and above every other consideration to establish the truth and extend the cause of righteousness. L. C. T.

Work by Faith.

In the discharge of no duty is the earnest Christian more discouraged, at times, than in endeavours to spread Gospel truth and lead his fellow beings to Christ. It is not unfrequently his experience to labor and sacrifice, and sacrifice and labor, all the while praying that his work may be blessed with success, and yet no visible effects result from his efforts.

The husbandman sows his seed and then watches to see it spring up, and when no refreshing showers come to moisten the parched ground and call forth the living germ from its tiny shell, and the seed lays there as if dead, he feels that it has been sown in vain. But at last the long and anxiously looked-for rain descends; the thirsty earth is satisfied; all nature puts on again its garment of freshness, and through smiles of sweet delight speaks forth its glad thanksgiving; the sprouting seed springs up and strengthens, and a plentiful harvest is insured. So is it with him who sows the blessed seed which quickens that whereon it falls, and enables it to spring up and grow unto eternal life. The hearts wherein he seeks to sow the seed of divine truth are sometimes hard and afford no promise that it will ever find lodgement there. They come and go, those little heart-fields, now seen then lost to vision until, perhaps, the great and final harvest, *perhaps* forever. Seeing not the fruit of his labors, he feels he has striven for nought.

He sees not when those fields are watered by the Spirit's gentle refreshings, causing the precious seed to take root and burst forth into a life which only eternity can measure, and so he knows not that any is saved from the parching, scorching power of evil.

Could the faithful child of God know but a tithe of the glorious results of his labors, with what strength of will, with what perseverance and determination would he press forward. However much the heart may have been hardened by sin, the truth once planted there, its tender impressions may, even under the most adverse circumstances, seemingly, result in winning it to Christ. A single word of warning, or encouragement spoken in season, spoken in kindness, spoken in love, who can measure its influence? As a pebble thrown into the lake produces a circle of ripples which roll on, sweeping the whole surface to the shore on every side, so with the devoted Christian's labors of love. Instant results may be so small and slight as to pass unnoticed by all but a Father's watchful eye, but, multiplying and gathering strength as they go, they roll on and on in power too mighty to be checked or limited by the bounds of time, and, leaping the deep dark gulph of death, they enter upon the everlasting, the boundless.

"In the morning sow thy seed, and in the evening withold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Take courage, then, Christian friend, and withold not thy hand from sowing. Thy journey may have been long, thy burden heavy, thyself weary and footsore; the tempest may rage, the storms beat, and the winds of opposition howl about thee; friends may forsake, and the voice of evil be lifted against thee, but heed thou nothing save present duty and the glorious inheritance so near at hand. If thou goest forth weeping, bearing precious seed, thou shalt come again with rejoicing, bringing thy sheaves with thee. L. C. T.

Affairs in Europe.

Our readers will remember that our last week's summary left Gen. Chanzy's army, the last reasonable hope of France, in flight before the victorious army of Prince Frederick Charles. Being hard pressed, and consequently unable to rally for some days he has suffered much. His total loss cannot be less than 30,000 to 35,000 men. A force of 50,000 left Cherbourg to reinforce the army of the Loire but, the Germans having broken railroad communication, they failed to reach it. The Prussian loss in these battles is reported to be 177 officers, and about 3,000 men.

In the east, Bourbaki has labored hard to turn the tide of reverse which has been setting so strong against him, but all his attempts have been frustrated. King William, in a dispatch to Queen Augusta, congratulates her on the repulse of Gen. Bourbaki, and says that he is retreating. Later advices say, the Prussian forces opposed to Gen. B. are in close pursuit. Aside from the departments of the East, and the Loire all have been comparatively quiet during the past week outside of Paris and vicinity.

Paris.

Advices throughout the past week uniformly represent that the bombardment is steadily progressing. A dispatch says: "The batteries on the south and west of Paris have advanced to within 800 yards of Fort Montrouge, which replied yesterday with one gun —on the west front only. D'Issey resumed firing with only two guns at long intervals." The same d spatch states that all the members of the diplomatic corps remaining in Paris, with the exception of the American Minister, have applied to the Prussian military authorities for permission to withdraw from the city, but their request has been refused. It also says: "A rumor is in circulation here" (London) "that a terrible revolt has broken out in Paris, assuming the form of a revolution, and that Trochu has been deposed as Governor of the city, and imprisoned. The Parisians claim that they have provisions sufficient to last until the middle of March." The report that Trochu is imprisoned is, we judge, incorrect.

A London telegram of the 20th inst. says: "The Versailles correspondent of the 'Telegraph' reports that the Germans have twenty-two batteries available for use against Paris .... A Balloon has landed in Belgium with advices from Paris to the 18th inst. The bombardment was causing considerable damage; but the fires occasioned by it were easily extinguished." Certain information received during the past week renders it reasonable to believe that overtures of some nature have been made by the French, but were rejected by the Germans.

King William declared Emperor.

The king of Prussia was proclaimed Emperor of Germany, in the Hall of Mirrors, at Versailles, in the presence of all the German Princes and representatives of the army. He has issued the following proclamation:

"In consequence of the appeal of the German Princes and of the free towns for us to restore the German Empire, after a lapse of sixty years, we announce that we consider it our duty to the Fatherland to accept the Imperial dignity. Henceforth we and our successors will bring to the title of Emperor of Germany the hope that God will vouchsafe a blissful future to the Fatherland, and that, under our auspices, its ancient splendor may be restored. We partake of the dignity, conscious of our duty to preserve with German fidelity the rights of the Empire, and of its members to maintain peace and support and strengthen the independence of Germany, in the hope that the German people will reap, in lasting peace, within our boundaries, the fruits of their bloody battles, and be safe against a renewal of French attacks. God grant that we and our successors may protect the Empire, not by warlike conquests, but by works of peace, freedom, and civilization."

After William was declared Emperor, Versailles witnessed a strange scene, that of a grand military pageant, in honor of the restoration of the German Empire. After sixty years of division, and not a little humiliation the Germans are again a united people, and their chosen monarch is declared such on the soil of once strong and imperious, but now humbled and crushed France.

Count Bismarck has been quite ill, and was at one time reported to be sinking rapidly. Latest telegrams however state that he is rapidly recovering.

The Conference.

The European National Conference met in London on Tuesday, 17th inst. A dispatch from that city says:

The meeting was strictly formal. Earl Granville was called upon to preside. An adjournment will take place on the 24th inst., one week from to-day. A communication relative to a French Representative was read, but no action was taken in the matter.

It is stated that Russia formally declared, in advance, that the action of the Conference must be without prejudice to the abrogation of the neutrality of the Black Sea, which has already been accomplished by the act of the Russian Government.

In regard to the rumors of peace propositions being made at the Conference, Count Bernstoff is under strict orders from the Prussian Government to oppose any introduction of the subject, and to withdraw from the Convention unless overtures proceed directly from France."

Jules Favre, notwithstanding his avowed intention not to attend the Conference, has asked for a safe conduct through the German lines, in order to attend it. It is confidently stated in cable reports that this request of Favre's has been refused. Not a little uneasiness has been occasioned of late by the report that Prussia has designs upon Luxemburg. The King, however, has recently written a letter to Prince Henry of Luxemburg, in which he asserts that Prussia has never intended to attack the independence of that Duchy. L. C. T.

Since our last issue we have received the cheering news that the health of Br. Eseck Wolcott is very much improved. We trust the improvement may continue and be permanent.

The Atonement.—A Review.

BY J. C. DAY.

A few words more upon Eld. Waggoner's position as set forth in his work on the atonement. On page 113 he says: "When the sinner is reconciled to God he is no longer regarded as a sinner; justice, being satisfied by the substitute, is turned away from him." He thus teaches that the justification of the sinner is one of justice, and hence not of mercy or grace. That I do not misrepresent him, hear him further. "For as condemnation is by the law, so must justification be according to law, or else justice will be disregarded." "So there can be no determination of character either good or bad without the law .... God's law of Ten Commandments is a rule of holiness, of justification, condition of life, perfect, the whole duty of man." etc. Atonement, page 62, 63.

If Br. W.'s position could be sustained, that Christ, by his death, paid the penalty of the law in our stead, then we could claim a legal discharge from law and justice, and it must be a universal justification, for it would be hard to vindicate the justice of God in detaining that for which full payment had been made.

But I have been accustomed to look at this subject in a different light from this. I do not understand that Christ was a sinner, even by imputation, nor that law and justice were satisfied in his death, even in regard to believers. Then law and justice do not begrudge to believers a discharge. Law and justice eternally demand the death of the persons who have once sinned; and the security of believers is that they are not under *law*, but under *grace*. They really deserve death as a finalty as much as if Christ had not died. It would, indeed, be unjust to Christ to deprive him of his stipulated reward; but it would not be unjust to them for they personally deserve it. They do not merit what he merits. They cannot claim from justice what he claims from justice. They have the use of his righteousness, or a gracious title to justification on his account, but his righteousness is not literally their righteousness, but only comes in its room; otherwise there is neither grace nor pardon in their acquittal. If you say that to them it is grace and pardon, though to Christ it is an act of justice, this is precisely what I mean: and then we ought to hear no more of their claim on justice. All that a substitute could do for them was to reconcile their pardon with the honor of the law; he could not lay an obligation on the law to justify them as if they had a literal righteousness. By his obedience unto death Christ could create an obligation on the part of the Father to fulfil his covenant, but he could not bind the law to repeal its sentence. ("The soul that sinneth, it shall die.") and to declare transgressors justified; for that, after all, would have been a justification by law.

But you say that the justification of believers is an act of both mercy and justice, or mercy and justice meet. If you mean by this that it is mercy to them and justice to Christ, I agree with you; but if you mean it is both mercy and justice to them, it is like saying that a man delivered his neighbor a sum of money as a gratuitous gift. and at the same time imposing a necessity to pay with it a debt of the same amount. No proposition can be more contradictory than that the justification of a transgressor is a legal transaction, or that a sinner is literally righteous, or that a man is justly entitled to pardon. But you say "justice, being satisfied by the substitute, is turned away from the sinner." This is equal to saying, the Redeemer has made over his claim to the sinner, and has given him a right to plead it at the bar of justice, just as a man makes over a pecuniary claim against a third person.

This notion of a commercial transfer has occasioned all the error. The creditor only demands his money, and if the debt is paid by a third person justice can ask no more. This would be a fair illustration if Christ had actually paid our debt, but he only prepared the way for the debt to be freely forgiven. In an affair of debt the creditor has no just claim for anything but his money. He has no right to prevent a third person from making a present to the debtor. When the third person comes forward and pays the debt, he really makes a present to the debtor of the whole amount. He actually increases the debtor's property; and the creditor's claim is as really cancelled as though the money had passed through the debtor's own hands. It is easy thus to transfer property by gift, but not so easy to transfer personal merit, with which justice is concerned. A man may make over his property to the enrichment of a pauper but a holy person cannot make over his moral character and render a sinner personally righteous, nor transfer the benefit of his suffering so as to render a transgressor undeserving of punishment. By suffering for him, he may render it unnecessary to the public good for him to suffer, and the ruler, finding the necessities of the law answered, though not one of its demands, may graciously forgive. Yea he may have promised to forgive, and may be bound to pardon by truth and wisdom, and even by justice to the substitute, but not by justice to the sinner himself so long as it remains true that he personally deserves punishment.

(*To be continued.*)

South Ashburnham, Mass.,

What one Pamphlet Accomplished.

BY W. H. FORD.

I deem it not out of place to lay before the friends of truth the glorious work of one pamphlet, and hope, by so doing, to induce others to renew their efforts to promulgate the crowning truth of life only in Christ.

I was taught from infancy to believe in eternal torment and all its kindred God-dishonoring doctrines, and at an early age I connected myself with what is known as the Christian Church. Time passed on, and in the year 1866 a pamphlet fell into my hands, and, although firmly bound with the traditionary fetters of orthodoxy yet I possessed a disposition to prove all things, and, to hold fast that which is good. By careful investigation I was led to believe that sky kingdomism, immortalsoulism, and, what is still worse, eternal torment is only to be found in the traditions of men—heathen philosophy and the wild speculations of the theologians of the present day.

Rejoicing in these precious truths, I at once felt a great desire to communicate the same to others, who were still being duped by false theology. Although poor in this world's goods, I was not discouraged. By continued efforts I obtained the visit of an able minister, from Nebraska, and darkness was turned into light. The truth prevailed, and twelve persons confessed and connected themselves with the faith. Many others were made believers, and will, we trust, yield obedience at no distant day. The doctrine of eternal torment has been shaken to its very foundation in this vicinity. Several members of the Christian church have renounced their belief in it, and many more will soon follow in the same way.

Although I give all the glory to the most high God, to whom it rightfully belongs, yet this must show what great results could be accomplished by a little self-denial and activity on the part of those who have been blessed with a knowledge of the truth. Men are generally selfish and reluctant to contribute to the consummation of any object but that which will result beneficially to their own pecuniary interests, but this ought not to be. If our blessed Saviour could suffer the persecution of a cold and apostate world, and even death itself, for a fallen race, we certainly ought to use some self denial, if it is necessary, to spread the glorious gospel. It is not every one that can write, or preach, but we all can sow the good seed of truth. No one can claim the benefits of the gospel and refuse to give all possible aid to its promulgation. The world is drifting into universalism, and infidelity, and if we remove the cause (which is eternal torment) the effect will cease. If all who have embraced the life views would distribute one dollar's worth of the right kind of tracts it would exert a great and salutary influence in that direction. Strong opposition is arising in nearly every quarter against that infamous doctrine. God has summoned it to judgment. One by one the great minds of this age are dropping it, and it will not be long before it will be consigned to eternal oblivon. I have already furnished four subscribers to the Herald, and now go up with four more, two of them at my private expense. I have enlisted in my master's cause for life, if not relieved by his appearing and kingdom. Our life is short and fleeting, and we should work while we can, remembering that he that converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins.—James v. 20.

Dec. 12, 1870.

Life by the Spirit.

BY M. M. YOUNG.

"That which is born of the flesh is flesh; that which is born of the Spirit is spirit."—John iii. 6.

In the first statement of the text we have the law of generation. Through this law we are introduced into the present life; and as there are only two lives spoken of in the Holy Scriptures, it is easy to understand what is meant by the statement, "that which is born of the Spirit is spirit." To our mind the law of regeneration is introduced; that by which we are to have a future life. As we cannot exist in this mortal, corruptible life but by the law of *generation*, so we cannot obtain eternal life but by the law of *regeneration*. To us it would be as impossible to be born in the resurrection without first being begotten by the Holy Spirit, as to be born into this mortal life without first being begotten of the flesh.

The Holy Scriptures bear me out, I think, in the foregoing statements. Let us turn to Matt. xix. 28: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Again: Rom. viii. 2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Again: Rom. vi. 14 and 22, 24: "For sin shall not have dominion over you: for ye are not under the law, but under grace.... But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life ... For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." —1 Cor. ix. 20, 21. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." —Gal. iv. 4. But I have quoted enough to sustain my position.

The doctrine of "No Future Life out of Christ" is gaining ground slowly, but surely. It is said by some that those who believe it backslide. I can say that those whom I have become acquainted with manifest a more tender and kind spirit than those that oppose it, as a general thing. I was in a certain place not long since, and was speaking of the success the Herald is meeting with, and a brother remarked, "the devil is always ready to help a bad cause." Well, thought I, he must have changed his tactics wonderfully, for at the beginning he planted his battery on this wise: "thou shalt not surely die." And after that battery is blown up he wheels into line, and begins to blaze away at the doctrine that grinds out the last vestige of immortal-soulism that is left. Strange logic that!

Chelsea, Mass., Jan., 1871.

"The Time of the End."

BY W. F. GARDNER.

There are five prophecies that brought time down to and ended in 43. Rev. xiv. gives the incidents and events of that day and time. As Gen. ii. 17, Hosea vi. 2, and 2 Pet. iii. 8 corrects time by the thousand-year-day in gross, in whole, so it is counted in fractions also. The *hour*, of Rev. xvii. 12, the 24th of a thousand-year-day, 41 years, measures time at the rise of papacy; as it is given there to measure time at the rise of papacy; and Rev. xiv. 7, is given to measure time at the close of papacy, and if there was nothing to qualify that hour we would be bound to look to 84 for the end.

But as Rev. xiv. gives the incidents and events of 43, so Micah iv. does, commencing with verse 6. The subject of Christ's coming is continued through the book. Chap. vii. 15 says: "It will be as it was in the coming out of Egypt." That defines the *hour* of Rev. xiv. 7 to be 40 years instead of 41, and 40, commencing 43, reaches to 83. Hence we say there are 13 years to come.

I understand the 40 years to be the "time of the end," of Dan. xii. 4. This has been my faith and teaching all the way since soon after 43 passed. It is so plain and simple the friends overlook it, it seems to me, but they will, I think, see and come into it before the end.

Washington, D. C., Dec., 1870.

Letters and Extracts.

From Joseph Laciar.

Br. Thorne: I have just read the Herald of last week. And your article on the opening of the New Year gives great encouragement. It is not altogether improbable that our Saviour will appear during the present year. Was also pleased with the article of Br. Hanford.

I have thought it more than probable, judging from the complicated state of affairs existing between Russia, Turkey and other powers, that the fulfilment of the last scenes in Ezekiel xxxviii were about opening before us. The great Prince of Russia, should he make war on Turkey, might, in a very short time, fulfil the words of this prophecy. Egypt desires to be cut loose from Turkey and Russia, having conquered the Northern and central parts of Africa, Romaina and other divisions of European Turkey desiring to free themselves from the rule of the Sultan, it may well fulfil the prophecy, Ethiopia, Lybia, etc., being with that Prince who rules at Moscow and Tobolsck. And if one of the objects of the Czar is to wrest the land of Palestine from the Gentile power who now possesses it, it well fulfills the words of the prophet, "He shall conceive an evil purpose." (Verse 10.) Palestine, the land of Israel, has been brought back from the sword these many years, and has been sitting simply as the spoil and the prey of the Turkish power. Dwelling in safety, without fears, she least of all expects a war on her own soil, but the conquering Prince will "spoil the spoil, and prey the prey."

But when this takes place it will be seen that the times of the Gentiles, treading down Jerusalem, will terminate, and that the Lord God of Israel has a Prince of His choice to whom belongeth the kingdom, and about whose dominion the kings of the earth have waged wars, crusades and slaughter. He it is whom God will set upon His holy hill of Zion just at a time when the kings of the earth are angry. He shall suddenly make his appearance on Mount Olivet, at which time a great earthquake will take place, "a great shaking in the land of Israel," etc. Such is the ushering in of the king unto whom the kingdom belongeth.

During the past year we have witnessed the downfall of the harlot power, and her last supporter; but is the judgment of the Lord upon the anti-christian nations of earth to terminate here? We do not think it will. Are not the Mahommedan powers the next to be visited by the wrath of God, and destroyed? And finally, "God in His fury" will destroy the head of the Greek church with his armies, and this, too, just preceding or at the ushering in of the "anointed king." It is possible, and, indeed, it looks as if important prophetic events would continue to unfold during the present year as they did during the one which has just ceased. But we must endeavor to abide with patience the time, knowing that the Lord will triumph over his enemies, descend in glory, and bring salvation unto those who look for and desire his appearing and kingdom. Even so, come, Lord Jesus, come quickly.

Mauch Chunk, Pa., 1871.

From A. Mason.

Br. Thorne, and all the little Flock: I almost feared to look into the Herald of Life this morning, lest it might contain the sad news of declining health of our beloved Br. Storrs. I tore off the wrapper and turned to the editorial columns, and my heart was made glad by the lines which he had addressed to the brethren. But in that moment a sadness came over me, because I could not convey the glad news to the companion of my youth.

Since Br. Storrs has been sick my beloved wife has been cut down by the relentless enemy, and I have conveyed her to the silent mansions of the dead, to rest till our Lord shall come to gather up his loved ones who are now sleeping in the dust.

Children have fallen one after another. They, too, were lovely in *life*. We all, father and mother and children, bowed together around the altar of prayer, and sang together God's praise for a number of years, since '42, and now, while I write, a sadness comes over me in view of the buffetings of a wicked world. But I shall overcome through Christ strengthening me.

Yes, brethren, I am permitted to watch and wait a little longer for our Lord to come. Through the mercy of our God we walked together, my companion and I, forty-seven years. Like Abraham, I have been a sojourner in this wicked world, looking for a kingdom to be given to the saints, which is under the whole heavens, and it will not be given to another people.

There I shall meet my beloved wife and children, and range those fair fields where parting shall not be known, and where no tears shall fall. Then shall we all be made glorious by our dear Redeemer. O happy day. Brethren, let us gird on the armor anew, for in the strength of Jesus we are able to go up and take the land. And while we are "baptized for the dead," let us all remember that death is a vanquished foe, and our Lord will destroy it. Amen.

Groton Junction, Jan., 1871.

From Geo. T. Collins.

Br. Storrs: I am pleased beyond expression to read of the improvement in your health. I was afraid your labor and pilgrimage were to close before the Lord returned; and that time so near. May you be spared to see that all-glorious event. In the prospect that you were to be gathered to your fathers, we all felt how much we owed to your labors and teachings, and what an irreparable loss we should sustain. Thankful shall we be if the shadow passes.

The time and the rule will soon come when death shall claim no more victims, and tears, and sorrow, and sickness and pain shall be felt and feared no more.

I wish to inquire through the Herald of Life, if any of our friends or their acquaintance own a copy of "Elhanan Winchester's Lectures on Prophecy." It was published about the year 1800, in two volumes. If any one owns it and will dispose of it, I should be glad to have them write direct to me.

Chateaguay, Franklin Co., N. Y., Jan., 1871.

Charles M. Burt, of New Britain, Conn., writes: I should be very unwilling to do without the Herald. It comes to us, from week to week, like a very dear friend, and grows better and better. I pray that as it goes forth bearing precious seed, many more may see the blessed truth and believe. I know that our dear Br. Storrs cannot read this, and I pray that he may be restored to his family and loved ones in different parts of the land, who have been praying for him. The Lord is good and will do all things well, blessed be his dear name forever.

Appointments.

Philadelphia, until Jan. 28.
New York, (Cooper Institute, Room 24), Sunday, Jan. 29.
Meriden, Conn., Sunday, Feb. 5.
Middletown, Conn., Sunday, Feb. 12.
New York, (Cooper Institute, Room 24), Sunday, Feb. 19.

Wm. Stuart.

Elder Geo. W. Brown, of Orrington, Me., will hold a series of meetings in the Advent Church, in Eatontown, N. J., commencing Wednesday evening, Feb. 8, and holding over the following Sunday.

S. W. Bishop.

Providence, R. I., Sunday, Jan. 29.
New York, (Cooper Institute, Room 24), Feb. 5.
Springfield, Mass., Sunday, Feb. 19.

Geo. W. Brown.

Business Department

CASH RECEIPTS.

One dollar each from—Geo. T. Collins, Jesse Frost, Lewis L. Brown, Mrs. M. L. Gilbert, Maria C. Pray, Joseph Chapin, R. C. Bartle.

Two dollars each from—W. A. Silbaugh, Plymon Muncil, D. Sage, Mrs. D. Andrews, Royal Boston, Mrs. E. G. Farmer, E. C. Swain, R. P. Stinson, David Stanway, Abel Larkin, Mrs. A. S. Libby.

Various sums—Mrs. G. W. Howe, 50 cents; E. H. Jillson, $2 50; T. J. Harris, $10; M. M. Young, $5; John Robinson, $1 10; L. Clement, $1 10.

PARCELS SENT SINCE LAST ISSUE.

W. A. Silbaugh, W. Smith, H. A. Arnold, two books; W. H. Patterson.

TO CORRESPONDENTS.

We are, at present, out of Tract No. 17—as soon as they are received from the printer they will be forwarded.

"So as by Fire."

A wondrous tale the Moslem Bible tells,
Of wicked Nimrod, Babylonish king,
Who, helped by Satan's self with fiendish spell,
Bound Abraham the Faithful, and did fling
Him helpless into fires, whose blazing ring
Was twenty cubits broad, and thirty high,
Piled up, and fed by fagots fresh and dry.

Then called the angel of the rushing seas,
Also the angel of the swift-armed wind,
"Oh, Allah, shall we help? He perishes."
But Allah said: "Yea, help him, if ye find
Him calling on your names; but if his mind
Be stayed on me, I am the Lord. I will
Remember, and sustain, and save him still."

The crackling flames grew fiercer, hotter, higher;
But Abraham called out, in steadfast tone,
Nor shrank, while all his robes consumed in fire:
"Oh, Allah, thou art God, and thou alone.
There is no other God, and unto thee
Shall everlasting praise and glory be."

Then came swift Gabriel, heaven-sent, and stood
Close by him in the flames, and smiling said:
"Oh, Chalil Allah,* brave of heart and good,
I may assist thee, if thou feelest dread."
"But," said the saint, "I fear not. Fear is bred
Of doubt. I doubt not that great Allah lives;
I gladly take whatever Allah gives."

"Oh, Chalil Allah, wilt thou then not pray,"
Said Gabriel, "that his mighty hand may reach
And help thee, ere thy body melt away
In this hot fire?" "Oh, Gabriel, shall I teach
To Allah?" said the saint; "Vex him with speech
Of my distress? Praised be his holy name!
He knows that I am burning in this flame."

Then mighty Allah, from high Heaven, leant
And smiled on Abraham. That instant sprang
Fresh fountains in the fire; gay flowers bent
And nodded in the blaze; birds flew and sang;
And, like a tent, whose silken curtains hang
And coolly float, in gardens of delight
For kings, the rounded flames stood red and bright.

Then came an angel with a human face,
Who brought a flowing robe, all silk and gold,
His blackened shreds of garments to replace;
And sitting by his side, such sweet tales told
Of Paradise as angels can unfold,
Until the saint in joy was fain to pray
The walls of fire might never pass away.

The seventh day, went Radha, young and fair—
Fair Radha, daughter of the heathen king—
And stood, with curious eyes, o'erlooking where
The plain was thickly strewn with smouldering
And glowing coals. Close to the inner ring
Of towering flame with stifled breath she drew,
And clasping both her hands in fear, looked through
To see, she thought, a dead mans crumbling bones.

Lo! there in blooming garden sat two men,
And drank fresh water, while they talked in tones
More full of joy than earthly voices. Then
Called Radha to the saint: "Oh, hast thou been
Not burnt in all the burning of the pyre?
And who is talking with thee in the fire?"

From out the blooming garden came a voice:
"All praise to mighty Allah! Know, oh maid,
That never until now did I rejoice
In full delight. To him whose heart is stayed
On Allah, and whose ceaseless prayers are made
To Allah, the All Merciful, no breath
Of fiercest fire has power of hurt or death."

Then Radha said: "Oh, saint, command that I
Come through the flame to thee." If thou confess
That Allah is true God thou may'st pass by
These raging fires in virgin nakedness."
The saint replied; "But fear to come with less
Than utter faith—one thought of doubt or grief,
And thou art burnt and shriveled as a leaf."

"Thine Allah is true God," the maiden called;
"And thou his messenger." That instant turned
The flames to right, to left, and safely walled
A path of light beneath her feet, which burned
Not. Treading fire, until, with eyes that yearned
For blessing, and in yearning grew more sweet,
She knelt, half falling, at the angel's feet.

This is a tale the Moslem Bible tells.
But, reading it, I thought, with sudden tears,
How many souls have borne themselves as well
In fires that slacked not, day nor night, for years;
How, seeing such, the feeble ones lose fears,
And with unshrinking feet tread burning way
To gardens where the saints and angels stay.

—*Selected.*

December 27th, 1869.

* Friend of God. A name given to Abraham by the Moslems.

A Contrast.

BY JOEL SIMONDS.

THE DIFFERENCE BETWEEN THE FIRST AND THE SECOND ADAM.

The first Adam was the head of his race, or represents them, and they will be like him. As was the earthy, such are they also that are earthy.

The second Adam is the head of his race, or represents them, and they will be like him. As is the heavenly, such will they also be that are heavenly.

The first man was made a living soul. The Lord formed him out of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul.

The second Adam was made a quickening Spirit. The Son quickeneth whom he will.

The first man was a natural, earthy body.

The second man is a spiritual, heavenly body.

The earthy race is increased by being begotten and born of the flesh. That which is born of the flesh is flesh.

The heavenly race is increased by being begotten of the gospel, and born from the dead. Christ was born from the dead; and in this way became a spiritual body, and the heavenly. The heavenly are made such by a resurrection from the dead.

The first Adam has become the head of a numerous posterity by natural generation, who are like him.

The second Adam will secure a numerous family by the resurrection from the dead. They will be like him.

The earthy man was to have dominion over all the animals below him, and over all the earth.

The heavenly will have dominion over the earthly man and over all the earth. He shall have dominion over all people, nations and languages, that they may serve him.

The earthy, while exercising his dominion, was to marry and be given in marriage, and multiply and replenish the earth.

The heavenly, while exercising his dominion, will not marry, nor be given in marriage, but will be like the angels of God; and can die no more, for they are the children of God, being the children of the resurrection.

The probation of the first man was to *retain* the position prepared for him, and which was given to him before he was tried.

The probation of the second man was to secure a position that was promised to him on condition of worthiness.

The first man was a subject in the kingdom of God, and amenable to its law. The second man will be a king in the kingdom of God, and will execute justice and judgment in the earth, according to its law.

The first man sinned, and the curse of the law under which he lived was passed upon him. He now lives and groans and dies under the curse. He now needs to be restored to his former uncursed condition, and its attendant blessings. The second man has become the heavenly, to be the Restorer of the earthy to their former uncursed condition.

The earthy are to be restored: the heavenly will accomplish their restitution. The former condition of the earthy, which is to be restored by the heavenly, will be restored to be permanently used and enjoyed. The earthy will serve the heavenly as long as the sun and moon endure.

The heavenly will occupy the throne of David, and rule over the earthy, and bless them as long as the sun and moon endure.

After the restitution is completed, and the curse is wholly removed, so that there is no more curse, then from that time onward the heavenly shall reign over the earthy, who have been healed by the leaves of the tree of life forever and ever. This dominion shall never pass away; and of this kingdom there shall be no end.

Grand Rapids, Mich., Nov., 1870.

The Spirit Indispensable.

BY I. M. CHAFFEE.

"The natural man receiveth not the things of the Spirit."—1 Cor. ii. 14.

I see that a tendency exists in our ranks, as well as in others, to quote certain passages of Scripture, and claim that positions are established or proved, which, indeed, may be the case, but when rightly understood, I apprehend that they would as often overthrow as sustain them. A very prominent peculiarity of the Book is that it demonstrates what it teaches. It demonstrates the existence of a God by miracles, and a future life by the resurrection of Christ from the dead. In this feature lays that sovereign claim that it has on the belief of all above all other kinds of religion.

I refer to the above peculiarity to convey the idea that it is not through language that the revelation is made. Language is too imperfect to convey the same idea to different individuals, unless the subject is so far understood that each is able to apply the language, which is not the case in reference to the subjects the Bible treats of. So far from it, the expression *future life* conveys no proper idea to any one unless his eye is on the resurrection. To me, at least, the immortal soul theory, as well as the Spiritualists, if they can be called theories, are meaningless. Their language does not convey an idea to me, nor do I believe that the intellect sufficiently profound, comprehensive, or subtle exists that can form the most remote conception of what either of the two theories wish to convey.

The resurrection of the Son of God was the only means by which a future life could be shown. The writers of the New Testament had what may be called a religious experience of which they wrote, and used the most perfect language to convey it to others, but no man can fully understand it unless he has had similar experience, and, having that, he is able to judge of the sincerity, at least, of those who wrote, I think I may say of the truth of what they wrote. I would not be understood as saying that any revelation can invalidate what they wrote, for theirs was a *perfect* Christian experience, and in order to be Christians ours must be in harmony with theirs. No person, not having the Spirit, can understand what is written, and no amount of Scripture testimony is sufficient to establish any person in a doctrine unless he is first taught by the Spirit of God. Surely the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.

Zumbrota, Minn., Dec., 1870.

Popular Creed.—No. 1.

BY ELD. J. PARRY.

"THE GOOD GO TO HEAVEN AT DEATH."

This is a mere assumption without proof, either from revelation or science.

It is contrary to the teaching of Christ and his apostles. "Whither I go ye cannot come." "No man hath ascended into heaven."

It makes the doctrine of the resurrection of no value: the Bible makes it all important.

It antedates the reward of the righteous. "Ye shall be recompensed *at* the resurrection of the just," not before.

It denies the sleep of the dead, which the Scriptures affirm.

It indorses the serpent's lie, "ye shall not surely die."

It encourages saint-worship and necromancy.

It is a palpable absurdity. There are no *dead* people in heaven.

It makes the word of God of no effect, by human tradition.

It is another gospel, a false hope exposed to apostolic curse.—Gal. i. 8, 9.

It denies that the renewed earth is the inheritance of the saint. "Ye shall be recompensed on the earth."

It makes the judgment at the last day an unmeaning ceremony, reversing the order of things.

It is no better than baptised heathenism—Tarbarus and Eusiam restored.

It gives death the victory instead of Christ. It indorses the immortality of the soul, the fruitful source and foundation of the endless fables and false doctrines of these last days of delusion.

Good for Evil.

A College professor once related the following fact to his class, in order to show the power of kindness in effecting a change in disposition and conduct of our enemies toward us:

There were two farmers who lived near neighbors, and whose farms laid side by side. One of these farmers was a pious, good man, of gentle, inoffensive character. The character of the other was just the reverse. His temper was like a tinder, taking fire at every spark that came in his way. He hated his pious neighbor; but more, probably, on account of his piety than any thing else. He was always vexing and tormenting the good man, quarreling about mere trifles, as much as one *can* quarrel who has no one to quarrel with him.

One summer he had mowed down a good deal of grass; and he had gone away from home, leaving it out in the field to dry. But while he was absent there came up a storm of rain. While the clouds were gathering the pious man saw the condition of his neighbor's hay, and it struck him that there was now a fine chance to show a good man's revenge—that is, to return good for evil. So he took with him his men, and got his neighbor's hay all safely into the barn. What was the result?

When the quarrelsome neighbor came home, expecting to see his hay all soaked by the rain, and found it had been taken care of by the man he had so much injured, his heart was touched. From that hour the evil spirit was cast out of him. No more abuse did he give that good man after that; but he became as obliging and kind to his pious neighbor as the latter had been to him."—*Selected.*

The Sins of the Tongue.—The tongue may be employed about and made to serve all purposes of vice, in tempting and deceiving, in perjury, and in justice. But the thing here referred to is talkativeness; a disposition to be talking, abstracted from the consideration of what is said; with very little or no regard to, or thought of doing, either good or harm. And let not any imagine this to be a slight matter, and that it deserves not to have so great weight laid upon it, till he has considered what evil is implied in it, and the bad effects which follow from it. It is perhaps true, that they who are addicted to this folly would choose to confine themselves to trifles and indifferent subjects, and so intend only to be guilty of being impertinent, but as they go on forever talking of nothing, as common matters will not afford sufficient fund for perpetual continued discourse when subjects of this kind are exhausted, they will go on to defamation, scandal, divulging of secrets, their own secrets as well as those of others, any thing rather than be silent.—*Bishop Butler.*

A Contented Farmer.

Once upon a time, Frederick, King of Prussia, surnamed "Old Fritz," took a ride and espied an old farmer, ploughing his acre by the wayside, cheerily singing his melody.

"You must be well off, old man," said the king. "Does this acre belong to you, on which you so industriously labor?"

"No, sir," replied the farmer, who knew not that it was the king. "I am not so rich as that; I plough for wages."

"How much do you get a day?" asked the king.

"Eight groschen" (about twenty cents), said the farmer.

"This is not much," replied the king; "can you get along with this?"

"Get along, and have something left."

"How is that?"

The farmer smiled, and said,

"Well, if I must tell you: Two groschen are for myself and wife; two I pay my old debts; two I lend away; and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," replied the king.

"Then I will solve it for you," said the farmer.

"I have two old parents at home, who kept me when I was weak and needed help; and now that they are weak and need help, I keep them. This is my debt toward which I pay two groschen a day. The third pair of groschen, which I lend away, I spend for my children, that they may receive Christian instruction. This will come handy to me and my wife when we get old. With the last two groschen I maintain two sick sisters, whom I could not be compelled to keep: this I give for the Lord's sake."

The king, well pleased with his answer, said,

"Bravely spoken, old man. Now I will also give you something to guess. Have you ever seen me before?"

"Never," said the farmer.

"In less than five minutes you shall see me fifty times, and carry in your pocket fifty of my likenesses."

"This is a riddle which I cannot unravel," said the farmer.

"Then I will do it for you," replied the king. Thrusting his hand into his pocket, and counting him fifty bran new gold pieces into his hand, stamped with his royal likeness, he said to the astonished farmer, who knew not what was coming,

"The coin is genuine, for it also comes from our Lord God, and I am his paymaster. I bid you adieu."—*German Reformed Messenger.*

Clay and Chalk in South Carolina.—The deposits of China clay in this State are enormous. There are banks of it forty feet thick on the bluffs near the Wateree River. Great quantities of this clay are now being shipped North and to Europe. Its use in the arts is very extensive. It has superseded plaster of Paris in the manufacture of cheap candies. Some of this clay is absolutely free from grit. Such is the case at the mine in this State, near Augusta, Georgia. It is finer than flour.

The deposits of red and white chalks are also very large in South Carolina. But the most extraordinary formations are what are known as paint stones. These are found on the surface of the ground. The outside is formed of sand-stone, and is very hard, but the inside is filled with a fine soft powder, and of the most brilliant hues. Each stone has its own peculiar color—red, crimson, and a gray color predominating. These stones vary in size, from two inches in diameter to that of twenty inches, and about one-fourth of the bulk is the powder. They are said to be formed by an insect of the ant species.—*Selected.*

"As a day of rest, I view the Sabbath as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. One day in seven, by the bounty of Providence, is thrown in as a day of compensation to perfect by its repose the animal system."—*John Richard Farre, M. D., of London.*

Children's Department.

"Ye also Ought to Wash One Another's Feet."

It was Sunday morning, and wanted about an hour of church time, and Helen's cousin, Carrie, had come in to look over the Sunday-school lesson with her. They had just been reading about Jesus washing the disciples' feet, and Helen had explained to Carrie that the Jews wore sandals instead of boots or shoes, and so their feet got very hot and dusty, and nothing was more refreshing than to bathe them often in cool water. Thus it had become the custom, when a man went to a friend's house, to have a servant the first thing, bring "a towel, and water in a basin," and wash his feet. Carrie was very much interested in this explanation, and said she had not been able to make any thing out of the lesson before. "But what does this mean?" she said, reading this verse: "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet?" "People don't wear sandals now, and what would they think if we should ask them to take off their boots and then wash their feet?" Poor Carrie looked very much puzzled.

Helen could not help her, and the two girls thought and talked it over for some time, until they were interrupted by some one calling, "Helen, won't you come and comb Johnnie's hair? I am afraid I shall not be ready for church if I stop to do it." Now Helen was a pretty good little girl, but she did *not* like to comb Johnnie's hair, and I am sorry to say she seldom did it without complaining at being asked.

After all, if you had seen her little brother's very curly head, where each hair insisted on going its own way, and that seemed to be tied around a neighboring hair, you would not have blamed her so much. But some one must comb it, so she jumped up with a wry face, and went off, telling Carrie she would be back soon.

"Come, Johnnie," she said, going into the room where he was waiting his daily martyrdom, "let us have it over with as soon as possible," and began combing with no gentle hand.

Suddenly the comb moved much more carefully, so that Johnnie looked up in surprise. "Did I hurt you?" said Helen, smiling. "I did not mean to. There, that will do; now just one kiss, for you have stood as still as a mouse."

"How good you are to-day," said Johnnie, raising his rosy lips: "I would always stand still, if you would always be so good."

"Helen, Helen! won't you button Susie's boots?" called her mother, and off she ran, without saying any thing more to Johnnie. Now buttoning boots she disliked almost as much as combing hair; but this time she did it quietly and pleasantly, and then hurried back to Carrie.

"Carrie," she exclaimed, "I guess I know what that verse means. It came to me all of a sudden while I was jerking poor Johnnie's hair, and thinking how I hated to touch it. I don't believe Jesus liked to wash his disciples' feet; how could he? but he felt it ought to be done, and so, never stopped to ask whether it was pleasant or not, but just went straight and did it. And He says, we ought to do the same, whenever we can help any one. No matter whether we like the work or not, we should do it: and do it without waiting to be asked, too; that takes off half the good of a thing, I know."

"I guess you are right," said Carrie after a minute; "and I'll run right home, for I know grandmother would like me to help her get ready for church; and it must be something like washing feet, too, for I hate it bad enough, she is so fussy you know." So away went Carrie to put what she had learned into practice.

The two girls did not meet again until they came into Sunday-school, and then they seemed to have forgotten all about the morning; but when Miss Merton, their teacher, was trying to explain the verse which had puzzled them, their eyes met with a pleasant recognition which did not escape her. She felt that in some way two of her scholars had learned their lesson practically.

"But, Helen," whispered Carrie as they were going out, "grandmother wasn't half as fussy as usual, and I shall help her again because I *like* to, so I shall have to hunt up something else for washing feet."—*Selected.*

The Mosque of Omar.

If you were to visit Jerusalem now, would you find the Temple? No, that was burnt long, long ago. On the spot where it stood, there is a fine, large, curious-looking building, called "the Mosque of Omar." A mosque, you know, is a Mohammedan church, and this one is named after a Mohammedan saint.

It is built of marble, on a raised marble platform. The outside is covered with bright-colored tiles, which in the sun reflect all the colors of the rainbow. It has eight sides, instead of four like our churches, and each side is sixty-seven feet long. The roof is supported by three rows of marble columns, one inside the other. On the top of the dome is a golden crescent—the figure of a new moon—which is the badge of the Turkish power. We always see it on their national flag.

If you enter the mosque, directly under the dome you will be surprised to see a dark, rough *stone* rising up through the marble floor, five or six feet high. It looks very odd, and you will ask, "What *does* this mean?" You will be still more surprised to find that it is this rock which makes the spot so sacred. The Jews think it is the holiest place on earth. On this very spot, they say, Abraham offered up Isaac, or rather offered up the lamb caught in the bushes, instead of Isaac. This too was the threshing-floor of Ornan, where the angel from heaven talked with David, and which David bought to build an altar on, and on which his son Solomon afterwards built the temple.

The story of this you will find in the twenty-first chapter of the first Book of Chronicles.

Every Friday night a curious scene takes place near the mosque. Down in a valley there are some large old stones, which the Jews say were a part of the foundation wall of their temple; and they come every Friday night, which is the beginning of their Sabbath, and sit in a row opposite the stones, and cry. Then they kneel down and pray with their mouths close to the stones, because they think that all the prayers whispered between the cracks and crevices of these stones God will be sure to hear.

What Jesus said about the ruins of their beautiful temple and the desolations of Jerusalem has come to pass. The thought of it made Jesus weep, and now the sight of it makes the Jews weep.—*Child's Paper.*

Willie's Flowers.

At the window of a small, poor-looking house, a little girl sat sewing busily, so busily that she seldom raised her eyes from her work, but softly sang to herself low, sweet tunes, that caused Willie to stop and listen, and look with wonder; for she was poor and very lame, and was obliged to sew steadily to help her mother buy food for herself and two baby brothers.

One morning, as he passed on his way to school, Willie slyly tossed a bunch of wild honeysuckle and violets through the open window, and ran away without saying a word.

The next morning Hettie, for that was the lame girl's name, called to him to come in; the flowers were in a mug on the window-seat beside her.

"Willie," said Hettie, "I want to tell you how much good your flowers did me. I was in great pain last night, and as I lay on my bed, I looked at the sweet blossoms, and wished I could walk out into the woods where they grew, when I thought little faces peeped at me, nodding their heads and smiling, and out from the centre of a little blue violet, a fairy form stepped, and with a soft, silvery voice said,

"'Be patient, Hetty; do not murmur or complain: God loves his children, and sends us to lift your thoughts away from the heavy pain to the sweet rest of heaven.

"'We are called 'good thoughts,' and go to everybody to help them all we can. We made the little boy bring these flowers, to give you a glimpse of the bright, sunny land, where no storm and no suffering comes.'

"She kissed me and I awoke; the morning sun was shining on my flowers, and I thought I must tell you how much good you had done me."

"Little acts of kindness,
Little deeds of love,
Make this earth an Eden
Like the heaven above."

—*S. S. Gazette.*

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

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Herald of Life

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GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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(*Continued from last week.*)

WILL THE WICKED DEAD BE RAISED TO LIFE AGAIN?

BY THOMAS READ.

Is it asked, what is the meaning of these tremendous sufferings, and the ignominious death of the sinless victim; the highest being in the universe, save his Father? Why did God permit his Son, his only Son whom he loved, to suffer thus? Why this superlative expenditure of love on the part of the Father in the gift of his Son for such a fearful purpose? And why such submission, obedience and sacrifice, on the part of the Son?

Was it to satisfy the justice of God? No. The justice of God requires the death of the transgressor himself, and could not be satisfied with the death of an innocent substitute; no, the sinner must die. Was it to make an atonement for the sins of mankind? No. For sin cannot be atoned for; it must be freely forgiven for Christ's sake, or the penalty or it must be everlastingly endured. Did Christ then die instead of us? No. For then we should not have to die. A general atonement, and a partial atonement, are equally fallacious, and logically, they both lead to Universalism. For what then did Christ die? He died as the Great Ransom Price for the redemption of the World. He died to purchase life from the dead for all believers in him. We were dying, perishing in death without the great LIFE-GIVER; but he died that all believers in him might not perish, but have everlasting life. He died that the righteous might live again by a resurrection from the dead. He died to redeem us from hell, the state of death, and to restore us to a higher and better life than that animal life we have forfeited by sin. He died to reconcile us to God. He died as a great propitiatory sacrifice, to form a basis for the forgiveness of sins that are past through the forbearance of God. A basis for the dispensation of mercy, and the gift of a holy spirit to believers, by the assistance of which they may work together, with God in the formation of holy characters to make them suitable subjects for God's ulterior purpose of establishing a kingdom wherein dwelleth righteousness, to be ruled by his Son. He died as a victim, by the blood of whom, the Great Covenant of ages, made between God and man, is sealed, made valid, and confirmed. He died and was raised, as the Mediator of this better Covenant, appearing in the very presence of God in our behalf. He died as a transcendant exhibition of the love and mercy of God in Christ to us, by faith in which, introducing us into the family of God, and begetting filial love and gratitude in us, we are enabled cheerfully and lovingly to keep the commands of God, and thus the blood of Jesus Christ cleanses from all sin. He died and rose again, as the first fruits and the pledge of the glorious harvest of the resurrection of all the righteous dead. He died and rose again as the acknowledged King of Israel, and is now sitting upon his Father's throne till he shall come again in great power and glory, to raise his saints, establish his kingdom, and to sit upon his own throne, even the throne of his father David.

But the forgiveness of sins, our reconciliation to God, and the formation of holy characters, great as these gifts confessedly are, amount to but little when conferred upon mortal, corruptible, perishing creatures whose existence is bounded by three score years and ten. But God has given his Son, the life's blood of his Son, that though we are not exempted from death, believers do not *perish* in death, "their lives being hid with Christ in God," and they are to be restored to life, even to everlasting life, by a resurrection from the dead. All other gifts of Christ pale before this, without this they are transient, this makes them perpetual. Christ is the Resurrection and the Life, and so far as we are concerned, this is his crowning glory.

Redemption! Ransom! Everlasting Life! Oh! the meaning of these words! Redemption bought back from hell; Ransom the price paid to buy us back; Everlasting Life, perpetual, conscious, animated existence; an existence conferred only upon those who are fitted to reign with Christ in ineffable glory throughout the coming ages! We die; this mortal, corruptible, perishing, animal nature is constitutionally unfitted for that lasting painless, holy, happy and glorious state of being, that is to be the inheritance of the saints. We shall die, but "being bought with a price," we shall be restored to life again by a resurrection out from among the dead ones. God has established these immutable principles. If there be no organization, there is no life, and if there be no resurrection, there is no future life. The resurrection is the grand climax to this our trial state. We enter the dominion of death called in Hebrew, *sheol*; in Greek, *hades*; words though translated *hell*, mean in all places where they occur, the state of death, a state where there is no knowledge, no sensation, but Christ has redeemed our souls, which simply means ourselves, from hell by his blood. Our animal natures are dissolved, but God who raises the dead, giveth us a body as it pleases him, yet to every man his own body. The body is changed, but the man is preserved in all his original identity of being. The man of 70 knows himself to be the same person as he was when a boy of 10, though physiology tells him that his body has been changed ten times. The man clothed in weakness, dishonor, mortality and corruption; is invested with incorruption, power, honor, glory and immortality.

The mortal is absorbed in immortality. Shout! shout! Ye ransomed-ones! Oh, death! where is thy sting! Oh Hell! where is thy victory! Hades, the state of death, obtained dominion over the church of God for a little while; but Christ! the great Ransomer! has unlocked the the portals of the tomb, and the saints will rise therefrom in a new celestial organization to a life that is life indeed.

Without the resurrection of the righteous, the plans of God, comprising so much of mercy, love, and goodness to men, would all be frustrated; Abraham, Isaac, and Jacob, Noah, Daniel, and Job, and all the saints, would remain in hell forever, and Christ has died in vain! It is the resurrection that like the bow of promise spans the concave of hell with its glorious record; "The righteous dead shall rise again from the land of the enemy."

But what if Hell destroy the wicked? Be it so; it will not obscure a single ray of the glory of the promise. Better the wicked, who have rejected the loving Saviour, and perished in their iniquities, be engulphed in utter nothingness, than to pollute the fair creation with their loathsome presence.

The appeal is now made to the candid and intelligent reader. If such be the nature of the resurrection; its recipients so glorious, so exalted, so holy, and so happy, and the whole depending wholly upon union to Christ here in this present age: Can the wicked partake of the glories of the resurrection? Reason says, No. Christian sympathy says, No. Mercy says, No. Justice says, No. And the word of God says No, "they shall not see life, but the wrath of God abides upon them." The miserable being who has defiled his own character, who refused to be reformed, who rejected Christ, the great Restorer and the only LIFE-GIVER, is unfit longer to pollute the universe. Having passed his trial and refused to go to Christ that he might have life, and having been weighed in the balances and found wanting, let him sink back again to his primitive nothingness, and "be as though he had never been."—Obd. 16 v. The living wicked when Christ shall come will be as stubble: and the day that cometh shall burn them, said the LORD of hosts, that it shall leave them neither root nor branches.—Mal. iv. 1.

Again, the wicked dead are under the law, and not under Christ, nor grace; the law requires the life of the offender, its penalty is death, the wicked dead are under its penalty; to bring them to life again, would be to remit the penalty of the law, and would be unjust. Death means when applied to the wicked, the entire extinction of their being. Therefore the wicked will never be raised again.

The promise of the Gospel is "life" from the dead and "everlasting life." Supposing for the sake of argument, that the wicked should be raised to life again. Then they would obtain life the same as the righteous, and if they were suffered to live on in any condition whatever, they would as truly have everlasting life as will the righteous, which cannot be. But suppose God should "torment" them a little while and then kill them again. This would be unjust to the wicked, it is not contained in the law, and we are very certain that God will not infringe his own law. Therefore the wicked will not be raised to life again.

The resurrection is a gospel benefit, purchased by the death of Christ, for those only who believe on him, in which the wicked dead having rejected him, have no part nor lot. How then can there be any resurrection for the wicked? Such an anomaly would necessitate another reading of the gospel somewhat like this:

"God so loved the world that he gave his only begotten Son that whoever believes on him should not perish, but have everlasting life;" and Christ "will raise him up at the last day;" and whoever believes not on him, shall by no means perish, but shall have everlasting life, and Christ will raise him up also at the last day, or at some other time. That is, that the righteous and the wicked shall both be rewarded alike, at least so far as life is concerned. But the latter clauses are *not* written in the record, and as they neutralize the former, they are not true. Therefore the wicked dead will not be raised again to life.

The Scriptures present a numerous class of cases wherein persons have been destroyed by the direct judgment of God avowedly as a punishment for their sins. God has already executed his fierce wrath upon them, and needs not to do it again. The terms employed are so emphatic in some places that they seemingly preclude the very possibility of raising such persons to life again, their very identity having been already destroyed. Now it follows that if the wicked were annihilated by the judgments inflicted, they cannot possibly be raised again to life. If they could be raised again it would prove that they were not utterly destroyed, nor annihilated. Only a few cases are cited. God said to Adam: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for of dust thou art and unto dust shalt thou return." This was his final sentence. If Adam were raised again it would not only remove this penalty; but we should then have two great heads of all that will live again in the future age, which is not taught. It is a mistake to suppose that the promise of a Redeemer was ever made to Adam. (See Rom.) It was simply an announcement of the serpent's doom. "A descendant of the woman shall crush the serpent's head." And the virgin's child shall destroy the devil.

God passed a final judgment upon the antediluvians, and plunged man and beast into one common destruction. "And every living substance was destroyed." God repented that he had made them. Will he make them over again? Not he. So of the cities of the plain, Sodom and Gomorrah. God having examined their case, he executed their final judgment. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of those cities." Now these are set forth as an example of the way the ungodly shall be destroyed. This implies that this destruction comprehends the whole of their doom.

(*To be Continued.*)

(*Continued from last issue.*)

AN EXPOSITION OF REV. XX. 12.

BY WM. H. SPENCER.

II. Again we affirm, that "*the dead*" spoken of in this passage, necessarily refers only to the righteous, and not to both classes of the dead.

1. As we have before remarked, the principal matter at issue in this exposition is in regard to the application of the expression "the dead." We feel the utmost confidence in affirming that no proof can be found in this chapter to warrant the supposition that this expression embraces both classes of the dead; and we hope before the conclusion of this investigation to show to the satisfaction of all that no such proof is contained in the book of Revelation, or even in the whole Bible.

Some may cite the last verse in this chapter, that "Whosoever was not found written in the book of life was cast into the lake of fire," as evidence of the supposed reliving of the wicked dead; but no candid mind, with a moment's consideration of this verse, can discover a particle of evidence to sustain such a supposition. Does it say, or even hint, that the wicked were made alive and then cast into the lake of fire? Is it not a far more reasonable conclusion that those who shall be cast into the lake of fire are the wicked who are alive at the coming of Christ? At that great and glorious day, when the descending King shall send forth his angels to gather his elect, all the wicked who have rejected the gracious offer of life will meet with total and eternal overthrow in the lake of fire. This is the class to whom John refers as not having their names written in the Lamb's book of life.

The "turning" of the "cities of Sodom and Gomorrah into ashes," the apostle Peter tells us, was "an ensample unto those that afterwards should live ungodly." The Sodomites met their overthrow by fire and brimstone; but this destruction was only poured out upon the living. The dead were not brought forth from the darkness and silence of the grave to suffer the brief anguish of being burned up, and thus be again returned to the same condition from which they were awakened. We are afforded no evidence that they will live again, or that the wicked who have since died will be made alive to be cast into "the lake of fire."

2. To include the wicked dead in Rev. xx. 12, in the light of the New Testament Scriptures, would prove their resurrection to immortality, and consequently would establish the doctrine of universal salvation. This is a dilemma into which but few were aware that their construction of this passage involved them. But however much they may demur at this conclusion its soundness will appear satisfactory by reference to a few of those profound testimonies of Scriptures; and no stronger evidence is wanted than Christ's own words in the 20th chapter of Luke. He says: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead neither marry, nor are given in marriage: . . . neither can they die any more: for they are *equal* unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him."—Luke xx. 35–38. According to this passage, a resurrection of all who are "*accounted worthy*" constitutes them "*the children of God,*" as "*equal unto the angels,*"—and they will die no more. Therefore, God is not a God of the dead who will live no more, viz., the unrighteous dead. Eld. Miles Grant, though an earnest advocate of the revival of the wicked dead, makes this confession as to the truth of the passage; "*God is not the God of those who will live no more.* But Abraham, and Isaac, and Jacob will live again. Therefore, God is the 'God of Abraham, and the God of Isaac, and the God of Jacob.' This is true!"

Again: Paul says; "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection from the dead. . . . But some man will say, How are the dead raised up? and with what body do they come? . . . It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."—1 Cor. xv. 19, 20, 21, 35, 42. In this chapter Paul assures us that our only hope of a revival from death depends upon the resurrection of Christ; and he declares that Christ is now "risen from the dead" and become the "first-fruits of the resurrection harvest." "First-fruits," as all are aware, is a *sample* of the harvest. A sheaf of barley cannot be the first-fruits of a wheat harvest. So Christ, being raised from the dead as the first fruits of the resurrection harvest, is the sample of all who shall be raised from the dead; for the first-fruits and the harvest must be of one character. Christ was "put to death in the flesh, but was quickened by the Spirit (1 Pet. iii. 18); and Paul declares that "if the Spirit of him that RAISED up Jesus from the dead *dwell in you*, he that raised up Christ from the dead shall also *quicken* your mortal bodies by his Spirit that dwelleth in you."—Rom. 8. 11. Thus the evidence is plain and positive that a resurrection from the dead depends entirely upon the indwelling of the Holy Spirit which quickened Christ from the dead, and all who are raised from the dead must be like unto his glorious body,—like the sample. To say that all men will have a revival from death is to contradict the Scriptures which make the indwelling of the Holy Spirit prerequisite to the resurrection; because all men do not have the Holy Spirit dwelling in them. But how plainly Paul places this matter within the comprehension of all! He argues that by Adam's transgression death came upon the race; but by Christ (who triumphed over death and obtained the keys of death and the grave, i. e., the absolute power to deliver man from death) came also the resurrection of the dead. Christ, the great LIFE-GIVER, has, however, made deliverance from death, or a future life, *conditional*. He says: "He that believeth in me, though he were dead, yet shall he live."—John xi. 25. Again Jesus says: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John iii. 16. Had not God sent his Son into the world the entire race would have perished, as none would have had a revival from death; but now all who believe on Him will not perish, because his mission was to give to all who would comply with the conditions of the gospel an *imperishable* life, viz., "everlasting life," by delivering them from death. Hence, all who do not believe on him,—reject the only LIFE-GIVER,—perish in precisely the same manner as though he had not come to offer them life from the dead. For additional and emphatic testimony we refer to John iii. 36: "He that believeth in the Son hath everlasting life, and he that believeth (*Syriac*, 'obeyeth') not the Son shall not see (*zoen*) life; but the wrath of God abideth on him." As the Greek word *zoen* means simply *life* without any reference to its duration, the divine testimony is unimpeachable that those who do not believe on Christ will not see life of any kind beyond the grave. Hence the conclusion cannot be fairly avoided that faith in Christ is required as the condition upon which He will exercise his absolute power in delivering man from the state of death.

From these facts (and many more might be added), we are unable to see how any one can include the wicked dead in Rev. xx. 12, for such a construction of the passage involves the conclusion that they are raised in immortality, and consequently will be saved; but such a conclusion is in direct conflict with the testimony of the word of God.

3. In harmony with the evidence we have already adduced we believe that "the dead" spoken of in Rev. xx. 12 are the same class mentioned in Rev. xi. 18, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great; and shouldest destroy them which destroy (*margin*—'corrupt') the earth." The class which are here designated by the expression "the dead" are the prophets, and the saints and those who fear the name of God; and, therefore, we are afforded strong evidence to warrant the use of the same expression in Rev. xx. 12, in a limited sense. And further, we know of no passage in the Bible having reference to the resurrection of the dead "at the last day" where this expression is used in a general sense as embracing both classes of the dead.

4. The objection may be offered that the expression "*small and great*" is evidence that Rev. xx. 12, 13 includes the wicked dead. But this conclusion is not well founded. There is no evidence to warrant the conclusion that "small and great" refers to the *moral* character of those whom John saw standing before God, but on the the contrary there is valid and sufficient reason for believing that it refers to the *position* which saints are recognized by the Master as occupying in the great church. John uses the expression in this sense in Rev. xi. 18 where he speaks of "the prophets" and "the saints," and all who "fear" his name "*small and great.*" If "small and great" in this passage does not include the wicked dead, where can evidence be found to show that the *same* expression in Rev. xx. 12 has a more extended meaning, or includes both classes of the dead. Again: John uses this same expression in Rev. xix. 5 in such a manner as to forever settle all dispute in regard to the extent of its meaning. He says: "And a voice came out of the throne, saying, Praise our God all ye his servants, and ye that fear him *both small and great.*" Nothing is clearer to our mind than that "small and great" in Rev. xx. 12 refers solely to the righteous. That no other conclusion can be fairly drawn will still more clearly appear from the convincing evidence that still remains to be brought forward.

ROCHESTER, N. Y., Jan., 1871.

[*To be Continued.*]

(*Continued from last week.*)

THE ATONEMENT.—A REVIEW.

BY J. C. DAY.

Let us examine the subject still further. A man deserving death may, it is said, demand from justice, or in other words, from law, an acquittal, upon the claim that another has suffered for him. But how came the substitute by such a claim? He may indeed have a demand on the ruler, founded on a promise to pardon the offender; but who gave him the right to change the sentence to one which the transgressor has never incurred? Or a demand binding the law to pardon? Or to bind the law to accept an innocent victim in place of the guilty?

The law which, to make the case a parallel one is the exact and unchanging measure of justice, said that the sinner, not an innocent substitute, should die. That, then, and nothing but that, is the claim of justice. How came a substitute possessed of a demand which annihilates this and renders the immutable claim of justice unjust. Even the administrator of law cannot be bound in justice, other than that justice to the substitute which arises out of a promise of reward, to accept the sufferings of an innocent person in the room of the guilty. How can he be? If the brother of a murderer comes forward to-day, and offers to die in the criminal's stead, are the rulers of the land bound in justice to accept the substitution, and to let the murderer escape? Their law, which is the exact measure of justice, we will suppose, said nothing about a substitute; but merely that the murderer should die. That, then, and nothing but that, is justice, or can become justice. On what principle can the substitute force himself upon them, and, in the name of justice, demands the release of one whom their law, and justice condemn? But suppose the rulers have agreed with the innocent brother to accept his substitution, and have thus allured him on to death; nay, have inflicted the stroke with their own hand, are they not now bound in justice to release the criminal? I answer, not in justice to the criminal, but certainly by both truth and justice to the substitute. Here is a claim of justice to be satisfied. By what? By the fulfilment of a contract on the part of the rulers. But we have been speaking of a claim of justice supposed to have been satisfied by the death of the innocent brother. By this transition from one claim to another the confusion is introduced.—Atonement, p. 71.

No one doubts that it is an act of justice to Christ to do to those for whom he died according to all the antecedent stipulations, and therefore to justify and save believers. But we are not speaking of a claim of justice to be satisfied by an act of the Father, but a claim supposed to have been satisfied by the death of his Son; not a debt of reward, due from the Father to the Son, but of a debt of suffering due from the sinner to the divine law. It is admitted that Christ, by his obedience unto death, rendered a stipulated service which justly entitled him to the promised reward; but this is not saying that by his expiation he paid to immutable justice, whose rights are not conventional all that was due from believing sinners. He created a debt in favor of himself, but did not pay what sinners owed. He made out a claim on justice by his obedience, but did not satisfy one by his expiation. This was a claim for the death of the transgressor in person, and not of an innocent substitute. This claim was certainly not enforced; but rather the death of Christ was accepted as an equal honor to the divine law. This is the plain matter of fact, in whatever language it may be couched.

It might be asked, "if one person has a claim upon another for kind treatment, can he not transfer that claim to a third person?"

This question refers not to the claim of Christ to be himself the object of his Father's love, for that, of course, he cannot transfer, but to his claim on the salvation of believers. Can this claim be transferred to them? If a child, you may say, visits one whom his father has befriended, he feels himself invested with a personal claim to a kind reception, and, if otherwise treated, resents it as a personal injury, not merely as an act of injustice to his father. Granted: But who gave him that claim? Not his father, but his God. The second great commandment has invested every man with a right to be treated according to the relation he sustains. The child of your friend has a claim akin to that which is possessed by your neighbor, and approaching to that which your own child possesses. Your own child has a peculiar claim upon you; but did you give him that claim? No: it was given him by God. But who or what gave the Mediator a claim to the pardon of sinners, but the promise of God? That promise fastens the claim immovable in himself; and created no such relations for the sinner as gives him a right, by any law, to urge the claim in his own person. It cannot possibly be in him unless he has actually performed the same service, or is absolutely identified with the person of Christ.

The right of the Redeemer to the salvation of believers has never been transferred, or alienated, but remains in himself. He has not put it into their hands, as though about to leave them to buffet the world alone. No: He abides with them, and is himself at once their guardian and their title to life. It is for his own sake, and to satisfy a claim which his obedience created. It must be thus so long as it remains true that the obedience was his own and not another's; and they receive their mercies from hour to hour. This accords with the consciousness of every true believer. When he is humbled in the dust, at the feet of his Maker, it is farthest from his thoughts to make demand, on the name of justice, or in any other name. His language then is, "Lord be merciful unto me a sinner;" and when he experiences a sense of pardoning love he is the more confounded, and opens not his mouth for shame.

SOUTH ASHBURNHAM, MASS.,

[*To be Continued.*]

WAITING FOR THE LIGHT.

BY ELD. W. S. CAMPBELL.

IT appears that a people will be found at the close of the dispensation who shall be looking for the Saviour—or, waiting for the return of the Lord, when he shall come. To use the figure which he, himself, employs, "That you may open to him," whether he comes "at midnight, at the cock-crowing, or in the morning." The simple idea is, that of one person sitting up in the night, watching, waiting, looking for another;—with this qualification, that the one expected is the beloved Master and Lord, who has kindly cared for the children, servants, and all the members of the family; who has authority to demand this attention and expectation, and whose assurance of future benefit encourage the waiting and self-denial imposed by the conviction of his expected presence, and the fact of his still continued absence. The position is called *blessed*, in the gospel, "Blessed are those servants whom, when the Lord cometh, he shall find so doing." It is really waiting for him; for the light which he will bring. The longing for light may be relieved by the person coming, who should appear with the light, or the benefit being obtained which the light should give. Sometimes the presence or the blessing is all we can expect the light to bestow.

Believers are like those who "wait for the morning."

The waiting position implies a readiness, beforehand. If a walk or journey is requisite to take us to the station before we start; to

wait signifies that we have taken that walk, and are at the station before the train arrives; at least, before the advertised time of leaving.

It is said that General Washington, at one time, upon breaking camp, found his body-servant a little behind in the arrangements for moving. "John," said the General, "do not let me find you thus again." Upon the next occasion he asked John, just before the appointed time for leaving, "Are you ready?"

"All packed up, sir," says John.

There is a plain intimation that the waiting class should suffer a disappointment in their expectations, as to the appearing of the Lord, and that darkness would be the result, while the requirement is that, if he should "tarry," (or seem to delay) "wait for him, he will not tarry, but surely come." This signifies that there will be no real delay—that, at the appointed time the presence will be found; but a seeming tarrying will exist from too full reliance upon calculation.

The real lover of Christ is always waiting for him; but more especially when the intimation of his return (signs) are patent. These, before the mind, will excite interest and lead to a looking, as we love a friend and would welcome him at any time, but should set up for him if he had sent us word that he were coming.

If notified to move, the Christian is like John "all packed up."

The mariners in the storm wait for the light. The poor shipwrecked sailor on the desolate isle will hail the light. The benighted traveller on the dark unknown road longs for the light. It is his life, strength and salvation. The sick, who must lie and wait for the morning cannot but feel that there is a blessing in the light. They wait for it. Many a time did I say, last summer, as the darkness gathered in for gloom, "I must try to pass another long, weary night," and the nights were not literally long after the fitful and broken slumber which the fever would allow. I watched for the first signs of light, and for the light itself. There is company and society in the light. A man is not alone in the light. The merry songsters in that old tree by the window—the beautiful robin whose shrill notes would never fail by 3 o'clock, in the short summer night; often led me to wait patiently for the sun rising. I knew it was close by.

Brethren, the tried people are said to wait, even to be children of the light. They are aroused by the song. They love the light that will break on the vision in the morning hour. That will wake a deathless joy in the heart.

"Long, long we have been waiting," may the tried flock well sing, and with the joy and interest of a "faith that does not shrink"—though long time elapse before the realization of the fond hope of immortality.

"We are waiting still, dear Lord for thee"—is a sentiment which swells the heart of the tried pilgrim on the stormy path of life, and now the illumination of a new glory bursts on the true, but weary hearts—left long trusting and looking—confirmed, at the last, by the answer of the event to the prediction.

"Then waiting brethren let us sing. He will not tarry long."

This is the grand point to occupy, with life, vigor, zeal; an earnest joy—a determined, happy labor; an nnabated undying devotion. God will reward the effort of the faithful soul . . . . to stand, to study and wait for truth, with the light. He will make known his purpose to his servants, the prophets, and the light of God in the kingdom of heaven shall be the portion of the vigilant and faithful in their watch for the rays of the everlasting morning.

PHILADELPHIA, PA.

TEMPERANCE ANECDOTE.

IT is related of a minister of the Gospel, distinguished alike for his eloquence and exemplary piety, that having an appointment to preach in a certain village, he stopped on Saturday afternoon at a house of one of his early acquaintances, who was a resident of the village. To his surprise, he found his old friend, a distiller and vender of ardent spirits, and exceedingly bitter against the temperence cause. He could not refrain all the evening, from giving vent to his feelings, against all the temperance men, and every temperance movement.

The next day the preacher took his text from Josiah, "Dost thou well to be angry?" He showed what good was doing in the days in which we live, and especially in the temperance cause; how that cause was drying up the founts of pauperism, and crime, and brutality; saving thousands and thousands from the drunkard's path, and restoring many a lost man to society and to his family; transforming the most degraded and abject beings in the community, into useful and respectable citizens. And as he enumerated one blessing after another, he would cast his eyes down upon his friend, and ask, "Dost thou well to be angry?" It was more than the poor man could bear; shame and confusion were his. He hid his face from the congregation, and as soon as possible made his way from the church, and from that day no man has been a stronger advocate for the temperance reform, and made greater pecuniary sacrifices in its behalf. He will be rewarded a thousand fold, we doubt not, by an approving conscience, through life and in death.—*Sabbath-day Miscellany.*

A REV. D.D., of this city, tells a story of a man who sang with notable ardor of piety the hymn,

> "Were the whole realm of nature mine,
> That were a tribute far to small,"

and then all through the singing kept rummaging his pocket to find the smallest piece of coin in his possession, for the contribution box.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 1, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

DELINQUENT SUBSCRIBERS.

NOTWITHSTANDING the kind notice of Br. THORNE, a few weeks since, there are a number who have not remitted anything on the present volume nor informed us that they will do so. We have now sent them seventeen numbers of this volume without any response from them; such persons must not blame us if they receive no more after this date. If they renew by a remittance, within two weeks, we shall probably be able to furnish the numbers issued during that time. We are sorry to part with any of you, but justice demands that we cease to send to all such as do not feel interest enough to pay for it, or at least inform us that they intend to do so.

Do not send money in "registered letters." They are no safer than letters sent in the ordinary way. If you cannot obtain a *postal order*, send us a *plainly directed* letter, the ordinary way. Your 15c. paid for registering *does not insure safety*. Over a thousand registered letters were stolen last year, and the government makes no restitution in case of loss.

In making these discontinuances, after this date, if any subscriber is omitted who has paid, please inform us immediately and we will correct the mistake.

Delinquents may consider this the last notice.

THOMAS READ.

WE are glad to see that this brother has taken his pen once more. Formerly he was a Local Methodist preacher in this city. He embraced the Life views about twenty years since; which, of course, cost him his reputation with that sect. Subsequently he brought out "BIBLE VS. TRADITION," of which he was the real author; though the subject was first suggested by Adam Ellis, but the latter contributed but little more to the work than the name, and the number of times certain words, such as soul, spirit, etc., occurred in the original Scriptures. Br. Read put those in order, and added ten times the amount of matter contained in the manuscript of Ellis, re-writing the whole, so that the work ought of right to have been credited to Read giving Ellis credit for the matter he furnished.

Shortly after Br. Read finished that work, he removed to Paterson, N. J., where he resided a few years, and then took up his residence in Catskill, N. Y. Some ten years or more have passed since that time, and we have heard very little of him in any way. His age or other infirmities may have been the cause. He must be very near our own age, now 74. Whatever may have been the cause, we rejoice that he has favored our readers with the articles which have just appeared in the HERALD OF LIFE. Few men can write better than he, and we trust he may be strengthened to continue his labors thus renewed.

INHERENT IMMORTALITY: ITS ORIGIN AND BLASPHEMY.—Our promised article on the above subject we have commenced, but were unable to finish it in time for this week's issue. It will appear next week, probably.

The cold and stormy weather of the past week has not been favorable to the rapid improvement of our health; we have, however, labored to relieve BR. THORNE as much as possible, and have prepared a considerable portion of the matter for the compositor for this week's issue, though we have furnished but little editorial; most of our space is occupied by correspondents.

THE SCOTTISH THEOLOGY.

THE Scottish correspondent of the New York "Observer," alluding to a trial for heresy in the Presbyterian Church of Scotland, says:

> "It must be acknowledged that there is a perilously increasing number of persons who, in one form or another, are questioning the eternity of future punishment."

So Scotland is troubled on the subject of "future punishment." It is a heresy, truly, to deny the doctrine of "the *eternity* of future punishment;" but it is a far greater heresy that maintains the doctrine of inherent immortality, which drags after it the blasphemy of eternal torments as the future punishment of any creature the LORD God has made, and substitutes torments for the *death* God has affixed to the wilful reglect of His offered mercy. The future punishment revealed in the Bible is eternal, but it is *death*, and not life in torment. The latter idea is a corruption of the testimony of God and a foul reproach on His character, of which intelligent men ought to be ashamed, and which must and will, sooner or later, be blotted from the vocabulary of all honest men who love God and his truth better than they do Romish lies and blasphemy.

THE ANATHEMA.

IN these days of searching irrisistible judgments we are oft reminded how unstable and evanescent a thing is earthly power and pretension. Proud in the possession of a limited temporal power secured to him by the presence of foreign warriors, Pio Nono would fain have had the world believe that the Pontificate gloried in the power of ancient days. In a fatal hour the beast that had so long patiently and meekly borne his precious pontifical burden suddenly became unruly and, unseating his aged rider, unceremoniously shook from his feet the sacred dust of Rome, stopping not until, beyond the Alps, he ranged the sunny fields of France.

Pius, with eyes so weakened with gazing long into the intense darkness of the past that he is unable to distinguish the *plainest* objects in the bright light of the events of his own time, seems stupefied with wonder, and fancies that the wheel of time has turned backward apace, and himself as Hildebrand. He imagines himself a Gregory; that he has only to pronounce a terrible *anathema* to bring another imperial Henry in penitence to the door of the Vatican, there to await, in deepest humility and suffering, the tardy pleasure of his Holiness. Standing to-day a mere reminiscence of the past, and absolutely without power, except of that doubtful sort which the superstitiousness of papal devotees permits him to exercise, he gives vent to his rage in the following worse than ravings of a mad-man, pronounced against the king of Italy. We have heard the universal papal wail resounding throughout the western continent, and now, though it shock every fine feeling and impulse of our nature, let us listen to the feeble echo as it floats to us from the Vatican.

By the authority of the Omnipotent God, Father, Son and Holy Spirit; and of the sacred canons, and of the Immaculate Virgin Mary, Mother and nurse of our Saviour; and of the celestial virtues, angels, archangels, thrones, dominations, powers, cherubims and seraphims; and of the holy patriarchs and prophets; and of all the apostles and evangelists; and of all the holy innocents, who, in the presence of the Holy Lamb, are worthy of singing new hymns; and of the holy martyrs, holy confessors, holy virgins, and of all the saints, together with all the blest and elect of the Lord—we excommunicate and anathematize and separate him from the Holy Church of Omnipotent God; that he may be tormented by an eternal martyrdom together with Dathan and Abiram and all those who say to the Lord God, "Depart from us—we do not wish to walk in thy ways." And as fire is quenched by water, so let his light henceforth be extinguished!

May the Father who created man, curse him! May the Son who suffered for us, curse him! May the Holy Ghost who visited us in baptism, curse him! May the Holy Cross on which Christ (for our salvation and triumphant over his enemies) ascended, curse him! May the Holy Virgin Mary, Mother of God, curse him! May St. Michael, defender of holy souls, curse him! May the angels and archangels, principalities and powers and all the celestial cohorts curse him! May St. John the Precursor, St. John the Baptist, St. Peter, St. Paul, St Andrea, and all the other apostles of Christ together curse him! May the rest of his disciples and the poor evangelists (that with their word converted the whole world), and may the holy and wonderful army of martyrs and confessors (they by their sacrifice defended the All-powerful God) curse him!

May the choirs of holy virgins (who for the love of Christ despised the things of the world) condemn him! May the heavens, the earth and all holy things embraced therein condemn him!

May he be condemned in the house and in the field, in the open streets and in the by-ways, in the wood, in the water, and in the church!

May be he cursed in his birth and in his death; in his food and in his drink; in his fasting and intemperance; in his quiet moments and in his sleep; in his waking and in his passage on foot or seated in his repose or in his labor; in the excrements in the circulation of his blood! Be he cursed in all the facilities of his body! Be he cursed internally and externally! May he be cursed in his hairs! May he be cursed in his brain! Be cursed in the covering of his head and in his temples! May he be cursed in his forehead and in his ears! In his eye-brows and in his eyes! in his cheeks and in his nostrils! in his anterior and posterior teeth! be he cursed in his lips, and in his throat! be he cursed in his shoulders and in his pulses! in his arms, hands and fingers! May he be condemned in his mouth! In the breast, heart, and all the bowels of his body let him be condemned! In his veins, in his arteries, in his thighs, genitals, ankles, knees, legs, feet, and in his nails! May he be cursed in all the ligatures and joints of his members, from the head to the feet! May he have no health! May the Son of the living God in all the glory of His majesty curse him, and may Heaven, with all its powers, unite and rise against him to curse and condemn him! So be it.

We do not know to what extent the superstition of Victor Emanuel may cause him to be affected by this would-be terrible document, but there is really no ground for fear. The cursings of the Pope can be no more potent than his blessings, and should they take a turn such as many of his blessings have, King Victor will be one of the happiest men in all Italy, for as Pio Nono's blessings seem all to turn into cursings, his cursings *may* turn into blessings.

He blessed Francis II, King of Neples, and Garibaldi drove him from his throne, in 1848; he blessed Charles Albert, King of Sardinia, and Count Radetzky, in a battle fought at Novara, March 23, 1849, defeated and dethroned him. We do not know whether he blessed Maximilian or not but the short lived Emperor's ill fate leads us to suspect he did. He blessed Isabella, Queen of Spain, and also sent her the Golden Rose, and she was dethroned and sent into exile some two years since. We believe he blessed Louis Napoleon, and he has been most ingloriously defeated and overthrown. It is said, we presume truly, that he blessed the first Roman railroad, and the first train ran off the track; he blessed a convent of monks, and the convent tumbled down upon all that were in it. On the whole, therefore, we do not think that even so superstitious a man as we have reason for believing Victor Emanuel to be need fear this anathema. We had infinitely rather be blessed with the Pope's cursings, than cursed with his blessings. L. C. T.

FRANCE.

THERE has been fighting during the past week, but nothing of a serious character, compared with what has preceded it. We hear from time to time something of the suffering in Paris, but as the Parisian authorities have regarded it so palpably their interest to keep the Germans in ignorance as far as possible of the true state of affairs, little was suffered to be told. With flour so scarce that it is doled out to the people; with potatoes a franc each, and dog meat a dollar a pound; with weather of unusual severity, and fuel so scarce that many people are compelled to lie in bed to keep warm, it is difficult to imagine any thing but suffering on the part of the inhabitants of that doomed city.

Our last report, it will be remembered, left Jules Favre preparing to leave Paris with the purpose, it was presumed, of attending the Conference at London. It now transpires that his destination was Marseilles, and his object treating with the Prussian authorities. A dispatch from Marseilles states that at an interview between Count Bismarck and M. Regnier, the former said: "Gen. Bourbaki is caught between Gens. Von Werder and Manteuffel, and must shortly surrender. Paris will capitulate in a day or two, when 300,000 Germans will be released to subjugate France. I want a party to negotiate with. I cannot negotiate with the nation, Regnier suggested that it would be suicidal for any party in France to make peace. Bismarck angrily closed the interview. It is believed that negotiations for the capitulation of Paris have been opened."

Information from London, by cable, is to the effect that a dispatch from Versailles, dated Jan. 24, evening, states: "Jules Favre is now here with proposals for a capitulation. He proposes that the garrison shall leave Paris with all the honors of war, but this is quite inadmissible. The attack on St. Denis and the defeat of the 19th mainly led to the asking of terms. Gen. Trochu is ill, and Gen. Vinoy commands. Favre has seen Bismarck. . . . The French demands are by far too large."

The London "Times" suggests that if Favre refuses an unconditional surrender, and will not end the whole war on German terms, Bismarck, who has in his possession the full acceptance of those terms by the French Emperor and Empress, will threaten to restore Napoleon.

LATER.—PARIS FALLEN.

The following, under date of Jan. 29, from London, tells the long expected story of surrender:

"Gen. Walker of the British army telegraphs from Versailles, at noon to-day, to the Foreign Office, that an armistice of twenty-one days has been concluded on the following conditions: A Constituent Assembly is to be convoked, to meet immediately at Bordeaux. All the forts around Paris have surrendered to the Germans to-day. The military forces in Paris are to remain in the city as prisoners of war. All are to deliver up their arms, except the National Guards and one division of the regular army. Communication with Paris is to be restricted provisionally, but no obstacle is to be offered to supplying the city with food."

FURTHER PARTICULARS.

"A dispatch from Versailles announces that Bismarck signed, on Saturday, with M. Favre, the capitulation of all the Paris forts and an armistice of three weeks on land and sea; the Army of Paris to remain prisoners of war within the capital.

"The entire garrison of Paris, except the National Guard, surrender their arms. The armistice expires on the 19th of February, Paris to pay 200,000,000 francs.

"The Twelfth Saxon Corps at 10 o'clock this morning occupied Romainville, Noisy, Rosny, and Nogent; the Bavarians Charenton, Montrouge and Vanves, and the Silesian Corps D'Ivry and Bicetre.

"'The Times' on Saturday published the following dispatch:

"'VERSAILLES, Jan. 27.—An armistice has been agreed upon which is to extend immediately to the whole of France. There was great agitation in Paris last night. The beating of drums and shouts of the multitude within the walls were plainly heard.'

"It is stated in diplomatic circles that the negotiations for the capitulation of Paris would have been concluded earlier had not Bismarck insisted on the acceptance of conditions of peace.

"Berlin is rejoicing to-day over the news from Versailles. No confirmation of the reports of capitulation were received there last night, and it was only this morning that the announcement of the actual signing of the terms of surrender was received. The first official dispatch was read in the churches.

"At a meeting held at the Mansion House yesterday for the relief of non-combatants in and around Paris, the Lord Mayor received and read a note from Earl Granville, stating that Mr. Odo Russell had been instructed to ask Count Bismarck to designate the route by which convoys of provisions from England might be sent into Paris, and to order that they be not interrupted on the way."

Still later accounts reduce the amount levied upon Paris.

Such is the present military situation in France. It is not improbable that a strong revolutionary feeling, no less than other considerations, incited the government at Paris to take some decisive step. A few days since there were demonstrations of an alarming character, many being killed or wounded, but the outbreak was overcome.

A correspondent at Bordeaux gives an account of an interview with M. Gambetta, who spoke with bitterness of the policy which England has pursued with reference to France. "He said she had made a fatal mistake in allowing fear and selfishness to withold her interference. In allowing France to be dismembered and destroyed England would lose her only ally on the continent. She will virtually turn the balance of power over to Prussia, whose close secret alliance with Russia is unquestionable. No one with common sense can doubt that ten years hence will see Russia in Constantinople, and Prussia in Holland, Belgium and Trieste. The whole control of the old world will virtually be delivered to those powers. The Czar looks further eastward toward the English possessions in India."

Now that Paris has fallen and negotiations for peace are pending, there is much talk about the restoration of Napoleon. Bismarck is accused of conspiring to that end, but the latest advices on that point are to the effect that he denies having done so. It is pretty certain that there is very great activity at the present time among the Bonapartists; a constant hurrying to and fro of couriers between Chiselhurst, Wilhelmshohe, Versailles and Brussels. The next few days, therefore, will be a time of excitement in political circles as the past months have been in military circles. Had the Republic of France accepted the situation when the Dynasty was overthrown, the people would doubtless have been altogether loyal to that form of government. As it is there may, during the past three months, have been a reaction in favor of the Empire. Let us await events. L. C. T.

"GOD SO LOVED THE WORLD."

BY A. G. M.

THERE is a general agreement among the Christian churches, I believe, that the eternal misery to which it is supposed man became liable after the fall, was a powerful motive, if not the chief motive in sending Christ as the means of salvation. Most, if not all, who believe in eternal suffering will without hesitation avow their belief that such suffering was the primary cause of the gift of Christ. In other words, if man had not been liable to eternal suffering God would not have given Christ to save him. This is all very well if it can be shown that suffering ever produces love; if suffering does not produce love, then it cannot be a motive or reason why God gave his only begotten Son.

That suffering does not produce love would appear from two reasons:

First: Throughout the whole Bible there is not one single instance recorded where love resulted from the sight of suffering. Although suffering had ever been the lot of man till he ended his career in death, yet that suffering is never given as a reason for God's love. If God had loved man on account of man's suffering in this world or the world to come, it seems incredible that no hint of this fact should have been given in God's Word.

Therefore, since God has never informed us that human misery was either the cause or the occasion of his love, we seem justified in the conclusion that his love originated or existed in his own nature, or in some circumstances of human nature of which we are not informed.

This conclusion is strengthened when we consider that the effect which the sight of misery has upon God is distinctly revealed. Misery excites God's pity and compassion, not his love. "Then will the Lord be jealous and pity his people." This pity is the result of the sufferings of Israel. They were beloved for the father's sake long before he pitied or had compassion upon them. The pity was subsequent to the love, and hence could not have been the cause. "Ye have heard of the patience of Job and have seen the Lord, that the Lord is very pitiful and of tender mercy." Why very pitiful? Because Job had endured so great suffering. In the Gospel, too, how often are we told that Christ had compassion on the famishing multitude, the weary sufferer from disease, or the persecuted outcast? He ever loved us, but the palsied arm, the leprous skin, the tears of the mourners weeping for their dead, the desponding cries of those ready to perish, moved him with pity and compassion and he brought relief. His love extended to all; his pity to the suffering and needy.

Second: We learn from observation that the sight of suffering produces pity and compassion, never love. We often pity those things that we loathe and abhor. We feel for those animals that we are obliged to destroy; we ever have compassion upon them, and sometimes save their lives, but we do not love them. The judge pities the criminal, but he sends him to execution. Jesus wept over Jerusalem and exclaimed, "O that thou hadst known in this thy day what had been for thy good." He loved Jerusalem for herself; he pitied her for the suffering of her mighty overthrow.

Thus God in revelation, and God in nature agree that the sight of pain or suffering produces pity or compassion, and never love. Hence, if God was moved to give his Son by the sight of man's future misery, it is not true that God so *loved* the world, but that he so *pitied* the world that he gave his only begotten Son.

Further: If eternal misery was the portion of any class of men, God must have felt compassion for them. He pitied the sufferings of Job, he saw the afflictions of his people in Egypt, and came down to deliver them. "His soul was grieved for their misery," and he sent Japheth to deliver them. And if God so pity misery here, is it not beyond belief that he can behold in the future an eternity of misery ever increasing, and never give one expression of his pity? Man may change, his heart may melt in sympathy, or be hardened against every feeling of compassion, but God is forever the same; and how can it be explained that he should so pity man's present sufferings, and utter no word of compassion for that boundless ocean of woe beyond the present life? How can it be explained that God's love rather than his pity moved him to offer man eternal life? Why did he waste his pity upon the ills that must cease when man returned to the dust, and give no answering word of pity to that groan of immortal anguish, echoing, wailing, agonizing through the eternal ages? Why did God use terms so weak, so fearfully without meaning as death, destroy, perish, to express unending woe? To these questions there is but one answer: no such unending woe exists.

By what principle of common sense or revealed truth, can we explain the fact that Christ could weep over Jerusalem, in view of her destruction, while he knew that ere that destruction should be consummated hundreds of millions of human creatures should sink writhing in eternal despair? Was there no tear for all these millions in woe? Could Jesus be moved by no sorrows but the sorrows of this life? It cannot be. Our perceptions of the future may be dimmed, but he saw all, saw the future as if present, and how like mockery it seems to weep over the fall of Jerusalem, while many of the very people before him would be enduring unspeakable anguish before Jerusalem should be destroyed.

The fact that pity was not a motive in giving Christ can only be accounted for upon the supposition that there are no eternal torments to excite that pity. Assuming eternal suffering as the penalty of sin, we should expect the pity of God as a principal motive in giving Christ; but when we find that love alone was the motive, we can only infer that the cause for pity does not exist. Nor is there cause. Man dies, his sufferings cease, and there is no need for pity though God is "full of compassion." It is all a mistake. God was not tortured into giving his only Son by beholding the misery of man. When shall we all learn that not our misery, but God's love gave us a Redeemer?

BROOKLYN, N. Y., Jan., 1871.

THE PRESENT AND FUTURE LIFE.

THE following extract from Archbishop Whately's Annotations on Bacon's Essay "On Death," appeared some time ago in the HERALD OF LIFE, in a chapter from Gail Hamilton's Summer Rest, entitled "Larvæ Lessons." It then appeared without comment, and as it presents from nature such a beautiful illustration of No Life out of Christ, I take the trouble of transcribing it,

both for the sake of making a few comments, and for the information of the readers who may never have seen it:

"There is a remarkable phenomenon connected with insect life, which has often occurred to my mind, while meditating on the subject of preparedness for a future state, as presenting a curious analogy.

"Most persons know that every *butterfly* (the Greek name for which, it is remarkable, is the same that signifies also the *soul*—*Psyche*) comes from a grub or caterpillar; in the language of naturalists called a *larva*. the last name (which signifies literally a *mask*) was introduced by Linnæus, because the caterpillar is a kind of outward covering, or disguise, of the future butterfly within. For it has been ascertained by curious microscopic examination that a distinct butterfly, only undeveloped and not full-grown, is contained within the body of the caterpillar; that this latter has its own organs of digestion, respiration, etc., suitable to its larva life, quite distinct from, and independent of, the future butterfly which it incloses. When the proper period arrives, and the life of the insect, in this its first stage, is to close, it becomes what is called a pupa, inclosed in a chrysalis or cocoon (often composed of silk; as is that of the silk-worm which supplies us that important article), and lies torpid for a time within this natural coffin, from which it issues at the proper time as a perfect butterfly.

"But sometimes this process is marred. There is a numerous tribe of insects well known to naturalists, called Ichneumon flies, which in their larva state are parasitical, that is, inhabit and feed on other larvæ. The Ichneumon fly, being provided with a long sharp sting, which is in fact an *ovipositor* (egg-layer), pierces with this the body of a caterpillar in several places, and deposits her eggs, which are there hatched and feed as grubs (larvæ) on the inward parts of their victim. A most wonderful circumstance connected with this process is that a caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well, during the whole of its larva-life as those that have escaped. For, by a wonderful provision of instinct, the ichneumon-grubs within do not injure any of the organs of the larva, but feed only on the future butterfly inclosed within it. And consequently it is hardly possible to distinguish a caterpillar which has these enemies within it from those that are untouched. But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage-caterpillars retiring, to undergo their change, into some sheltered spot, such as the walls of a summer house; and some of them—those that have escaped the parasites—assuming the pupa state from which they emerge butterflies. Of the unfortunate caterpillar that has been preyed upon, nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

"Now is there not something analogous to this wonderful phenomenon, in the condition of some of our race? May not a man have a sort of secret enemy within his own bosom, destroying his soul—*psyche*—though without interfering with his well-being during the present stage of his existence; and whose presence may never be detected till the time arrives when the last great change shall take place."

REMARKS ON THE FOREGOING.

Nature, probably, does not furnish a more striking analogy than this to man's present and future condition. It is not perfect, to be sure, still it affords a beautiful illustration. From Archbishop Whately's stand-point, he cannot get the full force of it, as is evident from his comment. To those who believe there is no future life to the wicked, it has a full rounded meaning.

The larva-state represents the state of mortal existence; man is the caterpillar; the *psyche* is the divine principle within, which in time shall become the glorious resurrection body; the parasite with the sting is sin; the pupa-state with the *psyche* untouched by the sting of the parasite, will lie dormant for a time, but will eventually emerge into the glorious psyche-life; while those who have been stung by the parasite, though they may thrive as well during this present state, will have nothing left but an empty skin, a mortal body with no life principle, and which consequently can never see life.

W. H. H. McAllister.

St. Albans, Vt., Jan., 1871.

Letters and Extracts.

From Abby A. Perry.

Br. Storrs: I am grateful that the reign of Christ over the "mortal nations," is being agitated considerably for some time past, and I hope none will be offended at "the word." Let us take heed to the "sure word of prophecy," brethren and sisters, "as unto a light shining in a dark place, until the day dawn, and the day-star arise in our hearts."

Is Christ reigning on David's throne now, over the house of Israel? We know he is not, for "David is not ascended into the heavens." So Peter stated on the day of Pentecost. Does any one ask, "Will some one show where in the Scriptures Jesus is to take the throne of David at his second coming, and not at his first?" I can give a "Thus saith the Lord," if that will avail to prove the truth on this subject.

Turn to Jer. xxxiii. 14: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the throne of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby he shall be called, the Lord our righteousness." "For thus saith the Lord, David shall never want a man to sit upon the throne of Israel." I should have referred all others in difficulty on this subject to Jer. xxx. Let them begin there, one and all, and read carefully and prayerfully to the end of the 33d chapter, and they will be convinced of an age in the future, when Jehovah will bring the literal seed of Abraham from their captivity back to their land, "and they shall serve the Lord, and David their king, whom I will raise up unto them." Now according to the chronology of my Bible, David had been left dead and buried many years when this prophecy was written, so David must be raised from the dead to fulfil this prophecy, or else it has reference to the reign of David's son, Jesus Christ. Will any one tell me when this glorious prophecy had its fulfilment?

Jeremiah is not alone in predicting this, we must know, if we will read and consider what *all the prophets* have spoken on this subject. If the wise ones will not see and proclaim the word fearlessly, God will raise up some foolish ones, like me, who will. I stood up a few evenings ago in defence of the truth of the non-immortality of man, against a champion of Methodism, who came out to defy those who dared to believe there was no immortal soul in man. Two of us, with the "sword of the Spirit," put him to shame, by asking him questions that he could not answer.

The words of the prophet Isaiah came forcibly to my mind, viz., "Wherefore the Lord said, forasmuch as this people draweth near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear of me is taught *by the precepts of men*; Therefore I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." This word is true of every nation, in every age of this world, concerning those who do not heed the word of Jehovah, spoken by his prophets.

May the Lord give us all wisdom to discern between truth and error, on all Bible doctrines, is my daily prayer, that we may be perfect saints, and edify the body of Christ, "Till we all come in the *unity of the faith*, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "Not tossed to and fro, by every wind of doctrine; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ." "Let all bitterness and wrath and anger be put away. . . . And be ye kind, tender-hearted one to the other, forgiving one another, as God for Christ's sake hath forgiven you. And grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption."

May the God of Abraham, Isaac and Jacob bless you, Brn. Storrs and Thorne, with all needed wisdom and grace to rightly divide the word of Life and Truth, and give "to every one a portion of meat in due season."

Yours, in hope of Life in the kingdom.

Scotland, Conn., Jan. 15, 1871.

From George E. Lee.

Br. Storrs: Being a lover of God's truth, I feel it my duty to write a few lines for your most valuable paper, the Herald. I am looking for the glorious appearing of our blessed Lord, who is about to come to reward his people. Then the faithful ones who have overcome shall be made immortal, and the sleeping saints shall arise from their dusty beds to die no more. I do rejoice that a way was ever provided by which sinful, mortal man might have hope of eternal life; and I am ever desirous to learn more of the things pertaining to my spiritual welfare. I have become fully assured, by the reading of God's blessed word, that there can be no hope of a future life to the dead who are out of Christ; and, trusting in his grace, I will not fear to stand boldly up for the truth. The doctrine of "No Life out of Christ," appears to stir up a spirit of contention and strife among its opposers; yet all the bitter words I hear do not in the least cause me to think I am not in possession of the truth, for I am aware that *truth* has always met with opposition, while *error* is easily received by many.

I would ever, in compliance with Paul's injunction, "let brotherly love continue" toward all, no matter how much they may differ with me; and it is my constant desire to be filled with the Spirit of Christ, for I read that "if any man have not the spirit of Christ, he is none of his."—Rom. viii. 9. This, it seems to me, should be our first and greatest desire, and then we shall, with gentleness and meekness, receive the engrafted word.

Believing with Paul, "all things which are written in the law and in the prophets," they have failed to teach me that those who are "as though they had not been," the *dead* who are not "in Christ," have any promise of a future resurrection to life. On the contrary, it teaches me that "*they* are *dead*, they shall not live; they are deceased, they shall not rise."—Isa. xxvi. 14. And it seems to me that if what Paul has said, (1 Cor. xv. 52), "the *dead* shall be raised *incorruptible*," be true, if a wicked dead man is raised to life at all, he must be "in Christ;" and if "in Christ," he is one of the "children of the resurrection," (which they that are accounted worthy to obtain . . . the resurrection from the dead, are,) and "can neither *die* any more." But this cannot be, as it is very evident that a wicked man is not "*in* Christ."

And further, all that are *able* to escape from under the penalty of God's law for disobedience to his commands, which penalty is *death*, can shout, "O death, where is thy sting? O grave, where is thy victory?" Now if there is really more than one death, where can the *victory* be? Do not the wicked get the victory as well as the righteous, if they arise to life, and even live but one moment of time? Are *they* not delivered from the bondage or "power of death?" "The wages of sin is death," or extinction of life; and not until the sinner is actually dead does he suffer the full penalty of the law. We are to "give thanks to God, which giveth us the victory *through* our Lord Jesus Christ." How could saint or sinner ever have any hope of life when once dead, if it were not for the great Life-giver? It seems to me that the life which our Saviour has obtained for us through his death is a promised blessing, attainable only through faith in him, and is to be a deliverance from the bondage of corruption to a life of immortality, whereby we are brought into the glorious liberty of the children of God; which could not be if some were to be raised in a state of corruptibility. Unless he that is dead, when the Master shall come, has his name written in the "Lamb's book of life," the wrath of God will "*abide* on him," which is death.—John iii. 36. So that he must of necessity "*remain* in the congregation of the dead," (Prov. xxi. 16,) and "*shall* not see life."

These few thoughts I present, not with a controversial spirit, but that the reader may know that I am willing, at all times, to "give a reason of the hope" that is within me; and I would always endeavor, when talking or writing upon subjects of which there may be differences of opinion, to heed the following advice, which some one has wisely suggested: "Condemn no man for not thinking as you think. Let every man use his own judgment, since every man must be accountable for himself. If you cannot reason or persuade a man into the truth, *never* attempt to *force* him into it. If *love* will not compel him to come, leave him to God."

In hope of eternal life.

Brimfield, Mass., Jan. 16, 1871.

From W. H. Whitman.

Br. Storrs: We wish to say a few words on the question of future age. We love to read from those who differ with us on this question; for we wish to hear all that can be said on it. But we all should write in the spirit of love. We have long believed, that Jesus is heir to the throne of David. The angel said to Mary, "the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of Jacob" (the twelve tribes) "forever; and of his kingdom there shall be no end."—Luke i. 33. Peter saith, God raised up Christ to sit on David's throne, Acts ii. 30. This throne is also called the "throne of his glory." And when Jesus sits in the throne of his glory—or David's throne, then the twelve Apostles shall sit upon twelve thrones judging (ruling) the twelve tribes of Israel.—Matt. xix. 28. And to show that this judging, or ruling is in the future, we only have to turn to Matt. xxv. 31. When the Son of Man comes in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Jesus is now upon his Father's throne in the heavens; but the time will come, when he will resign his Father's throne, and be seated upon his own throne, the throne of his glory—or David's throne. We understand that Jesus will reign in the future age forever, (not a thousand years, and then cease, as a good many teach) and his reign will never end; for "of the increase of his government and peace there shall be no end," say the prophets, Isa. ix. 7. Dan. vii. 14.

What are the promises made to the followers of Jesus? "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging (ruling) the twelve tribes of Israel."—Luke xxii. 29, 30. "If we suffer with him, we shall also reign with him."—2 Tim. ii. 12. "To him that overcometh will I grant to sit with me in my throne," saith Jesus.—Rev. iii. 21. "The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." The saints are to be kings and priests unto God, and shall reign on the earth. But Jesus will be King of kings, and Lord of lords. The saints will have rule over two, five, or ten cities according to ability. Matt. xxv. 15, 23. Luke xix. 17, 19. But who will they reign over? is a question often asked by our brethren. We answer, a remnant of Israel, after the rebels are purged out; and a left of the nation. We then quote Ezk. xx. 33 to 38, Zech. xiv. 16, with many other texts, to prove it.

In the winter of 1854 and '55, after reading the Bible twice, we formed the above conclusions. We have often been asked the question, who did you learn that from? We can answer all such, that we learned it from the Bible, and it will take plain testimony to change us. Yet we may be wrong, for we are all liable to err, and so we desire to hear all that can be said on the opposite side.

Galesburg, Ill., 1870.

From L. W. Bragg.

Br. Storrs: We hope this is the year of eternal deliverance to God's little ones, who by faith are found to be overcomers of the world, the flesh and the devil. My heart says praise the Lord for the abundant grace, and the gift of righteousness that he alone can bestow upon weak worms like us. Never was my courage in the Lord better than now. The joys of his salvation are certainly deepening, and growing more and more precious as we near the eternal, boundless ocean of bliss and unfading glories which are very soon to burst in upon our immortal vision. Then we shall really see as we are seen, and know as we are known, and enjoy the society of Jesus and angels forever. Till then I shall pray, "let thy kingdom come, and let thy will be done upon earth as it is done in heaven."

For a few months past we have had a sweet foretaste of the home of the saints in glory, as we have often met together here in Providence to comfort one another with the words of inspiration, which assure us that Jesus is soon coming to be glorified in his saints, and admired of all who believe in that day. We still find the Lord to be the hope of his people, and a strong hold of the children of Israel; and we have a strong consolation, who have fled for refuge, to lay hold of the hope set before us in the gospel, which is truly a good hope through grace.

Dear saints, let us never be disheartened, for all things (not a part) work together for our good in the Lord. So we may be strengthened by our trials, and may count it all joy when we fall into divers temptations, for it is better for us in the end than fine gold tried in the fire. We read in James, "Blessed is the man that endureth temptation, for when he is tried he shall receive a crown of life, which the Lord has promised to them that love him." This love to the Lord weans us from the love of the world, and fits us for translation into glory. Pray for us, that our faith may grow exceedingly in the Lord day by day.

Providence, R. I., 1871.

From Eld. W. S. Campbell,
in Philadelphia.

Br. Thorne: I meet with the brethren and fellow laborers, "pilgrims and sojourners," with interest and much satisfaction, as possessing a common expectation of the kingdom, and immortality at its establishment.

I met, the next day after my arrival, Br. Jacob Grim, who called for me, being happy that I was able to ride, as the day was exceedingly fine—and took me in his carriage for two hours, through some of the most beautiful avenues in the suburbs of the city, and to Germantown, all within the city limits in fact.

This was very refreshing and heart-inspiring to me. But the greatest enjoyment consisted in the free and brotherly conversation which we had upon the state of the cause, its necessities, the condition of things in the world, especially in Europe, and the prospect of the kingdom. Br. Grim is impressed with the conviction that the overwhelming events of the time, in the old countries, indicate beyond dispute, the nearness of the Second Advent of our Lord Jesus Christ.

We also rejoiced together in the restoration of our beloved editor, Br. Storrs, to health and further effort in the life cause; he having just received a letter from Br. Storrs, in his own hand, (the first he had written with his new strength). At dinner with Br. Grim, Sunday last, in company with Br. Burbank, these themes were renewed with great comfort and gratification to my mind.

The day following, I went to the funeral of our dear Sister Mary Clegg—wife of Henry Clegg—717 Passyunk Road.

Sister Clegg was a woman of faith, peace, hope in Christ, love of God and patience. Br. Clegg is a man who, through all the trial of his faith, stands firm for the truth and Christ. At the funeral, which was held at St. Paul's church vestry, (Methodist) Br. Burbank gave a discourse that awakened emotion in the hearts of all the believers present, instructing us in the true exhortation of the gospel. He spoke to the point; and many Methodists, probably, listened to what they had not heard before. I met here Br. Stuart and Ashman; also Br. Faxon, (Pastor of St. Paul's). It was an occasion of profit. Br. Stuart and myself availed ourselves gladly of the invitation to speak after Br. B.'s discourse.

On Sunday, I very earnestly started for the meeting at Ninth and Spring-Garden streets, where Br. B. was to preach. I went alone in a crowded horse-car, but without harm, a long ride; thence I walked four "squares" and then up the sta'r-case into a prayer meeting that was well *agoing*. I was glad to be there; and, by invitation, began at once to speak. It was a good and gracious hour.

After listening to Br. Burbank, who gave a discourse that was good for the soul, I spoke again on the nearness of the flock to the end of the pilgrimage, and the fact that the great adversary of the church of God is cast down,—which was food in time. Receiving the sympathy of the brethren, and the congratulation of friends, on my returning strength for the work. I was cordially invited to speak unto the people, these same things on the next Lord's day, which thing I attempted, by Divine aid, and found a large audience awaiting me (in a prayer meeting) when I limped into the hall, Jan. 22, to whom after the opening of the preaching sermon, I enlarged upon the teachings of the present state of Rome and France. The brethren were of different positions on some points of doctrine; but here there could be an agreement. Our preaching was often the old Advent positions. We showed that the coming of the Lord is at the door. We felt, and so did the brethren, a great interest in the subject. We thought, on all hands, we would wake up. The old firm believers were there. The young converts were there. There were present six preachers beside myself, and it was very plain that the Lord was among us by his Spirit. It was a season of revival in interest of faith to many hearts. May God make it a blessing, especially in the direction of the union of the brethren in this city, and of waiting for the glory of the Lord.

After very many and very hearty greetings, together with aid, "after a godly sort," I left the place of public worship, (having spoken enough for one day) and, by car, repaired to the house of Br. Grim to enjoy his hospitality and friendly conversation upon Bible topics, also, an interview with Br. Burbank.

It is good to meet with the tried brethren, to feel free, to lay aside, as fully as may be, "the bond of difference," and unite in the spirit of looking for the light of the great day.

I am securing a rapid improvement of my limbs, by continuing the baths which have proved so beneficial heretofore, and the application of electricity, by Dr. Bartholemew of this city.

Yours, fraternally.

Philadelphia, Pa., Jan. 23, 1871.

From Mrs. E. G. Farmer.

Dear Editors: It is with heartfelt thankfulness and gratitude to God that I read of the improved health of our Br. Storrs. I know that many, very many prayers have been offered up for him. It seems as though our heavenly Father had more work for him to do. I do thank the Lord for raising up such men to publish the glad tidings of the kingdom. There are but few of like faith in Grand Rapids. We have no preaching except the Bible, the Herald, and a few other books; and when I want more, I read Br. Storrs' Six Sermons. With them and my Bible I get meat in due season. I thank the Lord of life and glory that he ever opened my eyes to see this blessed doctrine of no Life out of Christ, nor short of the resurrection of the just. We read, the wicked shall remain in the congregation of the dead—be as though they were not; for God so loved us that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life, and enter in through the gates into the city.

I am striving with the help of the Lord to have my lamp trimmed and burning, so that when Jesus our master comes, I may be ready to enter in, and have some small place in his kingdom. The signs of the times indicate the speedy return of our Saviour.

I do not feel as though I could do without the Herald. I hail it with joy. Each week it comes filled with so much food, it is like water to a thirsty soul. May God prosper both of its editors, is the prayer of your unworthy sister, waiting for the Life-giver to come.

> Though unseen, I love the Saviour.
> He hath brought salvation near, and
> Manifests his pardoning favor;
> And when Jesus doth appear
> Soul and body shall
> His glorious image bear.

Grand Rapids, Mich., Jan. 15, 1871.

From Samuel Morgan.

Br. Storrs: After so long a time, I write a few lines for the Herald of Life. How much its welcome and weekly visits do cheer my heart and mind. I have for some time watched closely for the arrival of the Herald, with both an anxious heart and mind through which I might hear how Br. Storrs is. I have been made to feel, at times, sad and fearful that he would fall asleep; and yet like Martha, in regard to her brother, I knew, according to our Lord's promise, that he would raise him up at the last day; and yet my sincere prayer to God in the Saviour's name was, not mine, O God, but thy will be done, inasmuch as we know that God worketh all things together for good unto them that love him; but I see in the issue of Jan. 4, that the prospect of the Elder Br.'s health is somewhat favorable, and I sincerely believe, of a truth, that our God doth hear the prayers of his children. Then, dear brethren and sisters, let us continue in the faith once delivered unto us, as children who fear their Father.

Seeing that these things are to be dissolved, what manner of children ought we to be, in all godliness and holy conversation, looking for and hastening unto the coming of our Lord and Saviour Jesus Christ. I hope that the brothers and sisters will pray for me, for I feel that I need their prayers much. I have no friends here to sympathize with me in the Life views; but thanks be to God, I intend to stand, by his assistance, though the whole world be against me. The people here do not like my views at all; they call me soul-sleeper, and a heretic, and anti-Christ, and all of those names; but I do dearly love to take my Bible and meet them face to face, and see whether or no my doctrine, as they call it, is scripture or not. One sinner said to me, at one time, "Morgan, if I were in your place I would go to preaching, I believe that you would make a better preacher than half of the ministers we have now." I replied, "I may get round to that by and by." I see that they are not able to meet the Life views face to face. I do get hold on them now and then; they don't like me at all. I shall, by the help of God, use the sword of the Spirit, which is the word of God, he being our helper. Pray for me brethren and sisters, that when our Lord doth come, whom I love, I may be found of him in peace, spotless and stainless of this sinful world. May God bless and sanctify us all through his truth; for his word is truth: even so, Amen.

Yours, striving to obtain eternal life.

North Lawrence, Kansas, Jan. 18, 1871.

From F. M. Shockey.

To the Faithful: *Dear Brethren*: In the midst of superstition and gross error, we have great reason to rejoice, knowing that in the last days perilous times will come; men shall be fierce, despisers of those that are good, and false accusers, etc. Some of these things I witnessed a few weeks past, at a four day's debate, that took place between one of our brethren and a Campbelite. Yes, *fierce despisers*, the Apostle says. O how true was this scripture fulfilled with him and his brother. He took no stock in the earth inheritance, that Matt. v. 5, speaks of; nor in the language of David, Psa. xxxvii; these all need a spiritual interpretation before he and his brethren can understand it.

How few people there are who will receive the truth of the Bible. But it is no marvel, when we see all religionists join hands on the immortal soul dogma, and all their preachers talk as the serpent did when he said, God knows that you won't die. Then we are forced to say, they preach like the serpent.

But, dear brethren, let us not sleep as do others, but understanding the will of the Lord,

> And seize on the truth where'er 'tis found,
> In Christian lands, or on heathen ground,
> Among your friends, among your foes,
> The plant divine where 'er it grows.

Yours, in hope of the kingdom.

Waveland, Ind., Jan. 19, 1871.

Mrs. M. F. Tunnell, Folsom, Cal., writes: By the merest accident, some of your tracts have fallen in our midst, and are causing the people in this section to "Search the Scriptures to see whether these things are so." A lady sent them to us, saying, she was well satisfied with her belief and had no time to read them.

We "Christians"—taking the Bible alone as our rule of faith and practice, thought we must be right, as we had no human creed for our guide, consequently the tracts lay unread, till when in thoughtful mood our eyes rested on the picture of the Bible with rays of light emanating from it. Then we saw the words, "The Bible our Creed," which was enough to cause us to think they were published by some member of the "Christian church." We found on reading that we did not understand our Divine guide.

Enclosed please find sixty-three cents, for which you will send one each of the list enclosed. When these come I intend to send for more, for distribution.

Daniel Miller, Wampum, Wis., writes: Some people say that death is no punishment for sin, for all have to die. I think those who say this, and suppose it is no punishment to be blotted out of existence—as the wicked will be—and hold that the punishment is eternal torture, know but little of either the love or justice of God. The words of God are plainly *death* to the rejectors of His offered mercy in Jesus. "The wages of sin is death," is the voice of inspiration from Genesis to Revelation. To seek immortality in and through the Son of God is the only way to escape death eternal. So, brethren and sisters, I ask all your prayers that I may hold out in the way of life, and keep the gospel hope; and may we all meet in the day of the Lord to inherit the earth that is promised to the saints.

Notice.

Br. Storrs: Having been appointed Secretary of the Church in W. Meriden (vice Whitehead, resigned,) I would respectfully request that you give proper notice through the Herald of Life, as all business communications should be addressed to me.

Your Br., in Christ,

Address, S. D. Bingham, West Meriden, Conn., Box 4.

Appointments.

Meriden, Conn., Sunday, Feb. 5.

Middletown, Conn., Sunday, Feb. 12.

New York, (Cooper Institute, Room 24), Sunday, Feb. 19.

Providence, R. I., (Richmond Hall), Sundays, Feb. 26, and March 5.

Concord, N. H., in the Bethel, Sundays, March 12 and 19.

Manchester, N. H., in Advent Hall, Sundays, March 26, and April 2.

Wm. Stuart.

Elder Geo. W. Brown, of Orrington, Me., will hold a series of meetings in the Advent Church, in Eatontown, N. J., commencing Wednesday evening, Feb. 8, and holding over the following Sunday.

S. W. Bishop.

Providence, R. I., Sunday, Jan. 29.

New York, (Cooper Institute, Room 24), Feb. 5.

Springfield, Mass., Sunday, Feb. 19.

Geo. W. Brown.

New York, (Cooper Institute, Room 24), Feb. 12.

W. S. Campbell.

Business Department

Cash Receipts.

One dollar each from—Mrs. E. C. Bennett, Martin E. Bozarth, F. M. Shockey, Daniel Miller, Mrs. S. N. Colby, Edward Lee, Henry Hutchins, Mrs. T. P. Anderson, Joseph Thomas.

Two dollars each from—Mrs. J. Wald, E. G. Hoagland, T. H. Landon, O. D. Brown, Daniel Clow, Benjamin Turpening, Hiram Deown, R. S. Mills. The person you mention has paid nothing on vol. viii. Daniel Putnam.

Various sums—John Pell, $3 50; H. G. Armstrong, $10; John Kemp, $50 on pledge; Lizzie P. Bush, 50 cents; Nelson Cornwell, 63 cents.

Parcels sent since last issue.

F. M. Shockey, Mrs. M. F. Tunnell, Daniel Miller, H. R. Perine, Walter Ferguson, H. A. Arnold, Chas. S. Miles, Edward Terford (book and tracts), R. M. Smith.

THE SPIRIT MESSAGE.

Ephesus:
Write! to my waiting Bride,
To the faithful watchers write,
Thy labor in hope, thy patience tried
Are precious in my sight.
Firmly contend for the victory,
And press for the golden prize:
I will give thee to eat of the healing tree,
In the midst of Paradise.

Smyrna:
Write! from the first and last,
The dead, yet living One;
I know of thy fiery trials past,
And the works that thou hast done.
Fear not! thou art rich, though passing poor,
And thy grief shall thy glory be;
Be strong! for my promise standeth sure,
There's a crown of life for thee.

Ye conquering champions hear!
List what the Spirit saith;
Rooted in me, ye may not fear
The stroke of the second death.

Pergamos:
Write! Saith the victor Chief,
With the sharp two-edged sword;
Sweet are thy tears, there is joy in thy grief,
While thou holdest fast my word.
Thou overcoming, heroic one,
The hidden bread I will give to thee;
And graven deep in the pure white stone,
Shall thy name a sure memorial be.

Thyatira:
Write! saith the living Son above,
With the glittering feet and the flaming eye,
I know of thy faith, thy toil, thy love,
Brightening thy path, as the noonday sky.
I will give to my steadfast warrior band
To rule o'er the nations, near and far,
When the earth shall bloom as Messiah's land;
And I'll deck their brows with the morning Star.

Sardis:
Write! saith He of the starry hand,
Who the spirit hath of the Lord Most High,
Watch! 'tis the King of King's command,
And revive the conflict ready to die.
My own I will clothe in vesture white,
In the raiment pure of righteousness;
To my Father high, to His angels bright,
The names of the ransomed I'll confess.

Philadelphia:
Write ye the words of the Holy, the True,
With David's key, I will show the way;
I will open a door to the constant few,
And guide their feet to perpetual day,
Like pillars my trusting host shall stand
To grace my Father's temple fair.
I'll inscribe with my own eternal hand
The name of God, and my new name there.

Laodicea:
Write! saith the great Amen, unseen,
From whom creation's glories sprung,
With gold, and garments pure and clean
I will set thee my precious gems among.
Beloved, yet chastened, I knock for thee;
Arise; invite thy Master in,
The bread of heaven thy fare shall be,
And my blood shall wash away thy sin.

Ye host, redeemed from death and hell,
Hear ye the Spirit messenger.
Ye have nobly fought, ye have battled well,
Ye shall sit on my throne, in my kingdom fair,
Ever with joyous tongues to tell
Of the grace that brought thee safely there,

T. W. W., *Cincinnati.*

THE SECOND DEATH.

BY ABEL LARKIN.

How shall we understand it? Many believe that the second death, mentioned in Rev. xx. 6, 15, teaches the resurrection of the wicked, and their extermination as its true meaning, in spite of all constructions that have or can be put on the passage, and say that no one can be subject to the second death unless he has been raised from the first death.

Now as we believe this to be an anti-christian doctrine, and the subject truly important, we should, one and all, give what light we can on the subject. I have read Br. Simond's articles on the punishment of the wicked with much interest and approval. But it seems to me that when he comes to the second death his light goes out too soon. But in order to get a clear understanding, I can do no better than to give a lengthy quotation from his last article of Dec. 7, 1870. He says:

"Now suppose we were to ask the Revelator what he means by the 'second death,' and he should answer in this way, 'Death and hell were cast into the lake of fire. *This is the second death.*' Would you understand that it means to die a second time? Did death and hell die a second time? Had they ever been raised from the dead? Had they ever been alive? Did any one die at all in this transaction? Then the second death of this book does not mean to die a second time. To die a second time is a second death, but it is not the second death of this book. Again: The living wicked shall have their part in the lake which burneth with fire and brimstone, which is the second death.

"Rev. xx. 14. What does the second death mean here? To have their part in the lake of fire. This is the second death. It is the same whether applied to death and hell, or to the living wicked. In neither case does it mean to die a second time. If to cast death and hell into the lake of fire is the second death, then to cast the beast, the false prophet, the devil, the wicked dead, and the living wicked into the lake of fire must also be the second death, for this same thing is affirmed of them all. The beast and the false prophet were both cast alive into the lake of fire and brimstone. The devil was cast into the lake of fire and brimstone. Death and hell were cast into the lake of fire. The wicked dead, whose names were not found written in the book of life, were cast into the lake of fire, and the living wicked had their part in the lake of fire and brimstone, which is the second death. In this list of names, that which is called the second death is affirmed of them all. Then all of them were part of the second death, it had equal power over them all. If, as is claimed, no one can be hurt of the second death unless he has died once, and has been raised from the dead, then the beast, the false prophet, the devil, death and hell, and the living wicked must all have died once, and have been raised from the dead, for they were all cast into the lake of fire, which is the second death."

Now this view may pass as genuine with those who give it only a superficial thought. But the prophetic thinker will soon wish to inquire, why the Revelator should give or call as the name of the lake of fire and brimstone, "the second death?" If there is no more object in view than to give this lake a name, why not call it the first death? or the third death? the fifth, or the tenth death?

But where is the propriety of attaching a name or phrase to it of any kind, which this view appears only to require? If there is none, is it not a stumbling block to inquiry, or at least, does it not prove a lack of true and genuine solution; such as the subject requires to understand the Revelator? That all those whose names belong to the above list, have their part in the lake of fire and brimstone of course is not denied. This is not the question. The question is, did they *all* have their part in the lake of fire at one and the same time? No.

Then a line of demarkation is essential to distinguish the two transactions or punishments; the first just before the beginning of the thousand years reign, and the other after it, when satan is loosed out of his prison, and shall deceive the nations, and gather together Gog and Magog; and they compassed the camp of the saints about, and the beloved city; when the fire and brimstone of this lake from God devoured them; where it had, one thousand years before, the beast and false prophet at the battle of Armageddon; and which is called the second death to distinguish it from the first, when satan was bound, but not destroyed. It is this special weapon, this fire and brimstone, in the hand of Providence by which the enemies of God are twice destroyed. It is here, and only here, that we find the great utility of this phrase; and all other constructions involve perplexities, and stagnation of thought, and support the creeds of men. But it is not necessary to suppose that this weapon, *i. e.*, the lake of fire and brimstone, has an existence, only as it is used as a weapon of destruction. Should I say that two men were killed by lightning, one in 1820 and the other in 1870, no one would suppose that the same flash that killed the first continued to exist until it killed the other. The same elementary fountain that gave one could give the other. So with the lake of fire; God can call it forth at any time as a universal lake of destruction, similar to the one that destroyed Sodom and Gomorrah.—Gen. xix. 24.

But, says one, where is the proof that the first death implied by the second is a similar destruction? The binding of satan is simply the dashing to pieces all opposing nationalities, or opposition. See Psa. ii.: "The kings of the earth set themselves against the Lord and his anointed, saying, Let us break their bands asunder." These (the ten horns) shall make war on the Lamb, Rev. xvii.; also Dan. xi. 21–45; vii. 25; Ezek. xxxviii. "And then shall that wicked be revealed (the man of sin), whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii. 8. "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his hands, and upon the many people that are with him, an overflowing rain, and great hailstones, *fire and brimstone.*"—Ezek. "And the day that cometh shall burn them up. And they (the stubble) shall be ashes under the soles of your feet."—Mal. iv. "Therefore hath the curse devoured the earth, and the inhabitants *burned*, and few men left."—Isa. xxiv.; Jer. xxv. 33.

MOUNT STERLING, ILL., Jan. 15, 1871.

THIEF ON THE CROSS.

BY WILLIAM WOOD.

"And Jesus said unto him, . . . to-day shalt thou be with me in paradise."—Luke xxiii. 43.

THIS text is generally offered by our opposing friends as one of the greatest and very best to prove that mankind are possessors of inherent immortality. The thief upon the cross has, by the larger portion of the so-called evangelical church been assumed, in the most solemn manner, to have been with our Saviour, on the day of his crucifixion, after his decease, as a rational, thinking, conscious spirit or being. "To-day shalt thou be with me in paradise." The word paradise is of Persian origin, signifying a beautiful garden, or garden of delights, and the various interpretations given of our text is somewhat amusing.

First: It is believed by many to be a fabrication, not being found in the earlier manuscripts, those of the third and fourth centuries.

Second: It is by others received as genuine, but wrong in the punctuation. The comma should have been placed after to-day, not after thee, making the passage to read something like this, Verily I say unto thee to-day, thou shalt at some time yet future be with me in paradise, or when I come into my kingdom.

Third: Some believe that as paradise is properly a garden, the thief being buried there, as also our Saviour on the same day, proves a correct exposition of our text, "to-day shalt thou be with me in paradise," *i. e.*, garden.

Fourth: Others teach (and this will be the class I shall more particularly address), that the text is genuine, and its meaning is that the thief was virtually with Christ, the same day, immediately after his decease, in paradise, the place and state of celestial blessedness, as a conscious, disembodied spirit, thus proving distinctly, as is supposed, but without authority, the immortality of the soul.

I am of the opinion that the text is an interpolation, inserted by some officious transcribers. If it is received, I should dissent from the process of punctuation, also the burial in the garden, it savors too much of a material called india-rubber, whose enlarging qualities are very remarkable. To be serious, we will now examine, assuming it to be genuine, the nature of our text. Whoever were the authors, it is evident their belief was predicated on the testimony of some of the early fathers of the church, and is now strenuously adhered to by almost all Christendom, that the kingdom of God, or heaven, was established at the commencement of the present dispensation. It was first proclaimed by John the forerunner, and subsequently by our Lord in person. For instance: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand."—Matt. iii. 10. Again: "Now when Jesus had heard that John was cast into prison he departed into Galilee . . . From that time he began to preach, and to say, Repent ye: for the kingdom of heaven is at hand."—Matt. iv. 12, 17. The kingdom of God is generally taught to be synonymous with the kingdom of heaven. It is the opposing and ultimately will be the prevailing power to overthrow the kingdom of satan, or god of this world. The mission of our Saviour is to take not only his disciples, who proclaimed repentance, and that the kingdom of God had approached, or was at hand, but all who might receive him out of the kingdom of satan, and bring them into the kingdom of Christ. This kingdom is said to affect every individual believer by being set up or established in the heart, and will fit all such for the celestial mansions, where, after death, they can rest with Jesus in blessedness and peace. This has been the belief of some of the early Christians, and also, apparently, the faith of the author of our text, but in no wise does it prove that man is the possessor of inherent immortality, or that he is endowed with a never-dying soul.

Paradise, in the day of Christ, appeared to be associated with the garden of Eden, from which grew an ideal or imaginary belief that it was a region where there was no scorching heat, no consuming cold; and the common prayer for the dying or the dead was that their souls might rest in paradise, in the garden of Eden. In all our Saviour's public ministry he does not use the term paradise, nor does he teach his disciples, in his intercourse with them, of a beautiful Eden, or a garden of delight. His mission was not to teach this, but to save men from death, and point them to a kingdom which was to be erected on the sufferings of himself as the Son of God. This was the glorious enterprise in which he was engaged, and he continued unwearily to pursue it against all threatenings and opposing influences till he expired on the cross.

Paradise, or garden, does not appear to have been the meaning of our Lord, but kingdom, kingdom of God. These are the terms he presented to his disciples. Thus is the thief made to express himself by the authors who believed that Christ would rise again from the dead, "Lord remember me when thou comest into thy kingdom." Our Saviour says, Luke xvi. 16, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it," meaning, The law and the prophets prophesied until John, of the kingdom of God as yet to come (a future event). But when John came that kingdom was about to commence, and men, more particularly the despised publicans and sinners, desired admittance or a pressing into it. The kingdom of God and the kingdom of heaven are considered by those teachers to be the same, and paradise a synonymous term; therefore we are led to conclude that the express desire of the thief was that he might be remembered, not raised to life at that time, but remembered by our Saviour after he came back from the dead, believing the kingdom would then be more fully developed, and that Christ would also be better prepared not only to remember but to give life. Therefore he says, Lord remember me when thou comest (from the dead) into thy kingdom. And Jesus said unto him, To-day (not when I return from the dead, but to-day, now, at this moment, before death takes place), shalt thou (by faith) be with me in my kingdom, which is already established, *i. e.*, paradise.

A few words to those in every church who believe that the kingdom of God, *i. e.*, paradise, was set up eighteen hundred years ago. How and when did you enter therein? You have only to give your experience and our text is forever settled. According to your own testimony you can enter by no other process than was required of the thief on the cross, and as he entered in on the hour of his conversion before his death, so will you. Jesus being already in paradise, or the kingdom of God, prior to his decease, there seems to be but little difficulty in regard to the thief being with him after having repented of his evil deeds, without the aid of a never-dying soul.

LAWRENCE, MASS.

THOSE orators who are carried away without reason, remind me of those ships represented in bad pictures, with sails all filled on a sea smooth as glass.

POPULAR CREED.—No. 2.

BY ELD. J. PARRY.

The wicked, when they die, are cast into a hell of endless torment.

THIS is also a mere assumption, without a particle of proof from revelation, science, or common sense.

It is contrary to the plain teaching of Scripture; that declares death, not endless torment, to be the penalty of sin.

It is a blasphemous libel on the character of God, whose tender mercies are over all his works, and who retaineth not his anger forever, because He delighteth in mercy.

It substitutes slavish fear, as a motive to repentance, for filial fear of offending so good and gracious a being.

It causes thousands to reject the Bible as a revelation from heaven, because they are taught to believe it sustains such an abhorrent doctrine.

It has incited the cruelty and malice of tyrants in all ages to persecute and torment all opposed to their traditions, that they may assimilate themselves, as much as in their power, to the God they profess to worship.

It drives to despair and madness many who are persuaded really to believe the awful delusion.

It was invented in the dark ages of the earth, full of the habitations of cruelty. Let it go back whence it came.

It makes thousands Universalists. When our friends die, we cannot think of their being in endless torment, and so try to transport them to heaven, if they must still be alive.

It is the most revolting of all the numerous progeny spawned by the heathen dogma of immortal-soulism, and adopted into the so-called Christian theology in an evil day. Let it die the death that has no resurrection.

SANDY HILL, N. Y.

CHILDREN'S DEPARTMENT.

JACK, THE STREET SWEEPER.

YOU may think it scarcely true when I tell you there are hundreds of homeless boys and girls, that spend much of their time through the inclement season in sweeping the crossings in large cities, asking only a penny or two, as their reward of the passers-by.

Of this number was little Jack, homeless and without friends or relatives. No matter how stormy the day, how deep the slush and mud accumulated on the crossings by the frequent passers-by, Jack was always at his post on one of the most populous streets, broom in hand, cleansing the flag-stones from side to side, over which swept the glittering trains of wealth and pride and fashion.

Jack had long since learned that not from these need he ask even the small pittance of a penny, and yet from this class, without solicitation, would sometimes be dropped into his chilly palm a sixpence or a dime, which not his service but his pleasant, honest face had provoked.

Barefooted and sometimes bare-headed, with sadly worn clothing upon his body—still underneath the torn, patched jacket was concealed a brave, honest heart that would have done honor to the son of a king.

A circumstance occurred one day that proved, outcast as he was, the true nobility and character of the lad. A gentleman passing hurriedly along through a driving storm, was attracted by the attitude and voice of the child, who accosted him with, "Sir, have you a penny for *only* a street-sweeper?"

It was very cold; the storm was drifting from side to side. Almost any one would have felt justified in taking care of self, but the kind gentleman, drawing his warm fur from his hands, took out his money, and dropped a dime into the snowy palm of the child, saying, "If you have any home, my lad, you had better find it; you will perish in the storm."

"I have no home," was the pitiful answer; but his face, all flecked with the snow, grew radiant as he thought the dime would secure him a night in some poor wretch's cellar, with at least a covering for his head.

As the gentleman closed his pocket-book a gust of wind swept out a little coin, and at once it was lost in the snow. For a moment he searched, then said: "My lad, I think this was a gold dollar I dropped; if you find it, return it to me at No. —, Girard avenue."

"*I will, sir,* thank you," was Jack's prompt answer.

Little dreaming that he should ever see the face of the lad again, the gentleman hurried on to his cheerful home and a luxurious dinner.

One by one the little ragged urchins from the alley, homeless and perishing, gathered around, each one eager to find the golden prize, with the hope of pocketing the spoil.

Jack never relaxed his efforts, though almost blinded with the storm. At last the tiny piece was found; but it was only another dime like unto the one the gentleman had dropped into his palm. The two or three little homeless boys that still lingered upon the side-walk employed every artifice for a division of the coin, saying, "It was not worth taking home to the gentleman—he would not care for it, and if he did, he would never meet Jack again."

"No," replied the lad. "I would never deceive him: I gave him my promise, and though I have no home, food, or shelter, *I will be honest.*"

Fearfully the storm blew upon the poorly protected form, whirling into eddies, drifting up the side-walk, almost barring entrance to the doors. At last the street, then the number greeted Jack's longing eyes. Boldly he pulled the bell. Why should he not? He felt brave and honest and true; and this seemed a shelter against the storm.

The servant opened the door, but finding only a ragged child, whom she presumed wanted alms, she quickly closed it and retreated, ere Jack could collect himself to speak.

Again he rang, and again the maid appeared, determined to send the little vagrant away.

"I am Jack, the street-sweeper," hastily spake the boy; "the good gentleman who lives here bid me call. Can I see him?"

With a curse upon her lip for these tribes of desperadoes, the door was again closed, only, however, to be reopened with—"The master bids you to his office."

Never before had Jack trodden on such soft velvets and downy rugs. He almost marvelled to himself, whether this wasn't heaven he had heard tell of—the happy land.

"Good morning, my lad," said the gentleman; "take a seat by the hearth, you look very cold."

"I am cold, but I don't mind it much, I's so used to it," whispered Jack; then added, "I found the money, sir, and have brought it to you, but it's only a dime."

"A dime, my lad! are you sure? It was a dime I gave you."

The thought instantly flashed upon his mind that he was mistrusted for exchanging the coin. His red, chafed face grew redder, as he produced his gift. It was only a counterpart of the other.

"Noble boy," exclaimed the gentleman; "your honesty shall be your fortune. You possess a jewel better than bags of gold, honor that would adorn other than a bosom clothed in rags. I will employ you on that honor that you so prize as my errand boy; but, remember, it was this love of truth, of honesty, of virtue, that has won this mark of regard. Let it be forever your shield."

The half-frozen face that had scarcely ever known a tear, was wet with the pearly drops as they trickled down, one by one, and fell upon the tattered sleeve. Oh, it was so good to hear such kind words, such good words!

"I did not mean it," stammered Jack. "I did not mean to give you so much trouble; I am only a poor street-sweeper."

"All the braver and better that you did not do it for reward, but the reward shall not be the less sweet."

Jack is no longer "little Jack, the street-sweeper." By degrees he has arisen step by step, by virtue of his integrity, to a position of credit that would do honor to many higher born than he who once swept the crossings *for a penny.—The Children's Friend.*

"FATHER KNOWS."

A GENTLEMAN was one day opening a box of dry-goods. His little son was standing near, and as the father took the packages from the box, he laid some of them upon the arm of the boy. A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid upon the arm of the boy, his friend began to fear his load was becoming too heavy, and said:

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny, in a sweet, happy tone, "father knows how much I can carry."

Brave, trusting little fellow! He did not grow restless under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. His father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and therefore would not harm him. It is such a spirit of loving trust in Him that God desires His children to possess.—*Selected.*

SPEAK KINDLY.

A MAN once saved a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy, the tears rushing from his eyes. "I ain't got a mother like some of them."

A kind word! Think of it. This man had it in his power to give that boy money, clothes, playthings, but the little fellow craved nothing so much as a kind word now and then. If the man had ever so little heart the boy must certainly have had the wish granted.

A kind word! You have many such spoken to you daily, and you don't think much of their value; but that poor boy in the village, at whom everybody laughs, would think that he had found a treasure if some one spoke a kind word to him.—*Selected.*

A LITTLE girl sat on a stone watching the other children play. She was crying, yet trying not to cry. Her feet were bare, and her dress torn. "Why don't that little girl play?" I asked the children. "Her father is an old drunkard, and we don't want her," they said. Poor little girl! Would Jesus treat her so, I wonder?

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

[*Concluded.*]

WILL THE WICKED DEAD BE RAISED TO LIFE AGAIN?

BY THOMAS READ.

GOD "having saved the people out of Egypt, afterwards destroyed them that believed not." This judgment was final. The Jewish writers agree in saying that these will not be raised again, they say they died the second death. Which may be thus explained. Some die and will be raised again; but these sinners died and will not be raised again. God swore in his wrath, that they should not enter into his rest.

Ps. xlix. 6. "They that trust in their wealth, . . . 11. their inward thought is, that their houses shall continue forever, . . . 12. nevertheless such a man being in honor abideth not: he is like the beasts that perish. 14. Like sheep they are laid in the grave: death shall feed on them. 19. They shall never see the light." Sheep and wicked men, dying alike will neither be raised again to life.

Ps. lxxxiii. 9, 10. "Do unto them as unto . . . . Jabin, at the brook Kishon: who (shomad) were annihilated at Endor: they became as dung for the earth."

Ps. ci. 8. "I will early annihilate (tsomath) all the wicked of the land." Ps. lxxiii. 27. "For, lo, they that are far from thee shall perish: thou hast (tsomath) annihilated all them that go a whoring from thee."

The wicked that are annihilated cannot be raised again to life. There are many such expressions but here are presented some *positive declarations that the wicked will not be raised again to life.*

Is. xxvi. 13, 14. "Other lords (the kings of Syria, etc.) "have had dominion over us, but they are dead, they shall not live; they are deceased, they shall *not rise*; therefore hast thou visited and destroyed them, and made all their memory to perish." In contrast to the non-resurrection of the wicked the 19 v. affirms the resurrection of God's people. This plainly decides the question. Is. [xliii. 14–17. Their nobles and the Chaldeans . . . . which bringeth forth the chariot and horse, the army, and the power; they shall lie down together, *they shall not rise*: they are extinct, they are quenched as tow.

Jer. li. 39. "The Babylonians shall roar," etc. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and *sleep a perpetual sleep*, and *not awake*, saith the Lord, I will bring them down like lambs to the slaughter." This is reaffirmed in the 57 v.

Ps. ix. 17. "The wicked shall be turned into sheol," (the state of death.) Job xxiv. 19. "Drought and heat consume the snow waters: so doth sheol those who have sinned, ... the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree."

Luke xiii. Pilate had mingled the blood of the Galileans with their sacrifices, and the tower of Siloam fell upon 18 and crushed them. Suppose these were extra sinners because they suffered such things; Christ says: "I tell you, nay; but except ye repent, ye shall all *likewise* perish." They perished at death, and can they be raised to life again?

2 Peter, ii. 12. The wicked are as "irrational brute beasts made to be taken and destroyed . . . . they shall utterly perish in their own corruption." Acts iii. 23. "Every soul, which will not hear that prophet shall be *utterly exterminated* from among the people."

John iii. 36. "He that believeth not the Son, *shall not see life*; but the wrath of God abideth on him." v. 40, "Ye will not come unto me that ye might have life." Prov. xxi. 16. "The man that wandereth out of the way of understanding, shall remain in the congregation of the dead." These texts will be conclusive with the lovers of truth.

Dan. xii. 2. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Prof. Bush translates thus: "And many of the sleepers of the dust shall awake; these (the awakened,) shall be to everlasting life, and those (the unawakened) shall be to shame and everlasting contempt."

Aben Ezra says: "Those who wake shall be (appointed) to everlasting life, and those who awake not, shall be (doomed) to shame and everlasting contempt."

Gaon says: "This is the resuscitation of the dead of Israel, whose lot is to eternal life, and those who do not awake, are the forsaken of Jehovah." Bush on the Resurrection, p. 184. Prof. Whiting translates thus: "And many of the sleepers of the dust of the ground shall awake, these to everlasting life; and those to reproaches and everlasting abhorrence."

He says: "Those are such as do not awake; and hence seem to remain unawakened in everlasting abhorence."

Ailleh—weailleh, though translated "*some*" and "*some*" in the English version are in almost every other place translated "*these*" and "*those*." There is no representative of the word "some" in the Hebrew, and it ought not to have appeared in the translation. The "many of" is translated correctly, and that of itself confines the "these" that awake to a class, and clearly implies that there are the "those" that will not awake. *Many of* the sleepers shall awake, plainly supposes that there are some that shall not awake. This text truly translated is clear testimony that the wicked will not awake to life; will not be resurrected. Also Amos viii. 14; Nahum i. 9, 10.

OBJECTIONS.

After the mass of evidence brought forth; some of it so plain and positive, proving the non-resurrection of the wicked, there will need some very clear expressions, showing that the wicked dead will be raised to life again, to obscure or cast even a doubt upon the decision of the question.

The strongest passage is John v. 28, 29. "Marvel not at this; for an hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; those that have done good to the resurrection of life and those that have done evil to the resurrection of condemnation."

In the passage before us we have an antithesis. The two last clauses are set in opposition. The rule applicable to such cases is, that if we can discover the meaning of one side of the antithesis we do discover the meaning of the other, as the other is its opposite. Now those that have done good, come forth to the resurrection of life, and those that have done evil *do not come forth to the resurrection of life,* but to the resurrection to condemnation to death. The case of the evil ones is brought up to be examined, and they may be said to stand up in a figure as in Rev. xx. 12, to receive their condemnation. In Ezek. xxxvii. The dry bones heard but after they were clothed with flesh "there was no life in them."

Some think the whole with the preceding verse refer to a moral resurrection. The passage, like many others, is not without its difficulties.

Rev. xx. 12. "And I saw the dead, the great and the small, standing before the throne. And the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things written in the books, according to their works," etc.

This is a scene evidently before the resurrection, and the dead are judged as dead, they are not made alive to be judged, but to determine those that are to be made alive by a resurrection. This is a very frequent figure in Scripture, when a person's case is called up for examination, he is said to stand up, though he be not present. This case throws light on the last.

Rev. xx. 5. "The rest of the dead lived not till the thousand years were finished. This is the first resurrection." The text is of doubtful authority. But as there will be mortal men, in their present animal natures, during the 1,000 years, and good men die during that term, then the first resurrection takes place at Christ's appearing and kingdom, and a second resurrection of the righteous dead, who have died during the 1,000 years. Not a word here of the resurrection of the wicked.

Rev. xx. 6, 14. The phrase "second death," is a Rabbinical expression. They meant by it death inflicted by judicial sentence from which there is no resurrection. They applied it to those whose carcasses fell in the wilderness, whom, they affirm, will never be raised to life again.

Acts xxiv, 13. Paul said: "I have a *hope* toward God, which these themselves also look for, that there shall be a resurrection both of the just and the unjust." This is nearly the version of the Am. Bible Union. They leave out "of the dead," and Griesbach marks *nekron,* of the dead, as doubtful and should probably be omitted. See also Zachman and Robinson's Greek Testaments. The oldest copies of the Syriac leave out the words "both the just and the unjust."

The Pharisees to whom Paul alluded, (for Paul did not say that *he* believed the resurrection of the unjust) believed in a resurrection of some sort, a transmigration of the soul from one body to another, which they called a resurrection, but not a resurrection "of the dead," much less "from the dead." Observe Paul's resurrection was based upon a hope. The Pharisaic doctrine of the resurrection, was not a Christian doctrine. Supposing the passage should prove genuine, then, who did the Pharisees mean by the unjust? The pious and punctual observers of their law, they called the just, and the partial observers of their law, they called the unjust, whom they supposed would be the subjects of their resurrection. But the notoriously wicked they did not believe would be the subjects of even their resurrection. "The just and the unjust," therefore, do not include the notoriously wicked. The universal opinion among them was, that those whose carcasses fell in the wilderness, with other notorious sinners, would never have a resurrection. Josephus writes "that souls have an immortal vigor in them and that such as lived virtuously . . . shall have power to live again." He also says, "They," the Pharisees, "say that all souls are incorruptible, but that the souls of good men only are removed into other bodies." The Jews, during the captivity, had learned these notions from the heathen, notions respecting which their own Scriptures were either entirely silent, or taught doctrines entirely subversive of them. The Master said: "Beware of the doctrines of the Pharisees and the Sadducees."

Among the objections, some will observe that little notice has been taken throughout this investigation of the popular dogma of "The Immortality of the Soul." It has been purposely ignored. Being a speculative theory, it has no bearing whatever upon a Bible question. The immortality of the soul was invented by Pythagoras, the heathen philosopher, Anno Mundi 3,100, taught by Socrates and Plato, heathen philosophers, before Christ, and partially introduced among Christians as an acknowledged philosophical heresy, early in the second century. It was baptized as a Roman Catholic dogma, at the council of Lateran, A.D. 1513, by the infallible Leo X, the most profligate of Popes; buried by Luther among other heresies "in the Roman dunghill of decretals," in the 16th century. But being exhumed again, nursed and fostered by a spurious theology, it has now become the pet dogma of popular protestantism! The old mother has made all her daughters "drink of the wine of the wrath of her fornication." It denies and overturns the doctrine of the resurrection of dead men, of the righteous, as well as the wicked by keeping them alive while dead! It robs Christ of his glory as being the future LIFE-GIVER, and the "Author of Life," by blasphemously arrogating to itself, immortality by inherent right, as the privilege of all men!!! It places the crown of Life, plucked from the head of the Redeemer, on the head of the monster Death, making him the grand introducer into future life and glory!! It gives the lie to God and Christ respecting their offers of life, and necessitates a mode of interpretation which is undermining the most glorious doctrines of the Bible!

A Bible soul is an organized, animal frame work, whether dead or alive, but which, in its perfect state, lives by breathing. The word *soul* was used by the Hebrews, as, my soul, thy soul, etc., instead of the reflective pronouns, myself, thyself, etc. The Hebrews had no term to express the word body, but *nephish,* soul; so that wherever is found the word *body* in the old testament, the Hebrew word is *nephish,* soul. "The dead souls of thy servants have they given to be meat to the fowls of heaven." See similar phraseology in many other places.

If the advocates of the natural Immortality of the Soul dare openly to discuss the question, on a public platform, or better, in the papers, they have the opportunity.

The "Immortality tof the Soul" is the corrupt source of almost all other heresies. A monstrous tree whose branches are Roman Catholicism, Eternal Torments, Universalism, and Spiritualism, or Modern Demonology.

Christian brethren, lovers of truth and of God, help! Hew down the tree, dig up its roots, and burn the whole, root and branches, and busy the ashes among the explored humbugs of the dark ages!

May the God of truth inspire a spirit of investigation, and bless this little essay.

Conclusion from the whole of this examination.

The wicked dead will not be raised to life again. Amen.

CATSKILL, N. Y., Jan., 1871.

A SUBTLE FALLACY.

BY ALFRED H. CLEAVES.

THERE is perhaps no delusion so well calculated to mislead and sow the seeds of numerous and dangerous errors as that which men employ in dealing with the writings of the fathers.

If a doctrine of longstanding in the church can be traced in its origin to the immediate successors of the apostles, or farther yet, to those who lived and talked with them, it is looked upon by many as equal, if not superior in authority, to the testimony of the sacred writers themselves; and he who is so presumptuous at the present day as to raise the voice of dissent with Tertullian, or Origen, upon certain points of doctrine started by them, arranged for the church by the dogmatic doctors of the fourth century, systematized by the scholars of a later time, and sustained by the champions of dogma and system at the present time,—he is looked upon with supreme contempt by the votaries of learning, and learned creeds, and treated forthwith as an innovater.

There are some however—thank God! at the present day, who are enabled by the light which shines from his word, to perceive that men "may be always learning, and never able to come to a knowledge of the truth," and among the number might be mentioned J. H. McCulloch, the author of "A Recast on the Credibility of the Scriptures," in which he gives evidence that his possession of intellect has not made him "wise above what is written."

He lays the axe at the root of the tree in exposing several ancient errors which have been cherished and fermented in the church for centuries; and which are looked upon today by the advocates of systematic theology as the foundation and superstructure of the Christian faith.

One illustration will suffice to show the manner in which he exhibiits the weak points of a false theology. He thinks it strange that theologians have not dogmatized concerning the phenomena of human generation, explaining the omission thus: "Had they asserted of the human soul that it was an act of God's immediate creation, it would have nullified the doctrine of original sin. On the other hand, had they admitted it to be the result of sexual intercourse upon the part of the parents it would have destroyed the doctrine of inherent immortality.

"Under this dilemma theologians have abstained from formally committing themselves on this point; but have resorted to either hypothesis in order to vindicate the opposite requirements of their theological systems.

"To sustain the doctrine of original sin, since nothing impure or unholy can be ascribed to God, they refer the evil to Adam and Eve; while the doctrine of eternal misery is defended on the ground that God by direct act of creation constitutes them *living souls* inherently immortal, in contradistinction to the animals which perish."

This illustrates but one form of evil which has grown out of the undue importance associated with the writings outside of the Bible.

The idea has always been more or less prevalent that the Spirit of God illuminated the early writers in the church in a supernatural manner, enabling them by its influence to interpret the language of the apostles with infallible certainty, and to present doctrines and precepts of their own equally valuable with those of the inspired writers.

If the apostle Paul in his day was under the necessity of repeatedly correcting and instructing his own brethren, by what authority may we attach an importance to the writers who lived after him which they never appropriated to themselves, and which the apostles never conferred upon them?

There are many who are slow to remove this impression from the minds of their followers; who practice, as Richard Whately has termed it, a disguise of prudence, which they term a fear of unsettling the minds of their hearers.

He speaks of them also as practicing what is termed "reserve" or "economy;" that is, teaching what they inwardly disbelieve: for example,—allowing the people to remain in ignorance of the fact that the punctuation of the Scriptures is not the work of inspiration; or, that the division into chapters is not from this source,—a knowledge of which on the part of many would entirely change their views in respect to some points.

He quotes very aptly in this direction from William Paley, "that pious frauds have done more damage to the church than all other causes put together."

It is among this class of subterfuges that we wish to place the above named practice of quoting a long list of declarations from the early writers without qualification; without removing the impression that the authority in their possession was equal to that of the apostles; or without confessing, that their sayings, however esteemed in the church, are subject to the same necessity of a searching measurement by the word of God that modern writers are subject to.

This custom of reverencing the ancient worthies however modified is none other than unsound doctrine of apostolic succession as held by the papal church, and most emphatically brandished by them in declaring the Pope infallible.

The elements of such a state of things are already in the Protestant body and only await a development to be clearly discerned; and when a long list of expressions found in the writings of the fathers is presented without distinction in connection with the language of the Old and New Testaments, it is here at the starting point that we must discover the show of reason.

What if D'Aubigne in his "Voice of the Church One," labors to show that the view of a terrestrial appearing of Christ was a curious one, and one to be associated with that of carnal Jews who were still looking for a Messiah altogether human,—does that make it so?—Where do the Scriptures represent the error of the Jews as consisting in looking for a human Messiah? or his future appearance in glory? Was it not rather for denying his Lordship and Sonship to God, as the Son of David, and the offspring of Mary, that the Jews were guilty of error; and for failing to discern him in his humiliation?

In what did the unity of the faithful consist until the age of dogma, if not in "turning from idols to serve the living and true God, and to wait for his Son from heaven; whom God raised from the dead?"

D'Aubigne himself is constrained to admit this, and so he terms this condition of things in the church, "the form of life."

There was a unity then in this direction until the days of Ireneus and Tertullian, when according to D'Aubigne, the simple form of Christianity began to appear; and in what does this simplicity consist? Justyn Martyr proclaims a Unity in Trinity.—Theopholus professes a faith in the Holy Trinity.—Ireneus declared that Christ in himself united both God and man: and if all the church has declared sacred from that day to this were written and presented in a condensed form, one might well inquire of the writer for the "simplicity that is in Christ."

This is not intended as a personal representation of D'Aubigne so much as what it pertains to the church itself; for he afterwards candidly furnishes the mind of the fathers in relation to the word of God, in which they subject themselves and their testimony to the inspired text; but the name of the church has so much weight with the multitude of religionists, that the name, or at least the doctrines of Christ, are seemingly forgotten; the body has superseded the head, and the members have forgotten that the mouth is located there.

Let us look for unsoundness in this direction then; never receive a doctrine that commences here; and remember that the voice of Prophets and Apostles is the voice of inspiration.

Let us not undervalue the truth which the early disciples brought to light; but still remember that some of their sayings, since put up in gilt, are made to serve a guilty cause, and discover here the subtle fallacy of which we write.

Leaving the matter at present as a general exposition we will consider hereafter, the Lord willing, some special errors of this order.

BOSTON, MASS., Jan. 28, 1871.

(*Continued from last week.*)

THE ATONEMENT.—A REVIEW.

BY J. C. DAY.

WHILE this theory of the legal imputation of our sins to Christ, and a legal discharge to believers is, I believe, defective in very many of its aspects, yet there is one feature more to be feared than all the rest; and that is, that Christ procured for us no other benefit than pardon; that besides clearing from the current of blessing those obstructions which sin had thrown upon it, he is in no sense the ground of our positive good. That we are justified by the death of Christ from our sins that are past, and then are all left to our own obedience of the law, for all the positive good of this world and that which is to come; and that all the benefits of the atonement, to those who have lived since 1844, will be expended on those who have secured such good by keeping the ten commandments under what they term the third angel's message or the teachings of Elen G. White's visions, as, according to this theory, no other commandment keepers can be benefitted by the atonement. And in respect to sanctification, he only made such a work consistent with the wisdom of God by rendering remission possible. Such a sentiment ought not to be believed without good evidence. That Christ must have had a reward, and one awarded by law, is just as certain as that he was made under law. If God required his service he must reward that service as done to himself. But whatever reward Christ received was for his obedience alone, and not for his sufferings as such. Sufferings viewed by themselves, that is, as uncommanded, could be entitled to nothing. Besides, the law promised no reward to anything but obedience. And if Christ received a reward it must have consisted in blessings for men. He had no private wants to supply; no selfish propensities to satisfy by a personal and separate good; and without blessing for men, he could have had no redeemed kingdom to reign over; no gift in his hand to bestow upon his children or to gratify his benevolence.

My opinion is, by his filial obedience he received the inheritance of a Son, and was made heir of all things; and that in the all things was comprehended the whole amount of positive good ever intended for the fallen race, or ever to be placed within their reach, or offered to them on condition of their faith, or to be bestowed upon them in gracious rewards. I believe all these things were given to him as the legal reward of that amazing exhibition of holiness which he made under law, and belonged to the general estate which he holds by a mediatorial claim, and were made over to him. Not for his own private use, but to be offered to capable agents, leaving the issue to be decided by themselves.

In considering the good obtained for moral agents, I shall attend principally to that which he offers to men on condition of their faith, and confers on believers in gracious rewards. It is no part of this system that Christ obeyed in our room to supersede the necessity of our obedience. The obedience which we owed, he was never bound to pay; but only that which was due from him. The obedience which was due from him we never owed; and we still are bound to render that which was demanded of us. He obeys for himself, and we for ourselves. Nor is it any part of our system that we are rewarded for two things at once, (Christ's obedience and our own,) but rather that two persons in different senses are rewarded for the same thing.

A divine reward is a token of approbation presented as a motive to virtue, and is the recompense of him alone who is therein approved. It may be legal or it may be gracious. Our obedience began late and continuing imperfect is not entitled to reward by law; but yet is a thing really approved, and therefore is fitted to receive, not the legal, but the gracious token of approbation. What Christ received was in approbation of his righteousness alone, and was of course a reward to none but himself. The direct act of giving to him, though for the use of those who should be approved, was not itself the approbation of them. But the grant consisted in blessings for our use. When these blessings come from his hands, they are tokens of approbation of none but us. The same blessings therefore which to him are a reward of law, are to us the reward of grace. As they issued from God they were his reward, and not ours; and as they come from his hands they are our reward not his. Though therefore we are blessed for his sake (as without his righteousness to detach the blessings from God they could not have come to us), we are rewarded solely for our own: that is, the benefits as they come from his hands are to none but us, the tokens of approbation presented as motives of virtue.

We may see, therefore, in what sense it can be true that eternal life is granted for Christ's sake alone; and yet is a token of approbation to us, and would not have come to us had we not been approved. As it came out from God according to law, it came for his sake alone; but it was delivered to him, not for his own private use, but for the benefit of those who would obey him. But it may be said that if Christ is the ground of what believers obtain. they must all receive equally. Not necessarily. The only reward (as relates to the present subject) which he ever desired was that his disciples should receive at his hands the gracious tokens of approbation according to their fitness to be approved. Thus while his merit is the legal ground, their holiness, which constitutes a sort of spiritual capacity, is the measure of their blessedness. A parent labors for a man and receives his wages in articles of clothing for his children of different ages, which he could not wear himself. It is as much a transaction between him and his employer, and the reward is as much his own as though it had consisted in money. But he did not fulfil an obligation which belonged to the children or do a work in their room which they were bound to perform. They were never under obligation to render that service. When he has received the articles, he deals them out to his children according to their age and character, and gives to none further than they are approved, except what he bestows to put them in a condition to render the service required. This is the explanation of the system, and now for the proof.

SOUTH ASHBURNHAM, MASS.,

[*To be Continued.*]

"WHO IS ON THE LORD'S SIDE?"

BY A. BOYNTON.

AN important inquiry, but its answer is not for the benefit of your neighbor so much as it is for you. It is an individual question. Are *you* on the Lord's side? For the time is *soon* coming when "He (Jesus) shall gather all nations, and separate them one from another as a shepherd divideth his sheep from his goats." True, "The Lord knoweth them that are his;" but it is of some importance that you should also know whose you are, and whom you serve. The children of the Lord are begotten of God by the Holy Ghost, "begotten again," baptized of the Spirit, "receive the spirit of adoption whereby they cry Abba, Father;" are sealed with the Holy Spirit which is the earnest, or assurance of Eternal Life until the reward is given. But as it is all important that we make no mistake in this matter, our path is set with guides, or waymarks, by which we are to "examine ourselves, and prove our own selves, whether we be in the faith" or no; for "the heart of man is deceitful above all things;" hence the caution. "A tree is known by its fruit." The first fruit of the Spirit (not first in *order* only, but first in *quality,* and ever to hold its position as such) is *Love;* not creature love, but *God's* love, or the "love *of* God shed abroad in the heart by the Holy Ghost;" this makes its possessor love *as* God loves, in

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kind, yet not in degree. Our persons, or souls, are the glass to reflect the image divine or his *character* as revealed in the "word." This word, love, prompts us to study that we may know how to honor and glorify his name. Love worketh no ill to its neighbor; hopeth all things, beareth all things, believeth all things, (is charitable, not hasty to condemn) endureth all things, suffereth long and is kind.

Things are constantly transpiring to test the genuineness of our love; the purity of our affection for God, which trial will disturb our self love; and if we have not the love of God to fall back upon, we show ourselves only "as carnal, not having the Spirit." Thus are all the circumstances of life, and also the various doctrines and theories with which we meet in our researches for truth, (for we are to "search for truth as for hid treasure") calculated to bring out the principles of God's grace implanted in our hearts more fully, and also eradicate that which is evil. If God has indeed planted the seeds of Eternal Life within us, his purpose and work is its culture, growth and perfection, and if the *true* seed abound its growth will be more and more manifest; but if the seed be only of man's sowing, the culture will produce only the more briers and thorns. "Prove all things, hold fast (only) that which is good." This is accomplished by first having the candle of the Lord (or the Spirit) by which we then study the word. Not that the child of God can master the book; but this is the rule by which he is to work, adding to his "faith, virtue, knowledge," etc. Studying with or by some other light than the one of God's providing only bewilders and blinds with "words without knowledge." Here thousands fall out by the way, and are lost through "false philosophy and oppositions of science, falsely so called." "Let patience have her perfect work." Because we cannot see as far or as clearly as another, shall we seek other light than that given of God? Here is another waymark; *patience* in all ways of God's appointing. "They that *will* be rich fall into a snare, and many hurtful lusts," which is no less true in one case than another. This *haste* is a characteristic of our times, and is seen in the persistent advocacy of any new notion, as well as in the fixed opposition against it. both are fit subjects of the exhortation, "*be patient*." "Whom the Son hath made free, is free indeed;" is not an intellectual freedom only, as this is the result of the spiritual freedom from the power of sin; freedom in the last only ensures freedom in the first. Almost has this important fact become lost sight of by the world; "nevertheless the foundation of God standeth sure, the *Lord* knoweth them that are his." Now kind reader do *you* know him as *yours?* Can you say "*my* Lord, and *my* God?"

WEST BATAVIA, N. Y.. Jan., 1871.

FROM JEREMIAH AND SARAH P. CHANDLER.

BR, THORNE: We prize the HERALD above any paper that we read; we find no paper that advocates so much Bible truth as this. We are fully established in the blessed truth of Life only through Jesus Christ. We are almost alone in this faith; but once in a while we find one who is willing to talk about it; but the mass are opposed and will not look for the evidences of this great truth; but, to us, it is as clear as the noon-day sun, that if we do not have the Spirit that raised Christ from the dead, dwelling in us, we must perish forever.

We are sad to hear that our dear Br. STORRS is so feeble. O let the fervent, effectual prayer of the righteous, that availeth much, be offered by all those that believe that, if we abide in Christ, and he abides in them, they can ask what they will and it shall be done. We believe that Jesus Christ has the same power to heal the sick now, as when on the earth going about doing good. We will join with all who will gather around the common mercy-seat for this one object; and the God of Daniel will answer.

Yours in Christian love.

EAST CONCORD, N. H., Dec. 25. 1870.

FROM WARREN SMITH.

Br. L. C. THORNE: I do not recollect of ever meeting you, although I have had the very great pleasure of often hearing from you through our most excellent HERALD, for which I feel truly thankful. I also rejoice there are those that are willing to sacrifice for the cause, not only with their money but also their time. The Lord only can reward.

There are but few living Life believers in this immediate vicinity. Still I have hopes that some able preaching brother will have a call to come to our place, and if so we will look after his interest for so doing.

As for one, I am fully satisfied that the Life views, as held by those that edit the HERALD OF LIFE, are the true Bible doctrines, which have been lost for ages past; at least, in part; till since the cry of the coming King and our blessed LIFE-GIVER has been and still is shining out from the mist which has covered up those most glorious truths which bring so much joy to the real child of God.

Yours, in hope of soon seeing our blessed Lord and LIFE-GIVER.

CAMBRIA MILLS, MICH., Jan. 8, 1871.

H. F. ELLIOTT, Waterbury, Vt., writes: For two years we have welcomed the weekly visits of the HERALD OF LIFE, laden with the precious truth from the great fountain of Life. We prize it highly and could not do without it.

JOHN WESTOVER, Haldame, Ill., writes: I expect to take the HERALD as long as I live and it is issued. I love the paper for the precious truths it advocates.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 8, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

INHERENT IMMORTALITY:

ITS ORIGIN AND BLASPHEMY.

Let no one suppose that we intend to accuse all the advocates of this heresy as blasphemers. Multitudes hold and promulgate it sincerely, believing it to be the truth; but their sincerity and belief does not alter the character of the doctrine. That which cannot be proved from the words of God, in relation to His government of the creatures He has made, no man has a right to insist on as a divine truth. No intelligent man, who has studied the Scriptures simply in search of the truth, will pretend, the doctrine of inherent immortality is taught in any express declaration by Moses, the prophets, Jesus Christ or his apostles. A "vain philosophy" has brought the doctrine into the church since the days of the apostles; it was matured by the "Mother of Harlots," and decreed by that "Mother of the abominations of the earth" to be an article of faith.

The heathen philosophers speculated about souls and their immortality; but their speculations never amounted to *faith*, even with themselves, because faith is the result of evidence, and they had no evidence on which faith could be founded; and "most men," Socrates declared, in his day, disbelieved the doctrine; and with the Philosophers themselves it had no practical use; for though there was a variety of opinions on the subject as to what became of these souls, the most common one was, that they all proceeded from the fountain which we call God, or the Deity, and that after various transmigrations or transformations they were again united with the Deity, and their personality lost in the fountain out of which they were supposed to originate; that is, they returned to the same state after their various transmigrations they were in before they had a separate existence. In other words, they believed that the soul was an emanation from the Deity, and ultimately returned to its original condition; so that, in fact, the soul never had a beginning, but was the immediate offshoot of the Deity, and returning to its original fountain would never have an end, because swallowed up in the ever-existing fountain of all life. "Practically," says Archbishop Whately, "it was the same as annihilation."

Such was the inherent immortality of the heathen Philosophers. In our day, professed Christians have taught that the soul is "God's immortal breath," *i. e.*, a part of God; but most of them are now ashamed of that blasphemy, as it sets God at war with Himself, making some parts of the Deity to be sinners against the fountain from which they came.

The Scripture doctrine of a future life is that of a resurrection from the dead, and never by an immortal soul that survives in death. That the corrupters of the Christian truth might have begun their work in the Apostle's days is probable; and we may suppose that it was against such, Paul warned the Colossians when he said, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." —Col. ii. 8.

The heathen schemes of futurity naturally originated in the speculative powers of the human mind in its ignorance of the Bible doctrine of a resurrection from the dead. They had gloomy apprehensions of the future, and they set about devising means by which it might be possible that man should survive this event. It was not difficult to conceive some finer and more subtle composition than the body, in which might consist that life to which men clung even in death. Thus these immature efforts, aided by the speculations of philosophy, so called, were nurtured by the learned, venerated by the ignorant, and being suited to the quackery of the schools, and the selfish interests of the priests, became venerable from age, and formidable in authority, from Plato to Aquinas, from Des Cartes down to our days.

Early in the history of the Christian church, or soon after the Apostles left the world, converted heathen began to introduce this "vain philosophy" into the Christian system; but the authors were not very harmonious in their views as to what the fancied soul consisted of. The doctrine of its inherent immortality does not appear to have been authoritatively made an article of faith till the "Mother of Harlots" attained to its height of power, or till the beast of Rev. xiii. made its advent into the world. That beast, saith John, "Was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. . . . And he opened his mouth in blasphemy against God, to blaspheme His name," etc. It was by this beast that the doctrine of inherent immortality was first authoritatively established as an article of faith in the church. This blasphemous beast was the author of the doctrine so far as authority for it in the church is concerned.

We here quote from a canon which was passed under Leo X., by the council of Lateran, which goes to show that the highest authority in proof of the inherent immortality of the soul was the decree of a previous Pope. It reads as follows:

"Some have *dared* to assert concerning the nature of the reasonable soul, that it is mortal; *we*, with the approbation of the sacred council, do condemn and reprobate all such, seeing, *according to the canon of Pope Clement the Fifth, that the soul is immortal*; and we strictly inhibit all from dogmatizing otherwise: and *we decree*, that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—*Caranza*, page 412—1681.

Thus it will be seen that a Popish decree is the highest authority to which Pope Leo X. pretended to appeal as the origin of the doctrine of the immortality of the soul; and he was bound to do his best in producing proof of said doctrine. Martin Luther had come out in a sweeping denunciation of the doctrine in the following language:

"I permit the Pope to make articles of faith for himself and his faithful, such as that he is Emperor of the world, King of heaven, and God upon earth—that the *soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Luther's Defence*, Proposition xxvii. published 1520.

Luther thus bravely bore testimony against this blasphemous doctrine of inherent immortality, though he was deterred by the timorousness of his associates in the Reformation from following up this death-blow to papal "dunghill decretals." Such, and nothing more, is the source of the immortal-soul theory. The beast of Rev. xiii. is its author, so far as it has ever had place by authority in Christendom. Pope Clement V. was the mouth of this beast which was "opened in blasphemy against God, to blaspheme His name," etc. This leads us to speak of the blasphemy of the doctrine itself.

To blaspheme signifies, "To injure one's good name, to defame." The term is from "*blapto*, to injure, and *pheemee*, reputation:" to injure the reputation of another. To "blaspheme God and His name" is to attribute to Him acts and an administration that injures his character and dishonors his name. The doctrine of inherent immortality does this more than any other heresy ever invented. It represents the infinitely happy, infinitely holy, infinitely just, infinitely wise, infinitely good God, God who is *Love* itself, as creating, of His own will, intelligent beings so constituted that He himself cannot take away their living existence, let their conduct and character prove what it may. Think of the infinitely *happy* JEHOVAH at work producing creatures, which He knows may develop a character out of harmony with Himself, constituting them with such a deathless nature as to make it impossible for him to dispose of them in any other way than to make them intolerably miserable, and that endlessly, with no alleviation or intermission. Is not such an imputation a blasphemy on the character and name of an infinitely *happy* Being? Who dares to say, It is not?

Again: Think of a Being infinitely *holy*, averse to all sin, creating beings inherently immortal, whom He knows are liable to sin, and thus to become eternal sinners, perpetuting sin endlessly in the face of their *holy* CREATOR; is such a work in harmony with the Divine character for holiness? Is the attributing it to God not a "blasphemy against Him and against His name?" showing clearly that the advocate of such a doctrine has a relationship to the blasphemous beast of Rev. xiii.

Again: Think of an infinitely *just* Being placing creatures, brought into existence without their knowledge or consent, and they being no party to the law under which they are placed, so constituting their being that a failure shall make them hopelessly and eternally miserable! Is not such a doctrine a "blasphemy against God and His name"—a violation of all rational rules of justice? Is it not worthy of its origin, *i. e.*, the blasphemous beast of Rev. xiii.? Is it not a blasphemy of which all men ought to clear themselves without delay? When will the church of God purify her garments from this Romish heresy and blasphemy? Is it not high time that she ceased to follow and uphold the doctrine which has no higher authority than Pope Clement V. and his blasphemous decree?

Still again: Would an infinitely *wise* God have so constituted the creatures He made as to put it out of His power, if they sinned, to make any other disposition of them than that of eternal torments, and at the same time threaten them with *death?* To say such is the fact, is a blasphemy against the *wisdom* of God, and is characteristic of the blasphemous beast, "the MOTHER of the abominations of the earth."

Again: To attribute such conduct to an infinitely *good* Being, as the doctrine of inherent immortality implies and necessarily involves, is to blaspheme that Divine attribute which the Scriptures everywhere extol, declaring that "God is *good to all*," and that "His tender mercies are over all His works." What a blasphemy, then, to say that, at their very creation, God so constituted angels and men as to make them liable to an endless existence of woe and sorrow, where goodness and mercy are eternally excluded from affording any relief!

Lastly: To accuse that Being whose very name is "LOVE"—for "*God is Love*"—of creating, of His own free will, and not from any necessity, angels and men, so constituted by His own hand as to be forced on an unending existence, which might prove, and which He foreknew would be to many of them, an unending state of the most fearful misery, sorrow and wailing, is a blasphemy against the "*name*" of God, worthy of its origin from the beast that "opened his mouth in blasphemy against God, to blaspheme His name."—Rev. xiii. 6.

The doctrine of inherent immortality was essential to the perfect triumph of the blasphemous beast, or the Papacy, when clothed with political power by the Dragon. The terrors of an eternal existence in torments were necessary to hold its ignorant victims in awe of the priesthood, and in dread of their authority. That beast, however, did not carry its system quite to the excess that its Protestant imitators have done. The beast created a half-way house, called "purgatory," where these immortal souls might be purified, and through the prayers of priests be delivered, if their surviving friends could pay the priest sufficient money to obtain his prayers. This made the matter profitable for the priesthood, and inherent immortality became a source of immense revenue to that blasphemous power.

Protestants, clothed with Clement Vth's decree of the soul's immortality, carry the matter farther than the Papist's, and grant no reprieve, or purgatory, after death; but send the sinner's immortal soul to eternal torture just as soon as he dies, and before he is finally judged, according to their theory. If such a system is not a blasphemy against the government of God, we know of no theory deserving that name. Yet we, ourself, have been, in time past, involved in the blasphemy, and feel charitable toward sincere souls who are still involved in it. But what shall we say of those who are convinced that the doctrine of inherent immortality is an error, but from shame, or some other cause, dare not openly bear testimony against it? Can such be blameless? Are they true to God and the vindication of His character and government? Will they still, by silence, give countenance to the blasphemy of the blasphemous beast; that beast whose perdition is now nigh? Will they not "come out" from her abominations, that they "be not partakers of her plagues?" God will yet visit even Protestants for adhering to this Papal blasphemy, for it is one of the "marks of the beast." Let all beware that it be not found on them.

It may be well to let our readers know something of the character of Pope Leo X., who may be considered the most prominent to establish the heresy of inherent immortality in the church. Rev. J. PANTON HAM, England, in his history of the doctrine, speaks as follows:

"The pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by an act of sacerdotal despotism. The advocates of the doctrine of the soul's immortality need not be reminded of this suspicious passage in its historic progress. The seal of authority was affixed to it by the Roman Pontiff, in the dawn of the sixteenth century, a man the worthy counterpart of England's Charles II., fond of fashion, field-sports, and mixing up in all the dissipated excesses of the sacred metropolis. Such was his extravagance, that 'the charge has been laid at his door,' says Ranke, 'that he ran through the wealth of three Pontificates—that of his predecessor, from whom he inherited a considerable treasure; his own, and that of his successor, to whom he bequeathed a mass of debt.' . . . 'At court,' Ranke remarks, 'they spoke of the institutions of the Catholic church, and of passages in the Holy Scriptures, only in a tone of jesting; the mysteries of faith were held in derision.' Such was Pope Leo X.; and such the circle of sanctified society of which he was the animating centre."

Mr. Ham remarks on the subject as follows:

"Behold, ye asserters of your own inherent immortality, the worthy 'nursing father' of your faith! the hero of a hey-day heterodoxy! the jolly jester with the solemn sanctities of Scripture! the mocker of the sacred mysteries! Worthy patron of a Pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the Pagan Plato was the father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy and the *protege* of Popery [the blasphemous beast.—ED.] this notion of the soul's immortality has become a pet dogma of popular Protestantism, which, with a strange forgetfulness of its low lineage, openly declares it to be the honorable of a true orthodoxy."

Against this Popish blasphemy, we have said, Luther made a stand; for a time, at least, he did oppose the heresy, and maintained the unconsciousness of the dead. Sir Thomas More published a work in which he assailed the psychological doctrines of Luther, and advocated the Romish views. William Tyndale, the translator of the Bible and the martyr, wrote a reply to More, in which the following language occurs:

"In putting souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. . . . The true faith putteth the resurrection, [as to the hope of a future life], which we are warned to look for every hour. The heathen philosophers denying *that* [the resurrection], did put that souls did ever live. And the Pope joined the spiritual doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they cannot agree. . . . And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he *corrupteth* the Scriptures to establish it. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

Some of the early Reformers made a stand against the Papal blasphemy of inherent immortality, but were overpowered by the bigotry and superstition of the times. The English Reformers soon followed suit with Rome in upholding the heresy; so that we understand why Rome came to have the title of "Mother of Harlots." These Reformers justly became entitled to the character of "*Daughters*" of the old Harlot, by adopting the same blasphemy imposed on the church by the blasphemous beast. Says Archdeacon Blackburn:

"Among the Protestants the honor of condemning such as dissented from Plato and Socrates was reserved for our English Reformers in 1552; whilst on the Continent, when, four years afterwards, the Helvetic Confession was published, supposed to have been drawn up by Beza, under the article entitled, '*The Creation of all Things; of Angels, the Devil, and Man*,' it is solemnly announced, after a description of the qualities of the soul, as well as those of the body, 'that we condemn all who scoff at the immortality of the soul,' or bring it into doubt by subtle disputation."

Thus did professed Reformers, who claimed the Bible as "the *only* rule of faith and practice," allow themselves to be warped, by Popish decrees, to take on them "the mark of the beast," and indorse her "blasphemy against God and against His name," proving themselves the daughters of the harlot; and all such may well tremble in view of the judgments which have come and are to come on the MOTHER; for the *Daughters* will not escape sharing in her plagues unless they hasten to clear themselves of her blasphemies. Let those who fear God and his righteous judgments make haste to be rid of this scandalous heresy—this dishonor done to God and His name, and to His government of the creatures He has made.

We have now given to our readers some of the thoughts that came into our mind while on our sick bed, and near the gates of death, as was supposed. Then we charged our *Assistant* Editor, in case of our death, to bring out the fact—evident to our mind—that the blasphemous beast, of Rev. xiii., was the real author, in the church, of the doctrine of inherent immortality, and that this doctrine was the great "blasphemy against God and His name" which that beast uttered, and which Protestants have so thoughtlessly indorsed, though professing to take the Bible as their only rule of faith and practice; in which book no such doctrine is found, and not one word said of an immortal soul, or of any future life except by a resurrection from the dead.

We might, perhaps, with propriety name the doctrine of inherent immortality of an entity, called the soul, a "damnable heresy," as it "denies the Lord, who bought them," the honor of giving them a life beyond the present; claiming *that* life as the result of their own inherent nature, of which God himself cannot deprive them! A fearful blasphemy, seeing that God has said, "The soul that sinneth, *it* shall die;" and, "The wages of sin is death."

We now have spoken, and let those who choose "mock on;" God is their and our Judge. Never did the doctrine of inherent immortality look so horrible and blasphemous, so dishonorable to God and his character, as when we viewed it on our sick bed; and we saw, clearly, that it was the Romish beast that fathered it upon the church to the corruption of nearly every doctrine of the Bible, converting the terms by which the mind of God was expressed into an entirely different sense from their natural and obvious meaning, making *death* to mean *torment*, and *life* to mean *happiness*. It has bred Universalism, Spiritism, and has become "the cage of every unclean and hateful bird," or corrupt doctrine that now curses Christendom.

ALBERT BARNES' ADMISSIONS.

THE "Herald and Presbyter," a Presbyterian paper, published in Cincinnati, contains the following, from a clergyman of that denomination.

"A few weeks since I received, by mail, a pamphlet written by a Mr. Hudson, which advocated the doctrine of the annihilation of the wicked at the second coming of Christ. I suppose every Presbyterian minister received it as I did. In this pamphlet there was a quotation from the writings of the late Rev. Albert Barnes, which Mr. Hudson would have his readers suppose sustained his views. I referred at once to Mr. Barnes' commentaries, and found there the orthodox doctrines on this point stated in the strongest possible manner."

The correspondent then states that he wrote to Mr. Barnes, and received from him assurances that he (Barnes) had not changed his views respecting the destiny of the wicked. The correspondent proceeds thus: "It is certainly unfair and untrue to misrepresent Mr. Barnes as Mr. Hudson's pamphlet does; and one good object which the publication of this letter may accomplish, will be to assure those who may be perplexed by the assertion made by any, that the great commentator Barnes doubted the eternal punishment of the wicked, that such inference is false and unwarrantable."

We cannot feel entirely certain as to what Mr. Hudson is here referred to, nor what is the tract in question, nor yet what is the particular quotation from Mr. Barnes' writings which has so much troubled our, so called, orthodox brethren. Why was not the clerical correspondent of the "Herald and Presbyter" more specific? Was he afraid to trust the quotation which he found in Mr. Hudson's tract in the hands of the readers of that paper? If this be so was it because he regarded the admission of Mr. Barnes as a very unfortunate one for the torment theory? Our friend overlooks the fact that they who hold to the destruction of the wicked maintain eternal *punishment*.

We presume the Mr. Hudson spoken of is Br. C. F. Hudson, now sleeping in Jesus, a man who attained unto eminence in learning and piety, and that the tract in question is one written by him a few years before his death, and entitled "Immortality through Christ alone." If this be so the quotation and its connection are as follows: . . . .

"An able writer has told us that he was once a strong defender of the doctrine in question. He thought the fact and justice of eternal suffering all clear and plain. But as he came to know his thoughts better, the whole dropped away as a sheer logical figment which had never been a part of his real mind or heart. And we met a short time since a fine instance showing how short a time may pass for as good as endless duration. A friend remarked that if the glorified state of the saints did not begin until the final resurrection it seemed hardly worth living for. The interval was his eternity. The infinite beyond eluded his thoughts.

"And this may explain the fact which so much amazes and distresses many devout men,—the indifference of men generally respecting the danger they are supposed to believe. 'I confess,' says Albert Barnes, 'when I look . . . upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it.—I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it.'"

Is there a fair, sensible, religious man, other than this indignant Presbyterian minister, in all the wide, wide world who, after reading the above, would ever think of so far

departing from the blessed principles he professes to uphold as to accuse Mr. Hudson of *unfairness, untruth,* and a *misrepresentation* of Mr. Barnes? Some there *may* be, few, if any, there *must* be. Br. Hudson does not intimate that Mr. Barnes denies the doctrine of future and unending torment, nor does he quote thus from Mr. Barnes in order to impress any mind with the idea that Mr. B. questioned the doctrine. He could not do so, for the language forbids it. It is *altogether unfair* to infer from the *fact* of the quotation,—that being all Mr. Hudson is responsible for, that there was a design to misrepresent Mr. Barnes. If Mr. B.'s admission is calculated to lead any to doubt the great commentator's loyalty to the doctrine of endless torment, the reflection is upon Mr. Barnes himself and not at all upon Mr. Hudson who simply and fairly quotes the language. The design of the quotation seems plainly to have been to show that the good Albert Barnes, no less than numerous other devout men, was amazed and distressed at the indifference manifested by men generally respecting the terrible danger to which they are taught to believe they are exposed. One argument to the support of which it contributes is that none can really believe it for the reason, largely, that man can not grasp infinitude.

But the quotation shows more than was primarily designed by Br. Hudson in making it, and that *more* is just what, more than any thing else, perhaps, renders it so very obnoxious to some of our friends on the other side of the question. The language constitutes a frank and manly admission on the part of Mr. Barnes that he was wholly unable to reconcile those unlovable, nay, hideous and fiendish qualities which the doctrine imputes to the divine character with his conception of the real character and attributes of God. "It is," said he, "all dark, dark, dark to my soul, and I cannot disguise it." And at another time he said, speaking of the punishment of the wicked, "I have met with nothing which would convince my anxious mind or give consolation upon the subject." Of course he could not disguise the *awful* darkness produced by the intervention of so frightful and appalling an object between him and the light of truth as is the eternal torment theory. How could he disguise it? How can any thinking man disguise it? Has our clerical friend thought so much less deeply on the subject than Mr. Barnes that he sees no difficulty here? Or does he possess the faculty for disguising what Mr. Barnes avowed he could not? Has he a source of consolation which Mr. B. could not reach?

Bishop Newton never uttered truer words than when he said that men might *imagine* "creatures delivered over to the torments of endless ages, without the least possibility of relaxation or redemption," but that they can "never seriously *believe* it, nor reconcile it to God and goodness." This is just where Mr. Barnes stumbled. He taught the doctrine, but when he undertook to "seriously believe it" he found it invested with insurmountable difficulties, and *trying* to believe it he plunged himself into darkness. Nobody supposes that Mr. Barnes meant to teach any other doctrine respecting the future of the wicked than such as are recognized by the Presbyterian church, but the admission under consideration is incontrovertable as showing that he,—and the same is true of other learned men of the torment school, sometimes, under the influence of the light of truth, was induced to give expression to his feelings in terms fatal to his theory.

We cannot remember to have read, for years past, a commentary, or any work in the interests of the, so-called, orthodox views, the author of which has not plunged into difficulties, in the shape of damaging admissions, from which extrication is impossible but by direct and absolute retreat. Nor is this strange. The truth is *so* plain that no pen, however guarded by prejudice or otherwise, can avoid sometimes attesting it. May the Lord help all truth-loving, God-fearing men to learn always to attest it. L. C. T.

Br. Grant's Report Corrected.

The "Reporter" and the "Chronicle," San Francisco, Cal., represents Eld. Grant as saying:

"In 1839 a man in New York, named George French, published a pamphlet setting forth these truths: [the destruction of the wicked, etc]. In 1844 Geo. Storrs, who had been led by French's pamphlet to examine the subject, published his famous Six Sermons."

This statement contains several errors. First: French's given name was *Calvin* and not George. Second: French lived in Mass., near Boston. Third: Geo. Storrs never saw French nor any of his writings *prior* to his publishing his "Six Sermons;" nor had he ever heard that French had published anything on the subject. Besides, Geo. Storrs had published "Three Letters" he had written to an eminent Methodist Minister as early as April 1841.

Will the "Crisis" please copy this correction?

France.

Among the first items of information received from Paris after the capitulation, and arrangement of the armistice was the assurance of very great distress in that city. The destruction of the railways has very much impeded the work of revictualing, but the Germans have been supplying articles of the first necessity from their own military stores and driving cattle into the city. England and Belgium have sent large quantities of provisions, and it is most likely that by this time much of the extreme suffering has been relieved.

Notwithstanding the many calamities to France that have followed one another in rapid succession, the armistice astounded many people in the Provinces, and many demonstrations have occurred in some towns against the armistice and any mutilation of the territory of France. Lyons was particularly bold and active in her opposition, but, as might have been expected, she has subsided into meek submission.

One of the conditions of the armistice was that a National Assembly, elected by the people, should be convened, which would constitute a responsible Power with which to negotiate in the arrangement of terms of peace. On this point an unfortunate disagreement developed. M. Gambetta issued a decree pronouncing all the functionaries under the empire ineligible to election to the Assembly. Against this Count Bismarck protested, stating that the Germans will only recognize an assembly composed of freely elected deputies. The following, respecting this protest of Count Bismarck, comes from Bordeaux, under date of Feb. 4:

"Count Bismarck having protested against the electoral disqualification decree of the Bordeaux government M. Gambetta has made a reply, in which he warmly defends that document, and says: 'It frustrates the plans of Bismarck and his accomplices, the fallen dynasty, and the insolent pretension of the Prussian Minister to interfere with the constitution of a French Assembly." The best justification of the Bordeaux government is the public meeting of last night, which resolved on a mass demonstration to-morrow to formally request M. Gambetta to accept the presidency of a committee of public safety, and prosecute the war to the death."

The result of the matter is the election is to be open to all parties and all kinds of candidates. The question of peace or continuance of war will necessarily be the first to claim the consideration of the Assembly. We say that will *necessarily* be the first business because the Assembly will meet on the 12th., and the armistice expires on the 19th., at noon. The German conditions of peace are said to be something like the following: The cession of Alsace to Germany, thus taking from France the great city of Strasbourg, thus driving France entirely away from the Rhine. Next, France to surrender twenty ships of war, a colony in Cochin China, and a money indemnity equal to some two thousand millions of dollars. Then Germany will require "material guarantees" for the fulfilment of these conditions.

Altogether, therefore, the Assembly will have a very important work to do at the very outset and hence will have little time to indulge in the stormy discussions which we may expect of it before its close. Terms of peace concluded, it is somewhat doubtful whether the Germans will much care whether the French establish a republic, re-establish Napoleon, or set up a Bourbon. It is a question which of the three things will be done. Certain it is that Gambetta in insisting upon the exclusion of the Bonapartists, Bourbons, etc., from the elections, fears that a perfectly free election may destroy the hopes of a republic.

What condition of things the present month may develop in France it is impossible for man to know beforehand. The French are impulsive and excitable, and the conditions of peace are hard and humiliating to a proud people. Of course every member of the Assembly will understand that to resume the war might and very likely would be to invite not only the dismemberment but annihilation of France. To provide for possible contingencies King William is making fresh levies. Thus strengthened, the German armies will be able to subdue the country to the very utmost in a comparatively short time. It is impossible to say with any degree of certainty whether peace upon humiliating terms, or complete destruction lies immediately before a country and a people which only a short time since were felt to be the masters of Europe. L. C. T.

Declined Articles.

Some persons seem to think a *free paper* must insert every article sent, no matter how absurd and unscriptural the sentiments contained therein.

One wishes to prove that prophecy is *conditional*, thus unsettling all grounds of faith in anything future, not accepting the coming of the kingdom of God on earth.

Another wishes to show that the kingdom of God did come eighteen hundred years ago, notwithstanding the prophetic word places that event in the time of the divided state of the old Roman empire, and at or after that "beast is slain, and its body destroyed and given to the burning flame."

Still another wishes to make it out that the saints sleeping in the dust of the earth will not be awakened at the coming of Christ from heaven, nor till some indefinite period afterwards, notwithstanding the testimony of the Bible that "The Lord himself shall descend from heaven . . . and the dead in Christ shall rise," etc.

Yet another wonders why we cannot admit articles that advocate the claims of a certain individual as being the veritable "Elijah that was to come"; yet that individual has made numerous predictions which have been proved erroneous and an utter failure.

We might name other topics we are called upon to introduce into the Herald of Life, because "it is a *free* paper," which would entitle it to the name of *Babel*, instead of a free paper. Persons who wish such topics discussed should establish a paper without an editor, and direct the compositor to put into it whatever came to hand: then they would have what they call "a free paper." Let them try the experiment. There are some topics, that originate in speculative brains, which the Herald of Life has excluded, and probably will continue to exclude.

Man's Wisdom Foolishness:

or, the Papal Blasphemy Indorsed.

Rev. E. O. Haven, D. D., L. L. D., President of the Northwestern University, will deliver the last Lecture in the Course at Concert Hall this (Tuesday) evening, January 31st. Subject—"Soul a Positive Entity."

Tickets for Reserved Seats for sale at Goulds & Fischer's Piano Rooms, 923 Chesnut street.

Seeing the above advertisement, we concluded from the known ability of the speaker we should have something positive as to the nature of the soul as an entity. We, therefore, attended the lecture, if possible to settle the question forever. And to our surprise the speaker tried hard to play around and away from the subject.

After reviewing one class of what he calls, "Idiotic Psychologists," "who believe there is no such thing as matter; that the whole universe is soul;" and then another class of men of physical science, who deny the soul is an entity; it is a mere quality; it is secondary, not primary; it could not exist without a brain, and therefore a brain must have existed before there was any mind: the brain grows without any mind behind it."

Here is where we expected to hear the proof that a soul entity could think, act, and develop thought without an organization, or independent of it; but, alas, we heard nothing of the kind. He said:

"This theory recognizes no distinction in kind between the rock and the geologist who studies it; between the metal and the chemist who refines it; between the shell and the conchologist: the flower and the botanist; the sun or star and the astronomer; the dead carcass and the anatomist; the earth and the man who travels upon it.

"There is nothing in the world but matter. Matter can exist in solid, liquid, and gaseous forms: it can whistle in the wind, glitter in the sunshine, blossom in the flower, smite in the lightning; it can also develop into insect life, animal life, and finally, by an irrepressible energy, all meaner and weaker forms disappearing, crop out into all the varieties of animals, including even man, with all his passions, knowledge, powers, hopes, religions, and ambitions.

"When Huxley says there is no mind,
There is no mind in what he says."

Then we came to the Bible argument, and our hope began to revive, supposing we should receive something worthy of the man, and here it is; read it carefully and be converted from your folly of believing that out of Christ and away from God we are only animal.

"The Bible recognizes soul as an entity. It assumes this as it assumes also the existence of God. It does not attempt to prove either, nor does it condescend to assert either, but both are assumed. They are, indeed, the invisible, ever-present framework on which the whole structure is built. Some have maintained that the Old Testament does not teach immortality! Poor, feeble-minded, and blind literalists! Would they have had the inspired writers of the Old Testament imitate children who, when drawing pictures on their slates, write under them, 'This is a house,' 'This is a horse?' Must God be under the necessity of saying again and again, 'This being is immortal?'

"Did not God say, 'Let us create man in our own image'? But can a mortal mass of matter, however curiously wrought, be in the image of the Eternal Spirit? Did Jehovah manifest himself in the early ages to brutes? Did He select a mere animal, Abraham, to be the father of a chosen herd of animals? Were the sublime utterances of the prophets and the psalmist the brayings of beasts? Moses was skilled in all the wisdom of Egypt, but the Egyptians and all other ancient nations believed in immortality. Were God's people alone ignorant of this greatest truth?

"If this great truth was 'brought to light in the Gospel,' it was only as life and duty and 'prayer and religious experience' are brought to light by the superior illumination shed upon them in the teachings and example of Christ and his apostles, and in the more definite religious experience vouchsafed in these latter times.' Body and soul are both recognized in the Bible; the existence of neither is asserted. It would be no more absurd to state that the Bible teaches atheism than to assert that it teaches materialism."

Mr. Haven says, the Bible recognizes the soul as an entity. Why did he not give us the evidence so that we might examine it? He says, "it assumes this, as it assumes also the existence of God. It does not attempt to prove either." We are agreed in one thing with our Br. Haven, the Bible does not attempt to prove the soul as an entity. Good, my brother. I thank you for the admission; we hope many of your Methodist brethren will profit by your acknowledgment. "Nor does the Bible assert either." Stop; not so fast. When God appeared unto Jacob in Bethel He said, "I am the God of Bethel."—Gen. xxxi. 13. And on many other occasions, God gave visible manifestations of his existence and his presence. Can our brother give us one to prove the existence of the entity which he calls soul? "Did not God say let us make man in our image?" Yes, but He did not say, let us make an *entity* in our image: but *man;* and "God breathed into his nostrils," (an entity?) No. "He breathed into his nostrils the breath of life; and man became a living soul." Moses gives more argument and truth in one verse on this subject than the celebrated Dr. Haven in one whole hour's discourse.

"But, can a mortal mass of matter however curiously organized in the image of the Eternal Spirit?" The Bible says, "So God created man," (not the entity) "in his image, in the image of God created he him; male and female" (entity?) created them." Now Dr. Haven may endeavor to blindfold himself and his audience; but the naked fact stands out in the Bible, that in the image of God made he them, male and female, made he them; and we believe it. "Did he select a mere animal Abraham to be the father of a chosen herd of animals? were the sublimest utterances of the prophets and the Psalmist, the braying of beasts?" We rather expected, something more sublime from Dr. Haven. But as humiliating as the fact is, or may be to the Doctor, Paul says the first man was an animal, and if we ever attain to any thing above an animal man, we must become united to the spiritual man, the second Adam, or we will be found in that company of which Peter speaks, "But these, as natural brute beasts, made to be taken and destroyed, etc., shall utterly perish in their own corruption."—2 Peter, ii. 12.

The Dr.'s argument, or question reminds us of one used some 30 years ago, when we first embraced the Life views in their incipient state. A D.D. of the Baptist church, asked us why we did not go and preach the gospel to hogs and other animals? Our answer was that God had only commanded us to go and preach to the animal man; and as we did not wish to run before we were sent we would wait until God commissioned us.

"Moses was skilled in all the wisdom of Egypt; but the Egyptians and all other nations believed in immortality. Were God's people *alone*, ignorant of this greatest truth"? No: God's people knew more about it than any of the nations of which you speak; and Paul says, they, the twelve tribes, looked for the realization of immortality by the resurrection of the dead; which the Dr. seems to ignore altogether, and bases immortality upon an immortal entity.

"If this great truth was brought to light in the Gospel, it was only as life and duty and prayer," etc. This is something so vague that there is no life in it. The Gospel brings life and immortality to light by the resurrection from the dead, and not by the revelation of a living entity.

"But, body and soul are both recognized in the Bible." Yes: and so is spirit; and it takes the whole three to make a man, neither are the man; neither can exist alone.

"Body and soul are both recognized in the Bible: the existence of neither is asserted." The Dr. is evidently trying to evade the question. No one denied the existence of the body or the soul; the proof is unnecessary. Paul and the Bible writers knew they had a body, and soul, and spirit. The only question with them was, What constituted immortality? Paul and his collegues said, it consisted of a future life by the resurrection from the dead. Dr. E. O. Haven says, it consists of a positive entity, called the soul.

It was presumed that a great body of the people deny it and the Dr.'s lecture was made up of assumptions without the proof. We may say more hereafter. Jacob Grim.

Philadelphia, Feb., 1871.

Letters and Extracts.

From Daniel Clow.

Br. Storrs: Happy am I, indeed, to hear that you are up again, and at work. I could hardly believe that the good Lord would snatch you from the sorrowing household of faith, just as we are about to enter into the empire of glory. I do not know, indeed, that it would make any difference with you or with us, in the general issue, but I do most sincerely believe that it would make a vast difference with *us* in the work of preparation. We need your counsel, your advice, your aid and assistance. We have been vastly benefitted by your labors. Nay, we feel the weight of eternal gratitude to God, for the light that radiates through the Herald, and the nerve that God has given you and others to resist the sneers of the brainless multitude, whose silly conduct is only equalled by the lust of the flesh, the pride of life, and the deep-rooted moral corruption that permeates every branch of society. But why should I complain, when these are signs of the approaching judgment? when we are admonished that the God-forsaken church, and drunken world would be "eating and drinking together, even as they were when the waters swept them all away," and when the wrath of an offended God was poured out upon the cities of the plain, in liquid fire and brimstone.

Dear Br., I do most sincerely believe that you and I will live to see the blessed Jesus coming "in like manner" as he went away. Nay, I believe that the sixth vial will soon be poured out upon "the great river Euphrates;" that we will soon hear of a treaty of alliance, offensive and defensive, between the Turkish and Persian empires (kings of the East), and that events will follow, in quick succession, so startling, that we may go forth boldly to meet the Bridegroom, even into the broad ways, and in the open fields.

Has not Babylon fallen? Did not her plagues come in one day? Has not death and *mourning* followed? Are not the "kings of the earth" sympathizing with her? But mark you, they are standing *afar off*, "and none will help her." The merchants of these things (the priests) which were made rich by her, are they not standing afar off, weeping and wailing? Are we not eye-witnesses of their great distress in every part of the world? Mass meetings are called to express their indignation, and to utter their anathemas against Victor Emanuel, in all the large cities of the land, and a wailing is heard, that was never heard before. But she is to be utterly burned with fire, for strong is the Lord God that judgeth her.

Janesville, Wis., Jan. 25, 1871.

From B. J. Burnett.

Br. Storrs: I am filled with peace and comfort as I write, because of so many mercies bestowed in the past, and continued through unto the present; also because of my hope; a hope it is that *will not* be long delayed.

My Brother: It hath pleased the Lord to allow that I should be afflicted by the paralysis of the active nerve on my left side, for nearly the year past. This I accept as renewing the evidence that I am a son; and "if a son," etc., then our labor is not in vain in the Lord.

Now I wish you to know that about twenty-eight years since, "the grace of God that bringeth salvation," brought me from a theatrical life to hear this gospel of the kingdom from your own lips. By this word I was begotten, and in due time brought forth by the Spirit that giveth life in Christ. This was the Lord's doings I know. But still I must respect His instrument; and as such I have unceasingly cherished you in my remembrance.

This I believe is all new to Br. Storrs, for I had intended to defer saying these things until that time of meeting on the river-bank, where there will be ample leisure to explain from what depth of pollution grace can reach a sinner. But as it is, there will be many more there to congratulate you, on that day, who will greatly excel in brightness over poor unworthy me, in your "crown of rejoicing."

Now, beloved, you may just commence an approximation of how good the Lord hath been, and is still unto me, when I tell you that for forty-six years He gave me almost a continuation of health, and a mind to labor for the bread that perisheth, and that even now I am still living on His bounty from day to day. Hence it is that of this bounty I now inclose this mite, as an earnest to indicate a will on my part to help on the Herald of Life; please accept it as such, and be instant in *prayer for the church*, and that will reach this penitent sinner.

Yours, hoping on, in that blessed hope.

Mount Vernon, N. Y., Nov. 4, 1870.

Note by the Editor.

It will be seen by the date of the foregoing that it was written just at the time we were confined to our bed by our late sickness, and we never saw it till this month came in. We rejoice that our brother is trusting in the Lord still. If we have been the means of good to him, let God have all the glory, whose we are with all our power to do good to any one.

From Eld. E. B. Taft.

Br. Thorne: My health has been such, for over four years, that I have not felt it to be safe to tax my mind to much extent in mental effort. I then had a severe turn of the typhoid fever, attended with a relapse which brought on symptoms of softening of the brain. This has been a sore trial, and has kept me, in a measure, out of work that I love to do. I have done what I could in circulating our works on the Life theme; and in private conversation have aimed to improve every opportunity to set forth the true light. At different times, within this period, I have attempted public speaking, but it was attended with injury to my health, on nearly every occasion. Sister Shafer has been active to assist in distributing our valuable works on the Life theme. She has been an active member of the Baptist Church for over twenty years. She rejoices much in the truth since some of those things (dark) connected with modern theology, have been removed by the comparative recent illuminations evolving from God's holy moral.

May health, wisdom and guidance be given you in your arduous work, is my earnest prayer.

Br. Storrs' is so advanced in years that his recovery will naturally be slow, at best. His case is anxiously and prayerfully watched by God's faithful ones in our interest.

Very truly, your brother in Christ.

Stockton, Cal., Jan. 8, 1871.

From Helen Robertson.

Br. Storrs: The "doomed capital" of France talks of capitulating, if she has not already done so. Truly she is in torment, and has no rest day nor night. She has been a popular city. She has glorified herself and lived deliciously. By her fashions have all nations been deceived, and they have courted her friendship, and professed friendship for her in return. But where have those her friends been in this her hour of torment and humiliation? Where has England, her former ally, been? Where have been those merchants, who have waxed rich through the abundance of her delicacies? And all those traders by sea? We ask, where? Let the word of God answer: "The merchants of those which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing and saying, Alas, alas, that great city,—that was decked with gold, and precious stones, and pearls!" "In one hour is so great riches come to nought."

How literally that Scripture is being fulfilled at present. How they have stood afar off for the fear of her torment and bewailed their idol city, but none have gone to her rescue.

What will be next we can't tell; but let us be ready, with our lamps trimmed and burning, to open immediately when the Master appears. We are not in darkness that that day should come upon us as a thief.

New York, Jan. 29, 1871.

From Thomas J. Harris.

Br. Storrs: I am very glad to hear that your health is improving and that there is every probability that you will remain with us and instruct us in spiritual things for some time yet. You are only about one year older than myself, (I am 70 and you are 71 *) and I feel as if I might have strength to last to fourscore; or at least, see the great celebration of American Independence in 1876. But however this may be, I have no great desire to live much longer in this sinful and perverse generation; but yet I have no desire to die and go to corruption, for I do not believe

"That corruption earth and worms
Shall yet refine this flesh,
Till my triumphant spirit come,
And puts it on afresh."

Neither have I any great desire to live so long until I become helpless and have to depend on some one else to take care of me. I rather wish to be among those that will be changed from mortal to immortality "at the last trump;" for there are signs there is no mistaking, that proclaim Messiah near; the city of the nations (Rev. xvi. 19) is about to fall, and great Babylon will soon follow; so we can lift up our hearts and rejoice, for our redemption draweth nigh.

I enclose ten dellars to pay my subscription for the present volume of the Herald of Life.

Harrisburg, Pa., Jan. 16, 1871.

* We were 74 in December last.—Editor.

David Stanway, Excelsior, Mo., writes: Myself and wife enjoy reading the Herald of Life very much, and trust our heavenly Father will bless you in all your labors; restore you to health and strength again, that you may gladden the hearts of the brethren by your words of counsel and love. Yours in hope of a resurrection.

One of the numerous guide-books for the French soldiers in Germany contains "a prayer for soldiers in war time," in which occurs the following devout sentence: "Forget not thou good God! that in aiding France thou defendest at the same time Thy Holy Church, whose eldest daughter is France!"

Appointments.

Middletown, Conn., Sunday, Feb. 12.

New York, (Cooper Institute, Room 24), Sunday, Feb. 19.

Providence, R. I., (Richmond Hall), Sundays, Feb. 26, and March 5.

Concord, N. H., in the Bethel, Sundays, March 12 and 19.

Manchester, N. H., in Advent Hall, Sundays, March 26, and April 2.

Wm. Stuart.

Elder Geo. W. Brown, of Orrington, Me., will hold a series of meetings in the Advent Church, in Eatontown, N. J., commencing Wednesday evening, Feb. 8, and holding over the following Sunday. S. W. Bishop.

Springfield, Mass., Sunday, Feb. 19.

Northfield, Mass., Sunday, Feb. 26.

Hartford, Conn., Sunday, March 5.

Meriden, Conn., Sunday, March 12.

Geo. W. Brown.

New York, (Cooper Institute, Room 24), Feb. 12.

W. S. Campbell.

Business Department

Cash Receipts.

One dollar each from—D. W. Curtiss, N. O. Coates, T. R. Lawrence, J. Whaley.

Two dollars each from—W. F. Gardner, Mrs. Lucy Gates, Matilda Hillstream, J. H. Brayton, Mrs. Barbara Lawhead, Andrew Jackson, Dr. G. E. Putney, D. E. Goodenough, Milton Barmore.

Various sums—H. M. Jones, $1 50; Lyman Minton, $1 50; Mrs. C. C. Williams, $5; H. N. Hazard, $1 50; Allen Login, $5 received in the time last; John S. Smith, $3.

Papers Sent Since Last Issue.

Mrs. C. C. Williams, Rev. T. R. Lawrence, La Fayette Norris, Stewart Carlisle.

If We Knew.

If we knew the woe and the heartache
 Waiting for us down the road,
If our lips could taste the wormwood,
 If our back could feel the load,
Would we waste the day in wishing
 For a time that ne'er can be;
Would we wait in such impatience
 For our ships to come from sea?

If we knew the baby fingers,
 Pressed against the window-pane,
Would be cold and stiff to-morrow—
 Never trouble us again—
Would the bright eyes of our darling
 Catch the frown upon our brow,
Would the print of rosy fingers
 Vex us then as they do now?

Ah! these little ice-cold fingers,
 How they point out memories back
To the hasty words and actions
 Strewn along our worldly track!
How those little hands remind us,
 As in snowy grace they lie,
Not to scatter thorns—but roses—
 For our reaping by and by.

Strange we never prize the music,
 Till the sweet-voiced bird has flown;
Strange that we should slight the violets,
 Till the lovely flowers are gone;
Strange that summer sky and sunshine
 Never seems one half so fair,
As when winter's snowy pinions
 Shake their white down in the air!

Lips from which the seal of silence
 None but God can roll away;
Never blossomed in such beauty
 As adorns the mouth to-day;
And sweet words that freight our memory
 With their beautiful perfume,
Come to us in sweeter accents,
 Through the portals of the tomb.

Let us gather up the sunbeams
 Lying all around our path;
Let us keep the wheat and roses,
 Casting out the thorns and chaff:
Let us find our sweetest comfort
 In the blessings of to-day,
With a patient hand removing
 All the briers from our way.

—*Selected by* E. C. M. B.

Christ as King is yet to be Revealed.

BY ELD. J. B. COOK.

He "shall judge the quick and the dead at his appearing and kingdom."—2 Tim. iv. 1; Acts xvii. 31; x. 42; John v. 22–27; Matt. xxv. 31. "In the day when God shall *judge* the secrets of men by Jesus Christ."—Rom. ii. 12–16; 2 Cor. v. 10; 2 Thess. i. 7–10; 1 Pet. 4, 5. "Therefore judge nothing before the time, till the Lord come."—1 Cor. iv. 3–5. "The law, the prophets and the Psalms" (endorsed by Christ, Luke xxiv. 44), so pronounce. In about nine-tenths of all prophecy the mind is borne on to this "*day of Christ*" in triumphant majesty; to "judge, deliver and reign in righteousness—to execute justice and judgment in the earth."—Psa. xcviii.; Jer. xxxiii. 9–16; Rom. xi. 26; Matt. xvii. 20; Acts iii. 21; Psa.l xxii.

His first advent, death, resurrection and intercession are essential, and yet so many preparatory steps toward "the great and appearing day of the Lord"—Acts vii. 20; 2 Pet. iii. 8–10.

The types give the most demonstrative forms (outlines or) "shadows of good things to come."—Heb. viii. to x. The yearly sacrifices of atonement were "a remembrance of sins every year," till "the *one offering* of Christ."—Heb. x. 1–12. So the mediation of the Old Covenant is an illustration—a Remembrance—of the greater mediation of "the Everlasting Covenant" by Christ. (This "Everlasting Covenant" occurs *thirteen* times).

I. Moses sanctified the people, after having judged Egypt, their oppressor, and delivered them, that they might become God's covenant nation and kingdom, and said, "Be ready against the third day; for the third day the Lord will come down in the presence of all the people."—Ex. xix. 10–15.

II. Moses went up into the mount to God—waited six days; and on the seventh day the Lord spoke to him.—Ex. xxiv. 16.

III. Moses received the two tables of testimony—the terms by which they agreed to become God's people, and He their God.—Ex. xxxi. 18. "After the tenor of these words have I made a covenant with Israel."—Ex. xxxiv. 27.

IV. Moses who was "a God unto Pharaoh," who "spake and it was done," in the plagues on Egypt, and in dividing the Red Sea, and providing food for the millions of Israel—"was King in Jeshurun." He sat "to judge the people."—Ex. xviii. 16–19; Deut. xxxiii. 5. He was invested with authority. It was under God, a supreme or sovereign authority to "judge" the Gentile oppressors, to give law to Israel, to be their "King" to administer the government under that covenant over them. This was the incipient stage of that typical kingdom that fills so large a page in the world's past history.

All the above, so imperfectly noted, and far more, finds its anti-type in "the Gospel" announcement of "the Mediator of the New and Everlasting Covenant."—Jer. xxxi. 31; Ezek. xxxvii. 26; Luke i. 70–73; Heb. vi. 13–18; viii. 8–12; xiii. 20.

The Anti-type.—The Mediator of the New Covenant is announced as a "Son over his own house."—Heb. iii. 1–6. And hence having more glory than Moses, and as a greater Priest than Aaron, and a greater King than David; "a Priest after the order of Melchisedeck, King of Salem." Of course this crowning point in the type, this climax of Messiah's official career as Mediator, remains to appear in his royal achievements as "the King of kings."Rev. xix. 11–20; Psa. lxxii. 16–18; Dan. vii. 14; Rev. xx. 3–7. Deprived of this "Majesty, shown (in the kingdom) in the holy mount," he would be divested of his crowning mediatorial prerogatives and character—like Samson shorn of his locks; like Napoleon at Sedan!

But not so: the type must not be bi-sected, nor the Anti-typical Mediator despoiled of his royal Priesthood. Uncrowned or dethroned, Christ could not mediate the New Covenant, as proposed in both Testaments. Those who would "withdraw" him at the critical juncture before us, would reduce the Anti-typical Mediator below that set forth in Moses the type; below the dignity of David and Solomon; and so annul the whole. But that cannot be. Our Mediator has gone (like Moses in the mount) to the right hand of God. Whence he will apper the second time to complete his mediation of the better Covenant, and judge and govern and bless (with his Bride, the Church) to the boundless, endless measure of God's good will to Israel and the nations.—Rom. xv. 8–13; Gen. xxii. 18.

Brooklyn, N. Y., Feb., 1871.

The Restitution.—No. 2.

BY JOEL A. SIMONDS.

"Whom the heaven must receive until the times of restitution of all things."—Acts iii. 21.

Restitution is the act of restoring a thing to its former state or condition.

The original condition of the thing to be restored, determines what its condition will be when it is restored.

The restitution, in our text, is a subject of so much importance that God hath spoken of it, by the mouth of all the holy prophets, since the world began. To understand this subject we must know what is to be restored. If we make a mistake on this point, our conclusions must be wrong. Let us therefore inquire, *what is to be restored?*

To this I answer: The *world*, sometimes called the *kingdom*. I will show, first, that the *world*, and the *kingdom* are the same thing at any *given* period in its history. By the world I mean the earth, with its inhabitants. This world is sometimes called the kingdom. The world that was made when the Lord created the heaven and the earth, was the kingdom that was prepared "from the foundation of the world."—Gen. i. 1; Matt. xxv. 34. The Lord did not make the world, and the kingdom besides, but the world and the kingdom were exactly the same thing. The *world* wherever the children of men dwell, the beasts of the field, and the fowls of heaven, was the *kingdom* that was given to Nebuchadnezzar. At that time the world and the kingdom were the same.—Dan. ii. 37.

The world, where all people, nations and languages dwell under the whole heaven, will be the kingdom that will be given to him that comes with the clouds of heaven, and to the saints.—Dan. vii. 14, 27. The world and the kingdom will be the same just before it is given to Christ. The world where the wheat and tares grow is the kingdom out of which will be gathered all things that offend, and them that do iniquity.—Matt. xiii. 41. They are the same. The world to come is the kingdom under the reign of Christ.—Heb. ii. 5, i. 8.

Again: The world that is called the new heaven and earth, where the river of life flows, and on the banks of which the tree of life grows, and where the nations live who have been healed by the leaves of the tree of life, this world is the kingdom over which Christ and the saints will reign forever and ever.—Rev. xxi. 7 and 22; 2 to 5. The passages to which I have referred are all of universal application. The world and the kingdom, in every instance cover exactly the same ground, and therefore mean the *same thing*.

In the examination of this subject, when I use the term "world," I mean as really the kingdom; and when I use the word kingdom, I mean as really the world. The world is called at different periods of its history by different names, such as the kingdom of Babylon, of the Medes and Persians, of Greece, of Rome, and of our Lord and his Christ, but it is the same world, the same kingdom under different rulers.

The world that is now under the curse is the thing that will be *restored* to its former uncursed condition. And the Lord saw everything that he had made, and behold, it was very good. This includes the earth, with its inhabitants. After Adam had sinned, the Lord said unto him: Because thou hast done this, cursed is the ground for thy sake; thorns also and thistles shall it bring forth unto thee. In sorrow shalt thou eat of it all the days of thy life, till thou return to the ground; for out of it thou wast taken, for dust thou art, and unto dust shalt thou return. This curse covers all that was called good. It includes the earth, with its inhabitants. The world that *was* good is now in a bad condition. It now needs restitution.

God has provided for its restitution. He has given assurance of it by all the prophets since the world began. He promised to Abraham that all the nations of the earth shall be blessed, instead of being cursed, as now. This will remove the curse. To Moses he said: As truly as I live, all the earth shall be filled with my glory. This will remove the curse. To David he said: All nations shall serve him and glorify his name. This will restore the world. To Isaiah he said: The wolf, the lamb, the leopard, the kid, the calf, the fatling, the cow, the lion, the asp, and the cockatrice shall live together in peace. Little children shall lead them, and play with them, and they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. This will restore the whole world. To Zachariah He said: The Lord shall be king over all the earth. It is the whole earth, with all that live upon it, that is to be affected by the restitution.

In the New Testament the testimony is of the same character. The gospel is the glad tidings of the kingdom. The Lord is to gather out of the kingdom all things that offend, and subdue all things unto God. The kingdom of the world is to become his. The will of God will be done in it as it is done in heaven, and then there shall be no more curse in it. These promises are all equivalent to a restitution.

The thing to be destroyed, then, is the whole world that now lieth in wickedness. It is the kingdom, including all people, nations and languages under the whole heaven.

This world includes all the things which have been spoken by the mouth of all the prophets. It includes all that is said of restoring the kingdom to Israel. But as the kingdom of Israel never existed free from the curse, so it can be restored only to its former condition. The restoration of the kingdom to Israel will be preparatory to the restitution of all things.

Let us be glad and rejoice, and praise the Lord that he has purposed the restitution of the whole world to its former uncursed condition.

Grand Rapids, Mich., Dec., 1870.

"It was Winter."

BY ELD. W. S. CAMPBELL.

It is urged by some who are familiar with the climate of Palestine, that shepherds watch their flocks by night in the open plain, in the month of December, the cold making it necessary to watch flocks, especially at that time. This fact is insisted upon to justify the conclusion that Christ was born in December. If there were arrangements for housing sheep (which is a matter of question), then this, after all, is not very plausible. If December was as cold in Palestine as in Southern Europe, or the same latitude in our country, it is not natural to suppose that Joseph and Mary took lodgings in a stable on the night of the 24th, that Jesus might be born in a manger, when they went up to be registered for taxation.

Palestine was a mountainous country, a little north of the equator. The days and nights were so near of a length that the Hebrews began the day at six o'clock, *evening*, the year round; and yet some portion of it, at least, was so far north of the equator that they had winter and snow. There was "snow in Salmon," also in Lebanon, at certain periods of the year.

It was common to have fires for warming, as late as the middle of April, for Peter, at the time of our Saviour's crucifixion, stood and warmed himself in the hall by a fire of coal.

Dr. Barclay says: "On one occasion only, the thermometer, under favorable exposure, was only 28 degrees. Relics of ice an eighth of an inch thick, remained in the shade the whole day. January is, decidedly, the coldest month in the year. One might not think the climate uniform when the snow-capped Lebanon, and the Arabian desert are contrasted."

In Palestine they have two seasons, summer and winter. The winter was marked. In the gospel it is said, (John x. 22, 23), "And it was at Jerusalem the feast of the dedication; and it was winter; and Jesus walked in Solomon's porch." An apostle "hoped to come before winter." It was a severe season. "Pray that your flight be not in the winter." It was wet in winter with some snow, and snowy days. 1 Chron. xi. 22: "Benaiah . . . went down and slew a lion in a pit in a snowy day."

I close with the promise in Zech.: "It shall come to pass that living waters shall go out from Jerusalem, . . . in summer and in winter shall it be."

Soon may those looking for redemption rejoice in the departure of the "winter of our discontent," and the installation of the "voice of song." Look at Cant. ii. 11.

Philadelphia, Pa., Jan, 1871.

A Conscientious Quaker.

David Davis, one of the early citizens of Lewiston, Maine, now gone to his reward, was a most excellent Quaker—a man of unspotted integrity. Some time before his death, he went to his son-in-law, A. Wakefield, Esq., and said to him: "I hear there's a pasture for sale (naming it) for $100; and I believe I'll buy it." He bought it, but told the owner it was worth $125, and paid the owner that sum for it. Shortly after, the person of whom Mr. D. bought the pasture wanted a loan of $40, and Mr. Davis granted him the loan, taking his note for that sum. Before long, Mr. Davis was taken ill, and feeling that it was his last illness he called Mr. Wakefield to his bedside, and said to him:

"I have a note for $40 against Mr. A., and I want thee, after I am gone, to destroy it."

Mr. W. wondering and asking an explanation, he said:

"Thee knows I bought that pasture of Mr. A., and I didn't pay him as much as it was worth, and I don't feel that he ought to pay me that note."

"But," said Mr. W., "you paid him all and more than he asked for the land."

"Yes," said Mr. Davis, "that is true, but it makes no difference—it's worth $40 more than I paid him, and I want that note destroyed."

Shortly after Mr. Davis passed away, and Mr. Wakefield in the performance of his duty as administrator, looking up the deceased's effects, came upon this note. It was a good note for $40, but in accordance with the good old Quaker's dying request, he threw it into the fire.

Not long afterwards, Mr. A., of whom the pasture was bought, called on Mr. Wakefield.

"You've got something against me, haven't you?"

"What for?" said Mr. W.

"I gave a note to Mr. Davis for $40, money borrowed of him, and I want to pay it."

"I have no such note," said Mr. W.

"But this estate certainly holds such a note against me."

"I can't help it—we've none now."

Very soon Mr. Wakefield explained the mystery, and tears rolled down the astonished man's face as he learned that the note had been burned—a witness to the wonderful conscientiousness and integrity of the sure-footed Quaker, one of the worthy first settlers of Lewiston. Such men will do for any age—the more the better.—*Selected.*

Respect for Christianity.

For the purpose of illustrating the secret respect which is entertained by infidels for a pure and consistent Christianity, we relate the following incident. It may serve to show that a testimony, which under ordinary circumstances would be studiously witheld, may by the force of circumstances be extorted.

In a certain town resided two gentlemen of high professional standing, but of infidel principles. In habits of the closest intimacy, they encouraged each other, not only in determined opposition to the spread of religion, but in the most profane mockery of its doctrines, institutions and tendencies. A third individual in the town, likewise possessing influence, but of truly Christian character, was the principal object of their profane jests. They pretended to hold his religion in utter contempt, and often made merry in ridiculing his superstition and fanaticism. How sincere and hearty they were in trusting their own principles may be learned from the sequel.

In the course of time one of them was attacked by a fatal disease, and died without any happy change in his religious views. On opening his will, it was ascertained that he had entrusted the settlement of his estate to the *pious* man, and that the infidel friend was not mentioned as an executor. This action spoke loudly of his distrust of infidel principles, and of his secret confidence in those of Christianity. He could not rely on the honesty of his boon companion, but he had no fear of the integrity of the man whose religion he had been accustomed to ridicule. We much mistake if every other infidel under similar circumstances, would not make a similar choice.—*Sabbath Miscellany.*

"I went out one day," says the pious John Newton, "to Mrs. G., just after she had lost all her fortune; I could not be surprised to find her in tears: but she said, 'I suppose you think I am crying for my loss: but that is not the case. I am now weeping that I should feel so much uneasiness on the account.' After that I never heard her speak on this subject as long as she lived.

"This is just as it should be. Suppose a man was going to York to take possession of a large estate, and his chaise should break down a mile before he got to the city, which obliged him to walk the rest of the way; what a fool we would think him if we saw him wringing his hands and blubbering out all the remaining mile, 'My chaise is broken! my chaise is broken!'"

A Christian wrestles, and yet prevails. and though yielding himself unworthy of the least blessing he enjoys, yet, Jacob-like, he will not let him go without a new blessing. He sometimes thinks himself to have no grace at all, and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous man under heaven, that is a manifest worldling.—*Bacon.*

Children's Department.

The Frozen Regions.

Away, many, many miles to the North of us, lies a country where winter always reigns, where ice and snow are always found, and summer never comes. No beautiful spring or summer, with lovely flowers, soft balmy breezes, green grass and singing birds, gladden the hearts of the people who inhabit this icy land. One-half of the year is day, the other half is night. The sun does uot rise and set as with us; he never reaches the meridian, nor gives but little warmth from his rays.

The Esquimaux live in houses built of blocks of snow which they call igloos. They dress in furs, and live upon the flesh of the walrus, the seal, and the bear.

Rough and untutored as are these brown sons and daughters of the Frigid Zone, yet they have some thought for the hereafter, and of a power greater than their own which reigns supreme. They believe that after death they are transported to an island in the Southern sea where they shall dwell, and where cold nor hunger shall ever reach them, and if they are good they will be rewarded by an abundance of fish and meats, and they may eat as much as they desire. But if they have not done right while in this present state of existence, they will be punished by not being permitted to enjoy these good things.

Many attempts have been made to explore these regions, and discover if possible a passage around America by sea.

There is every reason to believe that as early as 1135, the entrance to what is now called Wellington Channel was reached by ships. Admiral Frobisher, of Queen Elizabeth's navy, made one of the first efforts to find this passage. He with three vessels left England on the 11th of July, 1576. When passing Greenwich, the Queen stood on the terrace, and waving her handkerchief, bade them "God speed." On they went, ill fitted to encounter the danger of Arctic navigation, and ignorant of the way except from reports and such aid as geographical science always has been able to give. He sighted the east coast of Greenland, then was driven by the wind to the south-west, finally reaching latitude 63° in the straits now bearing his name. He returned to England with specimens which were taken for gold, and the result was, several expeditions were sent out for the double purpose of discovery and speculation.

Baffin succeeded in traversing the now desolated shores of Greenland as far north as 77°. The next explorer was Fox, followed by Capt. James, Mackenzie, Cook, Ross and Parry. In 1825 Parry's third voyage of discovery was made. In 1829 Capt. John Ross set out on his second voyage. For three years Ross and his party were frozen in the ice. They had to abandon the ship at last, and took their boats and provisions on sledges, making their way back to Lancaster Sound, and finally reached a whale ship, which took them back to England. Sir John Franklin started from England on his third and last voyage in 1845. Picked officers and men formed his crew. Beside having orders for the course of his voyage discretionary powers were given him, and whatever would lead to the great object in view was to be attempted. Once they were heard from in the north of Baffin's Bay, and then for two or three years more, all was silence concerning them. In 1848, J. C. Ross (a nephew of Capt. John Ross), was sent out with three ships to search for them. In 1850, there was a goodly array of vessels sent to seek for and find if possible those who were lost. No expense was spared, the most rigid economist could find no voice to be raised in opposition. Away they went by the long route around Cape Horn, and through Behring's Straits, but without success.

All that has to a great certainty yet crowned the great efforts is the finding of a few personal effects of Franklin and his men. Parts of watches, knives, forks and spoons may be seen at the Museum of the Seaman's Home at Greenwich; they are believed to have belonged to the lost ones.

Will their remains yet be discovered? Or will their fate still be a sealed mystery, and only be revealed in the last day's revelation?

America joined in the noble work, and searched as gallantly and as perseveringly as if the lost men had been her own. Since that time the stars and stripes have been carried far into that icy-bound country by Kane, Hays and Hall. Will the open Polar Sea which is believed to exist ever be discovered, and by whom? Geologists feel almost assured from scientific discoveries which have been made, that this Frozen Region was once the Torrid Zone.

In this ever-changing world will it again become the land of the Tropics? Will tropical fruit and flowers flourish and bloom where now is eternal ice and snow?

Will the land of bloom and beauty vanish and become a sea of ice? One, and One alone knows the future.—*The Children's Friend.*

Bad Money.

Bill Dow was showing the boys a counterfeit ten-cent piece. "Oh, you don't *know* it is counterfeit," said Jem Drew.

"Yes, I do; father said it was," said Bill Dow.

"Well, you *needn't* know it," said Jem Drew. "Your father may be mistaken. I should go to that old peanut woman at the corner and spend it. Treat us, old fellow. She's half blind, and will never be the wiser for it."

"What an honest, honorable fellow you are, Jem Drew," cried little Asa Clicker. "That you call doing as you would be done by, do you?"

"Somebody passed it on Bill, and Bill does no more than keep it going," cried Jem; "come, Bill, give us some peanuts."

"No, *sir*," said Bill Dow, "I don't do that mean thing, I tell you. I do not intend to be dishonest in a little thing, then I never shall be caught being dishonest in great ones. Father says half the frauds, embezzlements, and bank robberies began in little dishonesties. They tunnel the way for a rush at last."

"Good for you, Bill!" cried Asa Clicker. "I believe in you."

Bill tossed the counterfeit ten cents into the river, and the boys stood on the bridge watching the eddies it made in the still water. "Let all bad money be sunk before it sinks us," said Asa.

"I shan't work; it is not the fashion to work. I mean to *speculate*," said one of a trio of boys, talking over their future.

"So do I," said another. "Make or break with a rush; that is the way I shall operate."

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
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GEORGE STORRS, Editor.
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REV. N. D. GEORGE ON "ANNIHILATION."

REMARKS THEREON BY STEWART CARLISLE.

"BUT cannot kill the soul." This passage of Scripture is found on the title page of a work entitled "Annihilationism not of the Bible," written by the Rev. N. D. George, a Methodist preacher. The learned author quotes very freely from the writings of what he is pleased to call the "Annihilationists," and makes considerable effort to present their discrepancies as they exist among their writers, which is doubtless all right; but suppose both parties were called upon to reconcile existing differences between their authors, could the orthodox brethren show a record entirely harmonious? We answer, No. And why? Because "the doctrines of men" are the most inharmonious things under the sun; and to-day, while we are penning these lines, there goes out from the thousands of pulpits in our own and other lands, doctrines of men, which present to the ear of JEHOVAH a confusion, of which Babel was but a faint resemblance.

Our object, then, is not to reconcile differences among ourselves, nor to defend the writings or sayings of men, only so far as they may be found in harmony with the teachings of God's word. Br. George failing to find the doctrine of the immortality of the soul in the Old Testament, without the aid of the New, seems to conclude beyond a shadow of doubt that Matt. x. 28, furnishes positive proof of the doctrine in question: "Fear not them that kill the body, but are not able to kill the soul." He would have us understand, here, that "Christ teaches that man is a compound being, possessed of a material and an immaterial nature, or body, which can be killed by man, and an immaterial nature, or soul, or distinct entity, which cannot be killed by man." Does Br. George believe Joshua was a man? and that he smote with the edge of the sword, destroyed, or *killed* all the *souls* that were in Makkedah, in Libuah, in Lachish, in Eglon, in Hebron, in Debir, and all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings, he left none remaining, but utterly destroyed all that breathed. Joshua x. Then they must have been breathing souls; and when God breathed into man's nostrils the breath of life, man became a *breathing* soul; and when a soul ceases to breathe it must cease to live. "Thou takest away their *breath*, they *die*, and return to their dust."—Psa. civ. 29. Then men can *kill souls*, and the Scriptures remain unbroken; and if we cannot understand this plain Bible truth, (though we be teachers or masters in theology) it is because our theories are not in harmony with the Bible, and never dreaming that human theories—especially ours—can be wrong, we set ourselves down to warp, twist and bend the whole Bible to suit our dogmas. This seems to be Br. George's difficulty; he has a theory that is nowhere taught in Scripture, and if he cannot make it work straightforward, he is bound to try it backward; and so not finding his favorite dogma in the Old Testament, he thinks he has it in Matt. x. 28; then arguing backwards, endeavors to prove that the Old Testament teaches his dogma all the way back to Gen. ii. 7. Now, where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world? "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, save the Spirit of God. Now, we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual things." 1 Cor. ii. 11, 12, 13. And if we possess the proper spiritual discernment we may be able thereby to "*know the spirit of truth*, and *the spirit of error*."

Now with these facts before us, we shall proceed with spiritual comparison. In 1 Sam. xxv. 29 we read: "Yet a man is risen to pursue thee, and to seek thy *soul;* but the *soul* of my lord shall be *bound in the bundle of life*, with the Lord thy God, and the souls of thine enemies, them shall he sling out, as out of the middle of a sling." Now could this man be said to seek the *soul* of David, if it was an "immaterial nature or soul, or distinct entity," beyond the reach or power of man to harm? Again: Why is it affirmed here that the *soul* of David should "be bound in the bundle of life with the Lord thy God," while "the souls of his enemies shall he sling out," without regard to their future whereabouts? Why is it, that "man being in honor and understandeth not, is like the beasts that perish?" Why is it, that, "the man that wandereth out of the way of understanding shall remain among the congregation of the dead?" Why is it, "that the *soul* that sinneth *it shall die?*" Why is it, that the "*sons of men are beasts?*" Why is it, "that the *wicked* shall be consumed like stubble fully dry?" And "be ashes under the soles of saints' feet?" Why is it, that "they are *dead*, they shall not *live;* they are deceased, they *shall not rise*, but be as though they had not been?" Why is it, that "except they eat the flesh of the Son of man, and drink his blood, they have *no life in them?*" Why is it, "sin when it is finished bringeth forth *death?*" Why is it, "to be carnally minded is *death?*" Why is it, "that they who sow to the *flesh*, shall of the *flesh* reap *corruption?*" Why is it, "that they that do such things are worthy of *death*, and the end of these things is *death?*" The answer to all these questions is found in this single sentence, "For the wages of sin is death." "The sting of death is sin, and the strength of sin is the law." Sin kills, and the law keeps dead all who have not passed from death unto life, by a diligent application to the "law of the spirit of life in Christ Jesus," to free them from the law and sting of death. "That which is born of the flesh, is flesh;" and like their first father, natural, earthy, and have no spiritual life whatever; "but as natural brute beasts made to be taken and destroyed;" neither do they know any thing, "but what they know naturally as brute beasts." "They are earthy, sensual, devilish, and have not the spirit," and "they shall utterly perish in their own corruption;" and "never see light or life;" "but as drouth and heat consume the snow waters, so doth the *grave* them that sinned;" for "dust they are, and unto dust shall they return," and "be as though they had not been."

Yet, in the face of all these positive declarations of Divine truth, Br. George would tell us that these persons, in these passages, all possessed an "immortal nature, or soul, or distinct entity," that must be eternally in a conscious state of suffering. Well, if it affords him any comfort, or pleasure, or happiness, or adds any thing to his conceptions of the character of our loving Father in heaven, we shall leave him to the full enjoyment of his own thoughts. "Howbeit in vain do they worship me, teaching for doctrines, the commandments of men." "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." Now if the—Pagan fable—doctrine of the immortality of the soul—as perhaps nine-tenths of the teachers will this day declare it—be the truth, then to be in harmony with this teaching, the Bible should teach the same doctrine in plain and unequivocal language. Does the Bible so teach it? No, the Bible is as silent as death respecting it; and where silence reigns, the fabulous doctrines of men, with bold and intrepid tread, march in, and proclaim with trumpet blast, that man does possess an immaterial nature, or soul, or distinct entity, "that can never, never die." And yet in the case of the wicked *they must die* the death that never, never dies! Now if the "Spirit which is of God," by which "we know the spirit of truth, and the spirit of error," had taught this doctrine, we should most certainly believe it; but as it never taught it, we must leave it where it properly belongs, with the "Traditions of men." Men left to their education only prove the oft-repeated couplet, true

> "'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclined."

Just commence in infancy to train a child that he is an immortal, and as he grows up keep it impressed on his mind, until he is of sufficient age to enter upon his college studies, then put in his hand the standard works of any denomination he may select; let him study them thoroughly, until he graduates with his diploma, and he will be prepared—as he thinks—to silence every tongue that may utter a word against that cherished dogma. Aye, even the most solemn utterances of Divine truth itself, must all bend and turn toward the object of his education; and nothing, "save the spirit which is of God," can ever open the eyes of his educational blindness, and show him as clear as the light of day, that "God only hath immortality;" and if men have any desire for it, they must, "by patient continuance in well-doing *seek* for glory, honor, and *immortality*."

God, for wise reasons, long since determined that "no flesh should glory in his presence," because of any inherent immortality, or wisdom, or knowledge they possessed, as the offspring of a poor mortal man, "whose foundation is in the dust." And just here is the mistake of Br. George and his fellow-laborers, because the Son of God promises *his people everlasting life*, and assures them, that that life is beyond the power of man to destroy, and consequently they should not fear them that *can kill* the body—or destroy the life that now is—"but have no power to touch the life which is to come," they assume the responsibility of saying that that passage proves that man, even all men, possess an "immaterial nature, or soul, or distinct entity," that must *live forever*. Is this "separating the precious from the vile?" Is this "putting a difference between the *clean* and the *unclean?*" Is this "rightly dividing the word of truth?" Is this bearing the faithful message from God to men, when he says, "As I live, saith the LORD God, I have no pleasure in the *death* of the wicked?" or when he says, "The *soul* that sinneth *it shall die!*" Or does it look like "walking in craftiness, and handling the word of God deceitfully?" "Brethren we are persuaded better things of you, and things that accompany salvation, though we thus speak." When the rich man whose goods had largely increased, said, "Soul that hast much goods laid up for many years, take thine ease, eat, drink, and be merry," did he mean his "immaterial nature, or distinct entity?" Can "immateriality" *eat and drink* material things? And when God said unto him, "Thou fool, this night thy soul *shall* be required of thee," did he mean that the *man should die*, or that his "immaterial nature or distinct entity" should be "required of him?" Entity, or no entity, the universal belief is, that the *man died*. Again, when the blessed Jesus in the garden, was in agony, and said, "My *soul* is exceeding sorrowful even unto death," did he mean himself, or an "immaterial entity?" Can an immaterial entity, by any possibility, die? When Peter, on the day of Pentecost, speaking of Christ, said that "His *soul* was not left in *hell*, neither did his flesh see corruption," did he wish to convey to the minds of his hearers, that Christ's "immaterial nature, or distinct entity," was in *hell*, while his flesh was in Joseph's tomb? If so, then where was the Christ? for, there is only "one Lord Jesus Christ," and he cannot be "*divided.*" Jesus said, "Whosoever will save his *life*, shall lose it; but whosoever will lose his life, for my sake and the gospel's, shall find it. For what shall it profit a man if he gain the whole world, and lose his own *soul*," or life, as Dr. Adam Clarke assures us, the word *soul* is translated from the same original word as the word *life* in the preceding texts; and Br. George will not surely contradict the Dr.

In 1 Tim. iv. 8, Paul tells us that, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Now this passage as it reads, and Dr. Clarke's exposition of the preceding one furnishes a key with which not only Matt. x. 28, but every other passage where the word occurs, may be easily unlocked, and its meaning readily apprehended. "The life that now is," is only mortal, and there are a variety of ways in which men may lose it. Man can kill the body, thus destroying the life which now is; "the life which is to come" is now "hid with Christ in God," beyond the reach and power of man to touch or destroy. "God hath given unto us eternal life, and this life *is in his Son;*" and "when he who is our life shall appear, then shall we also appear with him in glory." "For this is the will of my Father, which sent me, that of all which he hath given me, I should lose nothing, but should raise it up, (not bring it down) but *raise it up* at the last day." Now this may not suit the *wisdom of men*, because it strikes a death-blow to their dogma of an "immaterial nature, or soul, or distinct entity," of which the Scriptures furnish us no account whatever.

Now would it be affirming too much for us to say, just here, that our Lord Jesus Christ is the "bundle," or sheaf, or *first fruit* of the immortal harvest of the redeemed; and that in this bundle, or sheaf is bound up the immortal life, or "the life which is to come," of every stalk however feeble; and when the harvest of the earth shall be reaped, and the tares are burned, will not the wheat be the perfect likeness of the original bundle, or sheaf? "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection?" Now will Br. George affirm that the wicked have the promise of the "life which is to come?" We think not. Then we affirm it boldly, and fearlessly, that wicked men are *not now*, nor ever will be, immortal; that they have no spiritual, immaterial, undying, or immortal entity in them; there is nothing in *them* but what man can kill. "They are like the chaff, which the wind driveth away;" and we do not deny the fact, Br. George, "that men have been killing souls ever since Cain killed Abel." "The first man Adam was made a *living soul;* the last Adam a *quickening spirit*." The first man Adam was only natural, the second man Christ, was spiritual; there was no promise given to the first Adam that he should live again. His promise was on this wise, "Dust thou art, and unto dust shalt thou return." The promise given to the second Adam was as follows: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." "He *tasted death* for every man." "And as the Father raiseth up the dead, and quickeneth whomsoever he will, even so the Son quickeneth whom he will."

"And if any man will save his life (by shrinking from persecution) he shall lose it; but if any man will lose his life for my sake and the gospel's, he shall have the life which is to come. For what shall it profit a man, if he gain the whole world, and lose his own life," and be cut off from the life which is to come. "Or what shall a man give in exchange for the life which is to come?" Then, "fear not them that kill the body, or destroy the life that now is, but cannot touch the life which is to come; but fear Him that is able to destroy both body and life in hell," and withold from you the life which is to come.

Such we understand to be the true teachings of Him who is "the way, the truth, and the life." Now we know that men are very apt to speak of life as though it were a continuity; they do not seem to even think of death as being the least interruption of life; if any thing it makes them more alive than they were before they died; but then men have many "strange notions, and have sought out many inventions," and are very poor guides to follow, unless they carry with them that word which "is as a lamp to their feet, and a light to their path." We must have the hammer of truth that breaks in pieces the rocks of error, and the fire shut up in our bones that makes us burn with holy zeal when we see our fellow-men beguiled by the wily serpent's lie. But what is this *present life?* "It is even a vapor, that appeareth for a *little time* and then vanisheth away."—James iv. 14. What, James? an immaterial nature, or distinct entity, "vanish away," like vapor? Certainly: "For as the body (or man) as a living soul without the *breath* (Marg.) is dead," so the finished work of sin is "death." He that gave, hath taken away their breath; "they die, and return to their earth," and they *abide* in that condition; nothing, save the law of the spirit of life in Christ Jesus, can free man from (the dominion of) "the law of sin and death."

Our Br. George having *assumed* that Matt. x. 28 teaches that *all men* have an "immaterial nature, or distinct entity," proceeds to inform his readers that annihilationists teach the "*serpent's lie*," by saying that Adam did *not die in the day* that he ate of the forbidden fruit; he then informs us that "Adam lost the life of God out of his soul, and died a spiritual death in the day that he sinned;" (admitting this to be true) then when Adam lost the life of God *out of his soul*, he must have lost his immortality *out of his soul;* consequently he had nothing but mortal life left; and if spiritual death was the penalty of the law, and he suffered this death *in* the day he sinned, then why should his body be subject to death at all, for it was exempt from death *in* the day, and survived hundreds of years thereafter? This spiritual death theology was made to accommodate the immortal soul theory, and, of course, this piece of information is entirely gratuitous upon his part, for neither God, nor the serpent, nor Eve, nor Adam, ever uttered such a sentence as spiritual death; that is a forced conclusion, of a false premise.

When God said to Adam, "In the day that *thou* eatest thereof *thou* shalt surely die," did he mean that the material Adam or the "immaterial nature, or distinct entity" of Adam should die? And as man was a "dual being," and God used the personal pronoun *thou*, which of the two did he address himself to? And was it the material Adam, or the "immaterial nature, or distinct entity" Adam that sinned by *eating* the forbidden fruit? And which of the *two* was it that "became as God, knowing good and evil?" Is this the way that the "*dead* know more than all the living?" Then "spiritual death, and the loss of the life of God out of the soul" made Adam, as God, to "*know* good and evil."

But again: When God said, "And now lest *he* put forth his hand and take also of the tree of life and *eat* and live forever;" did he mean the material Adam, or the "immaterial nature, or distinct entity" Adam? Remember the *thou*, the *he* and the *his* are applied to the same person, and not to separate parts of a "dual being." Again: When God said to Adam, "In the sweat of thy face shalt *thou* eat bread until *thou return* unto the *ground*, for out of it wast *thou* taken, for dust *thou* art, and unto dust shalt *thou* return," what became of his "immaterial nature, immortal soul, or distinct entity," of which God never said one word, and for which he made no provision whatever? When Eve said to the serpent, "God hath said ye shall not eat of it, neither shall *ye touch it*, lest ye die," she should have had some spiritual prompter to call her attention to the very important fact, that she omitted to say "*in the day*," and also added, "neither shall ye touch it." What a *seeming* pity that some of her posterity were not present at the time; how different things might have been. No, dear Br. George, Adam did not die a spiritual or temporal death in the day that he ate; he forfeited his privilege for immortality, and in the day, aye, in the moment that he ate, he became "legally dead," just as the criminal goes from the court room, with the sentence of death pronounced upon him, is in the eye of the law *dead*, though the day of his execution was not named. So Adam was to toil and sweat to procure a subsistence until *he* should *return* to the ground. Such is the law, or wages of sin, and, in the law, there was no redemptive clause; but thanks be to God, that in his purpose and plan there was a second Adam, who was a quickening spirit, of whom the first Adam was only the figure or shadow; this second Adam was the "image of the invisible God," "the brightness of the Father's glory, and the express image of his person," "and renewed in knowledge after the image of Him that created Him." He it is that gives to his people "eternal life," either by a resurrection at the last day, or a translation at his second coming; and although we might ransack the vocabulary of the babbling tongues of earth, and explore the antiquity of the mouldering ruins of the ages past, or sit in silent contempt of the ever-living truth of God; and despite its warnings, and its threatenings, vainly endeavor to force back the bolt from the door of death, to hold communion with the dead, yet none of these can ever answer the question of ages, "If a man die shall he live again?" That question can only be answered by "Him who is the way, the truth, and the life." "Him who brought life and immortality to light by his gospel." Him who said to his disciples, "*Because I live, ye shall live also.* I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. I am the living bread that came down from heaven. Whoso eateth me, even he shall live by me." This is the uniform testimony of the Saviour and his Apostles, that his people shall have the "life which is to come." "Their *life* is bound in the bundle of life with the Lord their God;" and when the "bundle" (Christ) "who is their life, shall appear, then shall they also appear with him in glory;" and to apply in any sense whatever, life in a future state to the wicked, is to take "the children's bread and cast it to the dogs."

WILMINGTON, DEL., Jan. 22, 1871.

GOD'S PROMISE TO ABRAHAM.

M. E. GREEN'S RESPONSE TO THE EDITOR.—NO. 2.

BR. STORRS: Do I understand you correctly in your reply to my response to your question, "In thee shall all the families of the earth be blessed," that the promise is to extend to *all* the families or individuals of the earth, and not nations, as it reads in Gen. xxii. 18, "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice?" I am led to this understanding from your remark, "What of the millions on millions of heathen which, all this time, (1800 years in the past) have been without God and without hope."

If the blessing promised to Abraham and his seed is to extend to *all* the families, or individuals of the earth, will not the "millions on millions of heathen" which have died without "God and without hope" have to be raised from the dead to be blessed? You say, the promise is "broad and unqualified; to qualify it is to ignore it; to make it void and unworthy of trust; and if this promise is thus treated who can tell what promise of God is reliable." To my mind, this is the logical conclusion if this promise extends to *all* the families of the earth in the sense of households, or individual families. About eleven years since a brother holding the views that "all the families of the earth were to be blessed" in this age or in a future age, in answer to a question, "Will not God's promises *fail* unless those nations which have died without having the Gospel preached to them, are raised from the dead and hear the glad tidings?" said, "God would be a respecter of persons if the Gospel should not be offered to them, and that God would *revive* them for that purpose; but those nations that had heard the gospel and rejected it would remain *eternally dead*." This is the only conclusion that we can come to, *if all the individual families* of the earth are to be included in this promise.

Again, if this promise is to extend into a future age, after Abraham and his seed are raised from the dead that he may "*personally*, as well as his seed" by faith, "*accomplish* the work of blessing all the families of the earth," which seed Paul said was "so many as the stars of the sky in multitude and as the sand by the sea shore *innumerable: These all* died in faith not having received the promise," then besides all that have been "*adopted*" into the family of Abraham, by faith, since Paul's day, there will be millions on millions of missionaries sent to the nations of the earth, which will add millions on millions to the family of Abraham, for this must go on as long as families are born, ages upon ages, otherwise the promise will fail, if the promise includes "*all the families of the earth*." What a vast innumerable multitude will there be to inherit the promise made to Abraham, as some believe is the land of Canaan only, a territory about 80 by 150 miles.

"God's word will not fail: it may puzzle us to see how it is to be accomplished." "*Is any thing too hard for God?*" I again ask, will not God's promise fail unless the "millions on millions" who have died without that blessing, are not made alive and have the gospel offered to them? If *all* means "*all the families of the earth*" "depend upon it it will not fail but will be accomplished to the *letter*." This is the logical deduction, if the foregoing premises are correct.

Again our brother asks, "Who are the seed of Abraham? Say you, Christ. Very well; but who else are his seed? If ye be Christ's then are ye Abraham's *seed* and heirs of the promise." That mode of reasoning, no doubt, was used by Paul's opponents in his day; but to refute them he says, "Now to Abraham and to his seed were the promises made. He saith not, and to seeds, as of many, but as of one; and to thy seed which is Christ." Paul shows that the promise was to Abraham and Christ through whom the blessings were to come. All others that become partakers of this promise are adopted children, (see Gal. iv. 5, and Eph. i. 5,) and become partakers of the promise "through faith," which is conditional. "*If* ye be Christ's *then* are ye Abraham's seed, and heirs according to the promise." "For we are all the children of God by faith in Christ Jesus." This I apprehend is the blessing that was promised to "*all* the families of the earth" which will be completed when all are blessed with faithful Abraham with immortality. Thousands upon thousands had made sure of that promise by faith in Paul's day. He says, they were numerous "as the sand which is by the sea shore, *innumerable*. These all died in the faith."—Heb. xi. 12, 13. This shows that some of the "families of the earth" had been blessed before Christ came, the *seed* to which the promise was made.

Again: who is to bestow the blessing? You say, "Abraham and his seed; which includes the whole family of believers in Christ." What is the testimony? for "*testimony is testimony after all*." "And I will bless them that bless thee, and curse them that curseth thee; and *in thee* shall all the families of the earth be blessed." Not a word said about Abraham "*personally*" blessing any one nor "his seed," which you say "includes the whole family of believers in Christ" are to do this "*work of blessing* all the families of the earth," after they are raised from the dead. The testimony is, "I (God) will bless them," and that "with faithful Abraham;" and therefore it does not depend upon Abraham and his innumerable seed to be raised from the dead that they may "accomplish the work of blessing *all* the families of the earth." Abraham has no "*personal active*" part in blessing them, for God does the blessing himself through Jesus Christ; for there is no other name given under heaven whereby men can be saved. Again: when God says, "*all* the *families* of the earth," does he not mean nations, instead of individual families or persons? A corresponding text, Gen. xxii. 18, says, "And in thy seed shall all the *nations* of the earth be blessed, because thou hast obeyed my voice." The word families is used in Jeremiah xv, "And I will appoint over them (the Jews) four families (margin) saith the LORD," etc. This is the same word as in Gen. xii. 3, and therefore should be understood nations in Gen. xxii. 18.

"Let us not run too fast brother," "and like Abraham take a Hagar and beget" more children by the bond woman than the children of the married wife, (Isa. liv.) "but wait patiently for God to bring forth" her (Sarah's) children in a resurrection at the last day. There is no day after the last day; no time beyond the last time.—1 John, ii. 18.

Again: if there are to be nations on the earth unconverted or unreconciled to God (which would be enemies to God) after Abraham and his seed by faith are raised from the dead, how do you reconcile Paul's declaration in 1 Cor. xv. 24–29, "And then the end, when he shall have delivered up the kingdom to God the Father, when every prince and every sovereign and all powers shall have come to naught. For he is to reign until he shall put *all* his enemies under his feet; and the *last* enemy death is abolished . . . And when all shall be subjected to him, then the Son himself will be subjected to him who subjected all to him so that God will be all in all." (Syriac.) It matters not whether Christ is now reigning (as I believe he has for eighteen hundred years in the sense here set forth), or whether it is yet future; for this reigning is to be before the dead are raised; for death, the last enemy cannot be destroyed in any other way but by giving life in its stead, as Paul says, "Death is swallowed up in victory. O death where is thy sting! O grave where is thy victory!" Death now

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THE OBJECT of this paper is to promulgate the truth of "Life only in Christ;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

NEW YORK, WEDNESDAY, FEBRUARY 15, 1871.

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REV. N. D. GEORGE ON "ANNIHILATION."

REMARKS THEREON BY STEWART CARLISLE.

"BUT cannot kill the soul." This passage of Scripture is found on the title page of a work entitled "Annihilationism not of the Bible," written by the Rev. N. D. George, a Methodist preacher. The learned author quotes very freely from the writings of what he is pleased to call the "Annihilationists," and makes considerable effort to present their discrepancies as they exist among their writers, which is doubtless all right; but suppose both parties were called upon to reconcile existing differences between their authors, could the orthodox brethren show a record entirely harmonious? We answer, No. And why? Because "the doctrines of men" are the most inharmonious things under the sun; and to-day, while we are penning these lines, there goes out from the thousands of pulpits in our own and other lands, doctrines of men, which present to the ear of JEHOVAH a confusion, of which Babel was but a faint resemblance.

Our object, then, is not to reconcile differences among ourselves, nor to defend the writings or sayings of men, only so far as they may be found in harmony with the teachings of God's word. Br. George failing to find the doctrine of the immortality of the soul in the Old Testament, without the aid of the New, seems to conclude beyond a shadow of doubt that Matt. x. 28, furnishes positive proof of the doctrine in question: "Fear not them that kill the body, but are not able to kill the soul." He would have us understand, here, that "Christ teaches that man is a compound being, possessed of a material and an immaterial nature, or body, which can be killed by man, and an immaterial nature, or soul, or distinct entity, which cannot be killed by man." Does Br. George believe Joshua was a man? and that he smote with the edge of the sword, destroyed, or *killed* all the *souls* that were in Makkedah, in Libuah, in Lachish, in Eglon, in Hebron, in Debir, and all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings, he left none remaining, but utterly destroyed all that breathed. Joshua x. Then they must have been breathing souls; and when God breathed into man's nostrils the breath of life, man became a *breathing* soul; and when a soul ceases to breathe it must cease to live. "Thou takest away their *breath*, they *die*, and return to their dust."—Psa. civ. 29. Then men can *kill souls*, and the Scriptures remain unbroken; and if we cannot understand this plain Bible truth, (though we be teachers or masters in theology) it is because our theories are not in harmony with the Bible, and never dreaming that human theories—especially ours—can be wrong, we set ourselves down to warp, twist and bend the whole Bible to suit our dogmas. This seems to be Br. George's difficulty; he has a theory that is nowhere taught in Scripture, and if he cannot make it work straightforward, he is bound to try it backward; and so not finding his favorite dogma in the Old Testament, he thinks he has it in Matt. x. 28; then arguing backwards, endeavors to prove that the Old Testament teaches his dogma all the way back to Gen. ii. 7. Now, where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world? "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, save the Spirit of God. Now, we have received not the spirit of the world, but the spirit which is of God, that we might know the things which are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual things." 1 Cor. ii. 11, 12, 13. And if we possess the proper spiritual discernment we may be able thereby to "*know the spirit of truth*, and *the spirit of error*."

Now with these facts before us, we shall proceed with spiritual comparison. In 1 Sam. xxv. 29 we read: "Yet a man is risen to pursue thee, and to seek thy *soul;* but the *soul* of my lord shall be *bound in the bundle of life*, with the Lord thy God, and the souls of thine enemies, them shall he sling out, as out of the middle of a sling." Now could this man be said to seek the *soul* of David, if it was an "immaterial nature or soul, or distinct entity," beyond the reach or power of man to harm? Again: Why is it affirmed here that the *soul* of David should "be bound in the bundle of life with the Lord thy God," while "the souls of his enemies shall he sling out," without regard to their future whereabouts? Why is it, that "man being in honor and understandeth not, is like the beasts that perish?" Why is it, that, "the man that wandereth out of the way of understanding shall remain among the congregation of the dead?" Why is it, "that the *soul* that sinneth *it shall die*?" Why is it, that the "*sons of men are beasts*?" Why is it, "that the *wicked* shall be consumed like stubble fully dry?" And "be ashes under the soles of saints' feet?" Why is it, that "they are *dead*, they shall not *live*; they are deceased, they *shall not rise*, but be as though they had not been?" Why is it, that "except they eat the flesh of the Son of man, and drink his blood, they have *no life in them*?" Why is it, "sin when it is finished bringeth forth *death*?" Why is it, "to be carnally minded is *death*?" Why is it, "that they who sow to the *flesh*, shall of the *flesh* reap *corruption*?" Why is it, "that they that do such things are worthy of *death*, and the end of these things is *death*?" The answer to all these questions is found in this single sentence, "For the wages of sin is death." "The sting of death is sin, and the strength of sin is the law." Sin kills, and the law keeps dead all who have not passed from death unto life, by a diligent application to the "law of the spirit of life in Christ Jesus," to free them from the law and sting of death. "That which is born of the flesh, is flesh;" and like their first father, natural, earthy, and have no spiritual life whatever; "but as natural brute beasts made to be taken and destroyed;" neither do they know any thing, "but what they know naturally as brute beasts." "They are earthy, sensual, devilish, and have not the spirit," and "they shall utterly perish in their own corruption;" and "never see light or life;" "but as drouth and heat consume the snow waters, so doth the *grave* them that sinned;" for "dust they are, and unto dust shall they return," and "be as though they had not been."

Yet, in the face of all these positive declarations of Divine truth, Br. George would tell us that these persons, in these passages, all possessed an "immortal nature, or soul, or distinct entity," that must be eternally in a conscious state of suffering. Well, if it affords him any comfort, or pleasure, or happiness, or adds any thing to his conceptions of the character of our loving Father in heaven, we shall leave him to the full enjoyment of his own thoughts. "Howbeit in vain do they worship me, teaching for doctrines, the commandments of men." "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." Now if the—Pagan fable—doctrine of the immortality of the soul—as perhaps nine-tenths of the teachers will this day declare it—be the truth, then to be in harmony with this teaching, the Bible should teach the same doctrine in plain and unequivocal language. Does the Bible so teach it? No, the Bible is as silent as death respecting it; and where silence reigns, the fabulous doctrines of men, with bold and intrepid tread, march in, and proclaim with trumpet blast, that man does possess an immaterial nature, or soul, or distinct entity, "that can never, never die." And yet in the case of the wicked *they must die* the death that never, never dies! Now if the "Spirit which is of God," by which "we know the spirit of truth, and the spirit of error," had taught this doctrine, we should most certainly believe it; but as it never taught it, we must leave it where it properly belongs, with the "Traditions of men." Men left to their education only prove the oft-repeated couplet, true

> "'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclined."

Just commence in infancy to train a child that he is an immortal, and as he grows up keep it impressed on his mind, until he is of sufficient age to enter upon his college studies, then put in his hand the standard works of any denomination he may select; let him study them thoroughly, until he graduates with his diploma, and he will be prepared—as he thinks—to silence every tongue that may utter a word against that cherished dogma. Aye, even the most solemn utterances of Divine truth itself, must all bend and turn toward the object of his education; and nothing, "save the spirit which is of God," can ever open the eyes of his educational blindness, and show him as clear as the light of day, that "God only hath immortality;" and if men have any desire for it, they must, "by patient continuance in well-doing *seek* for glory, honor, and *immortality*."

God, for wise reasons, long since determined that "no flesh should glory in his presence," because of any inherent immortality, or wisdom, or knowledge they possessed, as the offspring of a poor mortal man, "whose foundation is in the dust." And just here is the mistake of Br. George and his fellow-laborers, because the Son of God promises *his people everlasting life*, and assures them, that that life is beyond the power of man to destroy, and consequently they should not fear them that *can kill* the body—or destroy the life that now is—"but have no power to touch the life which is to come," they assume the responsibility of saying that these passages prove that man, even all men, possess an "immaterial nature, or soul, or distinct entity," that must *live forever*. Is this "separating the precious from the vile?" Is this "putting a difference between the *clean* and the *unclean*?" Is this "rightly dividing the word of truth?" Is this bearing the faithful message from God to men, when he says, "As I live, saith the LORD God, I have no pleasure in the *death* of the wicked?" or when he says, "The *soul* that sinneth *it shall die*!" Or does it look like "walking in craftiness, and handling the word of God deceitfully?" "Brethren we are persuaded better things of you, and things that accompany salvation, though we thus speak." When the rich man whose goods had largely increased, said, "Soul that hast much goods laid up for many years, take thine ease, eat, drink, and be merry," did he mean his "immaterial nature, or distinct entity?" Can "immateriality" *eat and drink* material things? And when God said unto him, "Thou fool, this night thy soul *shall* be required of thee," did he mean that the *man should die*, or that his "immaterial nature or distinct entity" should be "required of him?" Entity, or no entity, the universal belief is, that the *man died*. Again, when the blessed Jesus in the garden, was in agony, and said, "My *soul* is exceeding sorrowful even unto death," did he mean himself, or an "immaterial entity?" Can an immaterial entity, by any possibility, die? When Peter, on the day of Pentecost, speaking of Christ, said that "His *soul* was not left in *hell*, neither did his flesh see corruption," did he wish to convey to the minds of his hearers, that Christ's "immaterial nature, or distinct entity," was in *hell*, while his flesh was in Joseph's tomb? If so, then where was the Christ? for, there is only "one Lord Jesus Christ," and he cannot be "*divided*." Jesus said, "Whosoever will save his *life*, shall lose it; but whosoever will lose his life, for my sake and the gospel's, shall find it. For what shall it profit a man if he gain the whole world, and lose his own *soul*," or life, as Dr. Adam Clarke assures us, the word *soul* is translated from the same original word as the word *life* in the preceding texts; and Br. George will not surely contradict the Dr.

In 1 Tim. iv. 8, Paul tells us that, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Now this passage as it reads, and Dr. Clarke's exposition of the preceding one furnishes a key with which not only Matt. x. 28, but every other passage where the word occurs, may be easily unlocked, and its meaning readily apprehended. "The life that now is," is only mortal, and there are a variety of ways in which men may lose it. Man can kill the body, thus destroying the life which now is; "the life which is to come" is now "hid with Christ in God," beyond the reach and power of man to touch or destroy. "God hath given unto us eternal life, and this life *is in his Son;*" and "when he who is our life shall appear, then shall we also appear with him in glory." "For this is the will of my Father, which sent me, that of all which he hath given me, I should lose nothing, but should raise it up, (not bring it down) but *raise it up* at the last day." Now this may not suit the *wisdom of men*, because it strikes a death-blow to their dogma of an "immaterial nature, or soul, or distinct entity," of which the Scriptures furnish us no account whatever.

Now would it be affirming too much for us to say, just here, that our Lord Jesus Christ is the "bundle," or sheaf, or *first fruit* of the immortal harvest of the redeemed; and that in this bundle, or sheaf is bound up the immortal life, or "the life which is to come," of every stalk however feeble; and when the harvest of the earth shall be reaped, and the tares are burned, will not the wheat be the perfect likeness of the original bundle, or sheaf? "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection?" Now will Br. George affirm that the wicked have the promise of the "life which is to come?" We think not. Then we affirm it boldly, and fearlessly, that wicked men are *not now*, nor ever will be, immortal; that they have no spiritual, immaterial, undying, or immortal entity in them; there is nothing in *them* but what man can kill. "They are like the chaff, which the wind driveth away;" and we do not deny the fact, Br. George, "that men have been killing souls ever since Cain killed Abel." "The first man Adam was made a *living soul;* the last Adam a *quickening spirit*." The first man Adam was only natural, the second man Christ, was spiritual; there was no promise given to the first Adam that he should live again. His promise was on this wise, "Dust thou art, and unto dust shalt thou return." The promise given to the second Adam was as follows: "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." "He *tasted death* for every man." "And as the Father raiseth up the dead, and quickeneth whomsoever he will; even so the Son quickeneth whom he will." "And if any man will save his life (by shrinking from persecution) he shall lose it; but if any man will lose his life for my sake and the gospel's, he shall have the life which is to come. For what shall it profit a man, if he gain the whole world, and lose his own life," and be cut off from the life which is to come. "Or what shall a man give in exchange for the life which is to come?" Then, "fear not them that kill the body, or destroy the life that now is, but cannot touch the life which is to come; but fear Him that is able to destroy both body and life in hell," and withold from you the life which is to come.

Such we understand to be the true teachings of Him who is "the way, the truth, and the life." Now we know that men are very apt to speak of life as though it were a continuity; they do not seem to even think of death as being the least interruption of life; if any thing it makes them more alive than they were before they died; but then men have many "strange notions, and have sought out many inventions," and are very poor guides to follow, unless they carry with them that word which "is as a lamp to their feet, and a light to their path." We must have the hammer of truth that breaks in pieces the rocks of error, and the fire shut up in our bones that makes us burn with holy zeal when we see our fellow-men beguiled by the wily serpent's lie. But what is this *present life*? "It is even a vapor, that appeareth for a *little time* and then vanisheth away."—James iv. 14. What, James? an immaterial nature, or distinct entity, "vanish away,"like vapor? Certainly: "For as the body (or man) as a living soul without the *breath* (Marg.) is dead," so the finished work of sin is "death." He that gave, hath taken away their breath; "they die, and return to their earth," and they *abide* in that condition; nothing, save the law of the spirit of life in Christ Jesus, can free man from (the dominion of) "the law of sin and death."

Our Br. George having *assumed* that Matt. x. 28 teaches that *all men* have an "immaterial nature, or distinct entity," proceeds to inform his readers that annihilationists teach the "*serpent's lie*," by saying that Adam did *not die in the day* that he ate of the forbidden fruit; he then informs us that "Adam lost the life of God out of his soul, and died a spiritual death in the day that he sinned;" (admitting this to be true) then when Adam lost the life of God *out of his soul*, he must have lost his immortality *out of his soul;* consequently he had nothing but mortal life left; and if spiritual death was the penalty of the law, and he suffered this death *in* the day he sinned, then why should his body be subject to death at all, for it was exempt from death *in* the day, and survived hundreds of years thereafter? This spiritual death theology was made to accommodate the immortal soul theory, and, of course, this piece of information is entirely gratuitous upon his part, for neither God, nor the serpent, nor Eve, nor Adam, ever uttered such a sentence as spiritual death; that is a forced conclusion, of a false premise.

When God said to Adam, "In the day that *thou* eatest thereof *thou* shalt surely die," did he mean that the material Adam or the "immaterial nature, or distinct entity" of Adam should die? And as man was a "dual being," and God used the personal pronoun *thou*, which of the two did he address himself to? And was it the material Adam, or the "immaterial nature, or distinct entity" Adam that sinned by *eating* the forbidden fruit? And which of the *two* was it that "became as God, knowing good and evil?" Is this the way that the "*dead* know more than all the living?" Then "spiritual death, and the loss of the life of God out of the soul" made Adam, as God, to "*know* good and evil."

But again: When God said, "And now lest *he* put forth his hand and take also of the tree of life and *eat* and live forever;" did he mean the material Adam, or the "immaterial nature, or distinct entity" Adam? Remember the *thou*, the *he* and the *his* are applied to the same person, and not to separate parts of a "dual being." Again: When God said to Adam, "In the sweat of thy face shalt *thou* eat bread until *thou return* unto the *ground*, for out of it wast *thou* taken, for dust *thou* art, and unto dust shalt *thou* return," what became of his "immaterial nature, immortal soul, or distinct entity," of which God never said one word, and for which he made no provision whatever? When Eve said to the serpent, "God hath said ye shall not eat of it, neither shall *ye touch it*, lest ye die," she should have had some spiritual prompter to call her attention to the very important fact, that she omitted to say "*in the day*," and also added, "neither shall ye touch it." What a *seeming* pity that some of her posterity were not present at the time; how different things might have been. No, dear Br. George, Adam did not die a spiritual or temporal death in the day that he ate; he forfeited his privilege for immortality, and in the day, aye, in the moment that he ate, he became "legally dead," just as the criminal goes from the court room, with the sentence of death pronounced upon him, is in the eye of the law *dead*, though the day of his execution was not named. So Adam was to toil and sweat to procure a subsistence until *he* should *return* to the ground. Such is the law, or wages of sin, and, in the law, there was no redemptive clause; but thanks be to God, that in his purpose and plan there was a second Adam, who was a quickening spirit, of whom the first Adam was only the figure or shadow; this second Adam was the "image of the invisible God," "the brightness of the Father's glory, and the express image of his person," "and renewed in knowledge after the image of Him that created Him." He it is that gives to his people "eternal life," either by a resurrection at the last day, or a translation at his second coming; and although we might ransack the vocabulary of the babbling tongues of earth, and explore the antiquity of the mouldering ruins of the ages past, or sit in silent contempt of the ever-living truth of God; and despite its warnings, and its threatenings, vainly endeavor to force back the bolt from the door of death, to hold communion with the dead, yet none of these can ever answer the question of ages, "If a man die shall he live again?" That question can only be answered by "Him who is the way, the truth, and the life." "Him who brought life and immortality to light by his gospel." Him who said to his disciples, "*Because I live, ye shall live also.* I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. I am the living bread that came down from heaven. Whoso eateth me, even he shall live by me." This is the uniform testimony of the Saviour and his Apostles, that his people shall have the "life which is to come." "Their *life* is bound in the bundle of life with the Lord their God;" and when the "bundle" (Christ) "who is their life, shall appear, then shall they also appear with him in glory;" and to apply in any sense whatever, life in a future state to the wicked, is to take "the children's bread and cast it to the dogs."

WILMINGTON, DEL., Jan. 22, 1871.

GOD'S PROMISE TO ABRAHAM.

M. E. GREEN'S RESPONSE TO THE EDITOR.—NO. 2.

BR. STORRS: Do I understand you correctly in your reply to my response to your question, "In thee shall all the families of the earth be blessed," that the promise is to extend to *all* the families or individuals of the earth, and not nations, as it reads in Gen. xxii. 18, "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice?" I am led to this understanding from your remark, "What of the millions on millions of heathen which, all this time, (1800 years in the past) have been without God and without hope."

If the blessing promised to Abraham and his seed is to extend to *all* the families, or individuals of the earth, will not the "millions on millions of heathen" which have died without "God and without hope" have to be raised from the dead to be blessed? You say, the promise is "broad and unqualified; to qualify it is to ignore it; to make it void and unworthy of trust; and if this promise is thus treated who can tell what promise of God is reliable." To my mind, this is the logical conclusion if this promise extends to *all* the families of the earth in the sense of households, or individual families. About eleven years since a brother holding the views that "all the families of the earth were to be blessed" in this age or in a future age, in answer to a question, "Will not God's promises *fail* unless those nations which have died without having the Gospel preached to them, are raised from the dead and hear the glad tidings?" said, "God would be a respecter of persons if the Gospel should not be offered to them, and that God would *revive* them for that purpose; but those nations that had heard the gospel and rejected it would remain *eternally dead*." This is the only conclusion that we can come to, *if all the individual families* of the earth are to be included in this promise.

Again, if this promise is to extend into a future age, after Abraham and his seed are raised from the dead that he may "*personally*, as well as his seed" by faith, "*accomplish* the work of blessing all the families of the earth," which seed Paul said was "so many as the stars of the sky in multitude and as the sand by the sea shore *innumerable: These all* died in faith not having received the promise," then besides all that have been "*adopted*" into the family of Abraham, by faith, since Paul's day, there will be millions on millions of missionaries sent to the nations of the earth, which will add millions on millions to the family of Abraham, for this must go on as long as families are born, ages upon ages, otherwise the promise will fail, if the promise includes "*all the families of the earth*." What a vast innumerable multitude will there be to inherit the promise made to Abraham, as some believe is the land of Canaan only, a territory about 80 by 150 miles.

"God's word will not fail: it may puzzle us to see how it is to be accomplished." "*Is any thing too hard for God?*" I again ask, will not God's promise fail unless the "millions on millions" who have died without that blessing, are not made alive and have the gospel offered to them? If *all* means "*all the families of the earth*" "depend upon it it will not fail but will be accomplished to the *letter*." This is the logical deduction, if the foregoing premises are correct.

Again our brother asks, "Who are the seed of Abraham? Say you, Christ. Very well; but who else are his seed? If ye be Christ's then are ye Abraham's *seed* and heirs of the promise." That mode of reasoning, no doubt, was used by Paul's opponents in his day; but to refute them he says, "Now to Abraham and to his seed were the promises made. He saith not, and to seeds, as of many, but as of one; and to thy seed which is Christ." Paul shows that the promise was to Abraham and Christ through whom the blessings were to come. All others that become partakers of this promise are adopted children, (see Gal. iv. 5, and Eph. i. 5,) and become partakers of the promise "through faith," which is conditional. "*If* ye be Christ's *then* are ye Abraham's seed, and heirs according to the promise." "For we are all the children of God by faith in Christ Jesus." This I apprehend is the blessing that was promised to "*all* the families of the earth" which will be completed when all are blessed with faithful Abraham with immortality. Thousands upon thousands had made sure of that promise by faith in Paul's day. He says, they were numerous "as the sand which is by the sea shore, *innumerable*. These all died in the faith."—Heb. xi. 12, 13. This shows that some of the "families of the earth" had been blessed before Christ came, the *seed* to which the promise was made.

Again: who is to bestow the blessing? You say, "Abraham and his seed; which includes the whole family of believers in Christ." What is the testimony? for "*testimony is testimony after all*." "And I will bless them that bless thee, and curse them that curseth thee; and *in thee* shall all the families of the earth be blessed." Not a word said about Abraham "*personally*" blessing any one nor "his seed," which you say "includes the whole family of believers in Christ" are to do this "*work of blessing* all the families of the earth," after they are raised from the dead. The testimony is, "I (God) will bless them," and that "with faithful Abraham;" and therefore it does not depend upon Abraham and his innumerable seed to be raised from the dead that they may "accomplish the work of blessing *all* the families of the earth." Abraham has no "*personal active*" part in blessing them, for God does the blessing himself through Jesus Christ; for there is no other name given under heaven whereby men can be saved. Again: when God says, "*all* the *families* of the earth," does he not mean nations, instead of individual families or persons? A corresponding text, Gen. xxii. 18, says, "And in thy seed shall all the *nations* of the earth be blessed, because thou hast obeyed my voice." The word families is used in Jeremiah xv, "And I will appoint over them (the Jews) four families (margin) saith the LORD," etc. This is the same word as in Gen. xii. 3, and therefore should be understood nations in Gen. xxii. 18.

"Let us not run too fast brother," "and like Abraham take a Hagar and beget" more children by the bond woman than the children of the married wife, (Isa. liv.) "but wait patiently for God to bring forth" her (Sarah's) children in a resurrection at the last day. There is no day after the last day; no time beyond the last time.—1 John, ii. 18.

Again: if there are to be nations on the earth unconverted or unreconciled to God (which would be enemies to God) after Abraham and his seed by faith are raised from the dead, how do you reconcile Paul's declaration in 1 Cor. xv. 24–29, "And then the end, when he shall have delivered up the kingdom to God the Father, when every prince and every sovereign and all powers shall have come to naught. For he is to reign until he shall put *all* his enemies under his feet; and the *last* enemy death is abolished . . . And when all shall be subjected to him, then the Son himself will be subjected to him who subjected all to him so that God will be all in all." (Syriac.) It matters not whether Christ is now reigning (as I believe he has for eighteen hundred years in the sense here set forth), or whether it is yet future; for this reigning is to be before the dead are raised; for death, the last enemy, cannot be destroyed in any other way but by giving life in its stead, as Paul says, "Death is swallowed up in victory. O death, where is thy sting! O grave where is thy victory?" Death now

holds Abraham and all his seed, which cannot be destroyed until Jesus, who has the "*keys of hell* (or grave) and of *death*," shall unlock the charnel house and bring them forth. That this is the correct understanding of the destruction of death is evident, for death is a state, a fixed condition, and to destroy death, life must be given in its place; hence the Prophet Hosea saith, "I will ransom them from the power of the grave. I will redeem them from death. *O death, I will be thy destruction.*" This is certainly spoken of his people, and not of the wicked; for death will hold them in his grasp eternally, and will never be "*destroyed.*"

Then he will take "the throne of his father David, and reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. There is no intimation of his reigning over any one else than the house of Jacob after he takes his "father David's throne." There is no one else to reign over, for "*every prince and sovereign, and all powers are brought to naught*" before the house of Jacob is made alive from among the dead, which takes place "at the last day."—John vi. 40.

A word about "This gospel of the kingdom *shall* be preached in all the world for a witness unto all nations then shall the *end come.*" Your remarks on my quoting Col. i. 2, 3, which was to show "that this gospel had a *wide* circulation" in Paul's day was not intended to show that Christ's words were perfectly fulfilled, but had a "*wide* circulation in his day." You think there should be an interpolation in Paul's words and read "Which was (to) be preached to every creature which is under heaven, whereof I, Paul am made a minister."

You say that the "*end*," that was to come, was the end of the Jewish dispensation, which was to take place at the destruction of the temple by the Romans, and that "this gospel of the kingdom" was only to be preached to the Roman "world," and then the end of the age or Jewish dispensation came. Now as Paul was preaching when the Romans began the wars on Jerusalem, (if history be correct,) and evidently had preached (for he preached in Rome itself), the gospel to all the Roman world in his day, before the temple was destroyed, I would ask, Why add to Paul's words "*to be*" preached, when it was already fulfilled?

A word about the age, or end that was to come. What is meant by *aionos*, age? When we say Gospel age, we mean the dispensation of the gospel; and in the same sense we understand the Mosaic age, or dispensation. What constituted the Mosaic age? The law and ceremonies connected therewith, which were "a shadow of things to come; but the body is of Christ, which law was nailed" *to his cross*, at which time the vail of the temple was rent from top to bottom, which forever put an end to the priest's officiating in the temple acceptable to God. There was no approaching God under that age except through a priest. When Christ became a priest, after the order of Melchisedec, the Levitical priesthood ended, which ended the Jewish age. When Jesus said, "Behold, your house is left unto you desolate," what did he mean, if he did not intend to convey to them that God no longer accepted their offerings by appearing in the presence of the high priest to bless them? It is evident that God no more recognized the offerings of the Jews, after Christ became high priest, than he recognized the offerings of Baal's prophets. He could not, for there were no priests whom God recognized beside Christ after the gospel age commenced. Paul in Heb. ix. shows that the Levitical priesthood ended when the gospel age commenced; for he says, "Now once in the END *of the* AGE (*aionos*) hath he appeared to put away sin (or sin offering) by the sacrifice of himself," not forty years afterwards, when the temple was destroyed.

Truth is what I want, and not controversy.
Yours, in love, M. E. GREEN.

[See Reply by the Editor, inside.]

OBITUARY.

ASHMAN.—On Monday evening, January 30, Sister REBECCA ASHMAN, wife of Br. William Ashman, fell asleep in Jesus, in full hope of a resurrection unto life.

Our acquaintance with sister Ashman has extended over 30 years. In 1840 she joined the Baptist church, of which we were then a member. During the preaching of the coming kingdom, in 1843, she became a believer, but did not at that time dissolve her membership with the church; but some years after she followed her husband in the belief of the non-immortality of the soul, and the destruction of the wicked; since which time she has been a constant attendant with her husband. Sister Ashman has been a quiet, earnest Christian, a kind and affectionate wife, and a good mother. Her husband and children will feel her loss sadly. For nearly 39 years they have walked hand and hand together, and now suddenly this tie is broken. But there is one consolation, they sorrow not as those who have no hope; for yet a little while and our sister shall live again.

When we look back, over the past few years, our hearts are made sad over the loss of so many of our dear ones who have fallen under the iron grasp of death. It makes us long for the consummation, when the sleeping ones shall awake, and the song of the redeemed shall be sung, "O death, where is thy sting? O grave, where is thy victory . . . thanks be unto our God who hath given us the victory through our Lord Jesus Christ." May our dear Br. and his family be comforted with the consolation that she shall live again.

JACOB GRIM.

PHILADELPHIA, PA., Feb., 1871.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 15, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

EDITOR'S REPLY TO BR. GREEN'S SECOND RESPONSE.

[See the Response on the first page; which please read before our Reply.—ED.]

Before proceeding to a direct reply to our brother, we will state the question at issue more fully. Our original question was put as follows:

"Do you really believe that the promise of God to Abraham, Gen. xii. 3, 'In thee shall *all* the families of the earth be blessed,' has been fulfilled? This promise was afterwards renewed to Abraham, Gen. xxii. 16, 18, and confirmed by an oath, thus—'By myself have I sworn, saith the LORD . . . in thy seed shall all the nations of the earth be blessed.' These are 'two immutable things, in which it is impossible for God to lie.'—Heb. vi. Have the promise and oath been realized in any fulfilment of the past?"

Such was the original proposition to be discussed. Our brother, in his first response, admitted that it had not been fulfilled in any age past, prior to the present, and said, "The promise made to Abraham, I have no doubt, refers to the Gospel age, or the age in which we live." If so, the promise no more covers "all the *nations* of the earth" than it does "all the *families*;" for there were certainly "nations" before the "Gospel age, or age in which we live." If the promise did not cover those "nations," then it must be restricted to some particular nations, and our brother restricts it to the nations in "this age." But facts show that there have been nations in this age that have never heard of Jesus Christ, and of course have never been blessed as the promise and oath declared they should be. If so, will not our brother be obliged to admit that such "nations" will have to be raised from the dead to have the promise and oath made good to them? The "nations" of "this age, in which we live," were *all to* be blessed in Abraham and his seed, is our brother's position. But all these nations have not been thus blessed; therefore, our brother must have them raised into a new life to receive the blessing, or the promise and oath fail, according to his own showing.

Our brother may say, "*Some* of all the nations have been blessed in Abraham in the age in which we live, and that covers the promise." Before he assumes that ground, he should prove that *some* of all nations have been blessed according to the promise and oath. But, for the sake of the argument, suppose we should admit his assumption; then the promise and oath should be altered to correspond, and would read thus: "By myself have I sworn . . . that in thy seed *some of* all nations shall be blessed."

What would be thought of an immensely rich man, if he should promise, and confirm it by an oath, saying, "In my wealth the city of New York shall be blessed." But the facts prove that only one ward out of twenty ever received any blessing from his wealth, or ever heard of his promise and oath? Would any thinking man, knowing these facts, say the promise and oath had been fulfilled? Does not our brother's position place God's promise and oath to Abraham in just this light?

We ask here, what is the difference between a promise to nations and to families? It takes families to make nations; and a nation, as such, cannot be blessed without the families composing it being partakers of the blessing in some degree. God, clearly, included the families when he spoke of the blessing to come through Abraham, for He expressly said so to Abraham, Gen. xii. 3, and confirms the same to Jacob, Gen. xxviii. 14, thus, "In *thee* and in *thy seed* shall all the families of the earth be blessed." To say that "all nations" means something short—far short—of "all the families" of which those nations are composed is making a distinction where God has made none, but has expressly joined the two together, so that the one includes the other; and "what God has joined together let not man put asunder," saith Jesus.

To the inquiry of our brother, if our view of the application of the promise to "all *families* of the earth" be correct, "Will not the 'millions on millions of the heathen' which have died without 'God and without hope' have to be raised from the dead to be blessed?" we reply; God's oath and promise will be fulfilled to them: of that fact, we have no doubt. If a resurrection from the dead is essential to its accomplishment, then God will raise them up. We do not say that such a revival is necessary, for we are not sufficiently acquainted with the resources of infinite wisdom, knowledge and power, to determine positively by what methods God may work to fulfil his promise and oath; yet that it will be fulfilled *we* dare no more doubt than we dare charge the God of truth of making oath to a lie. Again we say, If a revival into life is essential to the fulfilment of God's promise and oath, then those who have never heard of God's love to the world will be revived. Does that alarm our brother? Are his prejudices aroused? Does the thought make his traditions quake? Will he and the church generally be shocked at this suggestion of the greatness of God's love to "all the families of the earth"? Alas, that we have such limited views of that love of God which led Him to give His Son, "that *whosoever* believeth in him should not perish, but have everlasting life." How can any one "believe in Him" if they have never heard of Him? Remember, "God so loved the *world*"—not a few men and women in different nations—but "all the families of the earth;" for them *all* He had love, and gave His Son to manifest that love; and to them *all* the Gospel in some way has been preached or will be preached: they shall all know that God has loved them—each individual; and their final destiny will turn on the reception and use they make of this knowledge. If they believe, they will have life eternal; if they believe not, when the object of faith has been presented to them, they perish, and perish for their *own* sin.

Such is God's scheme in relation to "all the families of the earth;" and to this end He will bless them all with the knowledge of His love. If it has not been done in this and the past ages, it will be done "in the ages to come," (Eph. ii. 7). Surely no one who has a moiety of the love God manifested to "the world," in the gift of His Son, will feel sorry to know that a work, which, through the neglect of the professed church, or some other cause, has been unaccomplished, in this and past ages, will be fully accomplished "in the ages to come." Let us throw away our old Jewish spectacles, which enabled them to see no blessings from Messiah but for themselves, and look through the "promise and oath of God" to that blessing promised to "all the families of the earth:" then shall we see, as we have never seen, the magnitude of God's love to "the world." This view will cause us to wonder at our past blindness, and to adore that *love* of God and of "Christ which passeth knowledge." "Unto him be glory in the church by Christ Jesus throughout all ages, world without end"—or, "the endless succession of ages," as Macknight renders it.—Eph. iii. 21.

The command of Christ to his Apostles, "Go ye into *all* the world and preach the Gospel (the good news) to *every creature*" comprehends the same idea, that "all the families of the earth" should be blessed: it is a proclamation of God's love to all men, everywhere, and for all ages. It was first made in Eden, after man fell into sin; it was renewed by promise and oath to Abraham, Isaac and Jacob, and proclaimed by all the Prophets, and commanded to be made known everywhere, and to "every creature," by Christ. The whole train of testimony goes to confirm our idea that it is "all the families of the earth" that are to be "blessed in Abraham and his seed," and God's counsel shall stand and He will do all His pleasure.

Our brother next takes fright at a fancy of his own erecting. It is at the "innumerable missionaries" he supposes there will be in the next age, if our view is the correct one. How does he create this multitude? It is by stating that "Paul said" the "*seed by faith* was so many as the stars of the sky in multitude, and as the sand by the sea shore innumerable: these all died in faith," etc. We can hardly see how our brother made such a mistake. The seed of which Paul speaks, in the text quoted from Heb. xi. 12, is clearly the *literal* one, and not "the seed by faith." Paul is speaking of the faith of the ancient worthies, and enumerates Abel, Noah, Abraham, Isaac, Jacob, and Sarah, of whom he saith, "Through faith also Sarah herself received strength to *conceive* seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." On reflection, we are sure our brother must see that these were the *literal* seed of Abraham and Sarah, for the latter did not "conceive" any other seed. If then Paul referred to this "innumerable multitude," when he added, "These all died in faith," etc., then it follows that, all the seed that sprang from Sarah were Abraham's seed "by faith;" and so, all literal Israel and the posterity of Esau were persons of faith, for they were all the seed that "sprang" from Sarah's conception in her old age. All of them, therefore, who had "*died*" previous to Paul's time of writing were saved by faith. Truly there is hope for "all the families of the earth," if all the literal seed of Sarah "died in faith," Edomites as well as the Israelites. Paul's charity in that case would equal our brother's mistake in calling this "multitude" Abraham's "seed by faith." The 12th verse is clearly parenthetical; and "These all" who "died in faith" refers only to the ancient worthies he had personally named. Our brother's alarm, therefore, at the idea of such a "multitude of missionaries," in "the ages to come," is a needless one, and his fears that there will be too many, appear to be groundless.

On his supposition of so many missionaries to work in the "ages upon ages," in which "all the families of the earth" are to be "blessed," he is again apparently frightened, and says:

"What a vast innumerable multitude will there be to inherit the promise made to Abraham, as some believe is the land of Canaan only, a territory about 80 by 150 miles."

Here our brother excites his fears with apprehensions of his own creation. The promise made to Abraham was, that "he should be heir of the world."—Rom. iv. 13. The *heirs* of that promise are Abraham's seed by faith, who have been raised from the dead, and are immortal; they are "joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—Rom. viii. 17. With this agrees the promise of Christ, Rev. iii. 21, "To him that overcometh will I grant to sit with me on my throne," etc. His redeemed ones, out of the past and present age, made immortal, are to be rulers in his kingdom, which is to have no end. Supposing others, in "the endless succession of ages," are "blessed" by these who sit with Christ on his throne, it does not follow that they are "joint heirs with Christ," nor with "His body—the church of the first born." They are "the families of the earth blessed" by the redeemed immortal ones, and dwell on all the face of the earth: not crowded into Canaan, as our brother fears, or as some one may have been unwise enough to assert.

Our brother is troubled with Paul's testimony, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 29, and he says:

"That mode of reasoning, no doubt, was used by Paul's opponents in his day; but to refute them he says, 'Now to Abraham and to his seed were the promises made. He saith not and to seeds, as of many, but as of one; and to thy seed which is Christ."

To say nothing of the assumption that "Paul's opponents" used the language, "If ye be Christ's then are ye Abraham's seed, and heirs according to promise," Paul preceded the language by saying, "Ye are all *one* in Christ Jesus." The church, Paul declares, is "The body of Christ," (1 Cor. xii. 27.) Is the Head separate from the body? Will the Head inherit and not the body with it? If Christ the Head is the heir, so is His body: you cannot separate them, brother, and you have no evidence that "Paul's opponents" used the language referred to, or that Paul attempted to "refute it," as our readers will all see, we doubt not.

Our brother saith, There is "not a word said about Abraham 'personally' blessing any one," etc. Indeed! He might just as well have said, when God promised Abraham, saying, "I will give unto *thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession," (Gen. xvii. 8), there is "not a word said about Abraham 'personally' having any part in the land."

God said to Abraham, "In *thee* shall all families of the earth be blessed," Gen. xiii. 3, and repeated it by a declaration, Gen. xviii. 18, saying, "All the nations of the earth shall be blessed in *him*," Abraham; and reaffirmed it to Jacob, saying, "In *thee* AND in thy seed shall all the families of the earth be blessed."—Gen. xxviii. 14. Yet our brother says, "there is not a word said about Abraham 'personally' blessing any one." If God's promises are so uncertain, that when He says, "*thee*," He does not mean what He says, then revelation is no revelation, and we are left to conjectures. Just as sure as Abraham is "personally" to inherit the land of Canaan for an "everlasting possession," just so sure is he to be personally concerned in blessing "all families of the earth:" and if we "believe not Moses and the Prophets, neither" would we "believe if one rose from the dead."

Our brother's special pleading about "families" meaning "nations," we let pass, as we have already sufficiently met that idea in our previous remarks. His observations on the "last day" and "last time" do not, in our mind, prove that there is no time or day after the resurrection of the saints. Every dispensation has its "last day." The Mosaic had its last day, and this dispensation will have its last day, and then those who are believers in Christ will be raised from the dead, according to the promise of Christ. Does that prove there are no days "in the ages to come?" Eph. ii. 7? Are not the saints, glorified, to "serve God day and night in his temple?"—Rev. vii. 15.

What our brother says on 1 Cor. xv. 24–29 we shall not follow in detail. The truth of his remarks all depends on the correct interpretation of two or three expressions. What is "the end" spoken of? What is "the kingdom" referred to, and when is it "delivered up?" What is meant by death as "the last enemy," and to whom does Paul state it to be the last enemy? This chapter is devoted to the proof of the resurrection of the believers in Christ. Their last enemy, who shall ever have dominion over them, is death: to them therefore death is destroyed by resurrection. That Christ does not deliver up the kingdom at that time is evident from many prophecies. First: Psa. lxxii., "In His days shall the righteous flourish." (Surely not till raised from the dead). "He shall have dominion from sea to sea, and from the river to the ends of the earth. . . . The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve him. . . . His name shall endure forever; His name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed." This whole prophecy relates to what transpires after Messiah reigns on David's throne, which reign our brother admits is after the resurrection spoken of in 1 Cor. xv.

Another prophecy is found in Psa. xxii. 27–31. "All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee: for the kingdom is the LORD'S," [the kingdom of God has come], "and He is the governor among the nations. . . . A *seed* shall serve Him; it shall be accounted to the LORD for a generation:" [not *one*, only, but a plurality]: *they* shall come, and shall declare His righteousness unto a people that shall *be born*, that He hath done this."

Still another prophecy. Dan. vii. After the fourth "beast was slain, and his body destroyed, and given to the burning flame," one like the Son of man appears before the Ancient of Days, "And there was given him dominion," [not 1800 years ago], "that all people, nations, and languages, should serve and obey him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." The angel explains this to Daniel as the reign of the saints, made immortal, of course, thus: "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." The horn of the fourth beast prevailed against the saints "Until the Ancient of Days came, and judgment [rule] was given to the saints of the Most High: and the time came that the saints possessed the kingdom." . . . "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him."

Thus prophecy makes "people, nations, and languages" to exist, after the saints are made immortal; and they are all put in subjection to the saints in a kingdom that has no end. If our brother can reconcile all this with his construction of 1 Cor. xv., he can do what is impossible with us. We have given only a moity of prophecy which conflicts with his construction of the kingdom spoken of by Paul. We think we have produced abundant evidence that Christ is to "reign over some one else than the house of Jacob, after he takes his father David's throne;" even "all people, nations, and languages," which includes a wide domain, even over "kings and princes" of the earth, who shall become subject to his government, and offer Him gifts and do Him homage, as saith the prophecy.

Again we say, Do not let us drop into the narrow notions of the ancient Jews, who supposed *they* were the only favorites of heaven, and all others reprobates. These ancient, self-righteous Jews had no heart to receive the promise of God to Abraham, that "all the families of the earth," or "all nations," were the objects of His love, and that all "the *world*" were embraced in that love which led God to give His Son, (John iii. 16). To suppose the few saved in this and previous ages, are all who are to be saved into eternal life by Him who "tasted death for *every man*," and "is the propitiation for the sins of the *whole world*," (1 John ii. 2), is a view, to our mind, as narrow as the selfish platform of the old Jews. "O, but the saved in this and past ages are a great multitude." Jesus calls them a "little flock," and saith but "A few find the straight gate." The "great multitude" of saved ones will be found to belong to "the ages to come," before we have done with the subject, if it is followed up. God's love hitherto has been eclipsed by the traditions of men and the selfishness of the human heart: but that obscuration will vanish away when the Sun of righteousness shall arise to shine on this benighted world and a pur-blind church, and "the knowledge of the LORD shall fill the earth, as the waters cover the sea."

Our brother entirely misapprehends our language in reference to what Paul said, Col. i. 23. He certainly quoted that text in proof that the promise to Abraham had been fulfilled, that "all the families of the earth" should "be blessed," etc. With that text, in Col. i. 23, he coupled Jesus' saying, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" making Paul's words and Christ's to refer to the same events; which we showed was incorrect; or, if they did refer to the same event, the "end of the world" should have come in Paul's day; for Paul's words, without the ellipsis, of which we spoke, declare positively, that "the gospel *was* preached to *every creature* which is under heaven:" not barely "a wide circulation," but a universal one, and then "the end of the world" should have come, if Christ and Paul were both speaking of the universal spread of the gospel. We need not here repeat our remarks on the words of Christ or Paul, which we made in our reply of Jan. 25.

As to our brother's view of the end of the Jewish age, being at the cross of Christ, it is evident that the apostles and Jewish converts did not so regard it, as Acts xxi. 20 plainly teaches. Paul after a mission among the Gentiles, in the year A. D. 60, or more than 25 years after "the cross of Christ," met "James and all the elders" in Jerusalem. He declared to them what God had wrought among the Gentiles. James and the elders "when they heard it glorified the Lord, and said unto him (Paul), Thou seest, brother, how many thousands of Jews there are which believe, and they are *all* zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, they ought not to circumcise their children, neither to walk after the customs." They then advised him to attend to certain things, that all the Jews "may know that those things, whereof they were informed concerning thee, are nothing; and that thou thyself also walkest orderly, and keepest the law." Paul did as he was advised. Did he do so knowing that the end of the Jewish age was past some 25 years before? Did he play the hypocrite? It is a clear case that he, James, all the elders and converted Jews in Jerusalem counted the law of Moses as still binding on Jewish believers in Jesus; nor did our Lord ever tell his followers to forsake that law or its services in the temple till they should "see Jerusalem compassed about with armies;" and not till then is there any evidence that they did omit attention to the services there performed. When the temple was destroyed "the sacrifice and offering" was caused "to cease," and there the Mosaic age ended. Whether those sacrifices, and the attention of the Jewish Christians to the law of Moses, were acceptable to the Lord is another question. It is sufficient for us to show that they were continued till the destruction of the temple, and that neither Christ nor his apostles said any thing to prevent it. Then, and not till then, did Jewish believers cease their offerings and ceremonies of the law, and the Mosaic age end.

We might confirm this testimony from prophecies, but our space admonishes us to close here. We wish, however, before closing, to invite our brother's attention to the fact that our original question was a call for evidence that God's promise and oath to Abraham had been fulfilled in any past or present age. His second response does not touch that question, but is made up mainly with objections to our reply: hence, our present reply is necessarily longer than we could wish. If he has further evidence that the promise and oath have been fulfilled, we shall be glad to see it. We are not averse, however, to answering objections; we have foreseen all that our brother has urged, and weighed them on our sick bed, before we put our question to him. We wish to shorten the discussion as much as possible, and hence desire to see all our brother's proof that "all the families" or "nations of the earth" have been "blessed in Abraham and his seed."

To our brother's concluding remark, "Truth is what I want, and not controversy," we respond, "Truth is what" we "want;" and truth, without direct revelation from heaven, is seldom elicited without "controversy." We wish, therefore, for controversy for the sake of the truth: but let it be carried on in love for the truth and in love to each other.

Fears that Arise.

"Take care, Br. Storrs, or you will upset the non-resurrection doctrine."

SUCH was the language used by a kind friend, who fears the doctrine of God's promise and oath to Abraham, that "In thee shall all the families of the earth be blessed," or, "in thy seed shall all nations be blessed," "will upset the non-resurrection doctrine." We answer our friend, and all others who may be troubled with like fears, that we do not partake of their alarm in that respect.

In the first place, when we have developed our views, it will be seen there is no cause for such fears: but *if* there was, we say, Better that "the non-resurrection doctrine" go to the winds than to question the fulfilment of God's promise and oath; for these are "two immutable things in which it is impossible for God to lie;" and we must not seem to make Him "lie." If that promise and oath has not yet been fulfilled, it must and will be in some future period, no matter what doctrine is "upset" by it. Here is where we stand, and we have not overlooked any objections which we think can or will be urged against it.

The question we put to Br. Green was designed to bring out the evidence, if there is any, that a fulfilment had ever occurred in any of the ages past. Will any student of the Bible or history say that our brother has proved such to be the fact? We do not think he has; and with his knowledge of history, (and few men are better versed in history than he), if he cannot prove it, who can? The inevitable conclusion in our mind is, If not fulfilled in the past, it must and will be in the future, either in this age, or "in the ages to come,"—Eph. ii. 7. The means to accomplish it God will take care of, and that gives us no uneasiness or fears.

Our brother, in his first response, confined the fulfilment of the promise and oath to "the present age, or age in which we live;" yet it is clear to us no such fulfilment has taken place in this age. If he may confine it to *one* particular age, why may we not use the same liberty, and so say, It belongs to the age or "ages to come," after Abraham and his seed are raised from the dead and enter on their "heirship *of the word?*"

EUROPEAN MATTERS.

MUCH has been done since the commencement of the armistice toward revictualing Paris, but great suffering still exists. Jules Favre has written to the Mayor of London, expressing the gratitude of the Government and people of Paris for the munificent gift of food from the metropolis of England. He also says the distress in Paris has been very great, and that it still continues. Information from other sources is to the effect that although much has been received from outside, provisions are still very scarce in Paris. A dispatch from London, Feb. 5, says: "Several trains loaded with provisions entered Paris yesterday. The Foreign Office here announces that an offer has been made to Count Bismarck and M. Favre to place English resources at their disposal for the supply of Paris with food, the arrangements to be under the superintendence of French and German agents.

It is now known that about 180,000 prisoners were taken in Paris, with 1,500 cannon and 400 field-pieces and *mitrailleuses.* The gunboats in the Seine, and the rolling stock of the railways were also appropriated by the Germans. It is reported at Brussels that an attempt has been made at Paris to assassinate Gen. Trochu. The General's orderly officer was killed, but he himself was uninjured."

While the work of feeding the starving thousands in Paris has been carried on, the all-absorbing topic throughout France during the past week has been the election of members to the Assembly the convening of which will, if the time is not extended by the Germans, take place on the 8th inst.

The "London Telegraph" has the following information from inside Paris, 3rd inst.:

"Although the elections are to occur on Wednesday next, up to the present time everything is in confusion, with a general tendency to reject the members of the Government of National Defense. The meetings which are held in various halls are becoming more demonstrative. Some of the speakers demand the arrest and trial of those who surrendered the city. The Liberal Republican Committee has declared that the Government of the 4th of September should be arraigned by the National Assembly to render an account of their conduct of the defense of Paris, and give their reasons for agreeing to the armistice. The Committee also declare that no treaty ratifying the cession of Alsace and Lorraine should be signed, and that Paris should continue her defense and refuse to capitulate. One orator declared that France demanded a Robespierre, and that the guillotine alone could save the country. This sentiment was received with enthusiasm by the audience. The Deputies who favor the continuation of the war are loudly applauded at all the meetings.

"Gen. Trochu declined the candidacy for the Assembly in a letter, in which he says: 'I only consented to retain the Presidency of the Government because it was my duty to share with my colleagues the common responsibility. I am about to be discharged from it, and my part must finish with the events which gave it birth.' The meeting at which this letter was read shouted as with one voice, 'The members of the Government are cowards.'"

At one large meeting it was declared that the Government were twelve "bandits" who had "sold Paris." The German officials in France have been instructed to abstain from the exercise of vigorous censorship over the French press while the elections are pending, and it is said that many journals which had been suppressed, or had refused to appear, have resumed publication. The "Daily News," London, under date of Feb. 8, says: "The Parisians will vote to-day in entire dependence on the good faith of the Germans. It is impossible to complete negotiations for peace between the meeting of the National Assembly and the 19th, when the armistice expires, and when fighting may be resumed." It is said, continues the "News," "that the German preparations to overrun the whole of France, in the event, are of the most formidable character."

A dispatch from London, dated Feb. 10, says:

"Returns from eleven departments indicate the election of the Bonapartist, Orleanist, and Clerical candidates, but of very few Republicans.

The elections in Paris passed off quietly. Extra precautions have been taken to prevent riots. The 12,000 regulars first allowed to retain their arms for the protection of the city have been increased in number, by permission of the Germans, to 25,000. The tickets of candidates were mixed, and their political character confused. The Conservative element was surprisingly strong. The Orleans interest is believed to be strong throughout the country.

In the elections at Brest and Havre, the Gambetta ticket has been carried by a heavy majority.

"The duration of the armistice will probably be extended, in order that the Assembly may have time to perfect the work of restoration.

"Gens. Le Flo and Trochu are among the candidates elected to the Assembly in the Department of Finisterre.

"The German telegraph offices in France have been ordered to transmit French official messages relative to the elections and provisioning of Paris."

The Republicans have from the first manifested a decided lack of confidence in their supposed ability to carry the elections, and the result of the elections, so far as yet held, prove that their suspicions were well founded. It is difficult to say yet whether the Bonapartist or the Orleans element will be the strongest in the Assembly, but it is rendered quite certain that unless the Republicans do better in the later elections than they have thus far the chances of a Republic are fast waning. A dispatch from Wilhelmshohe says the ex-Emperor has issued a proclamation to the French people in reference to the elections. Jules Favre, it is asserted, is in communication with the Orleans Prince, who, it is also stated, are strong throughout France. None can know what will be the next course of political affairs in France, but time will quickly reveal it.

In Spain the Republicans are about making one more effort. A dispatch from Madrid, Feb. 3, contains the following: "The Republican Deputies of the Cortes have sent out a manifesto, urging their party for the coming electoral struggle, to support candidates pledged to the repeal of Article 33 of the Constitution, and the dethronement of the Savoy dynasty in Spain. They express ardent hopes of the ultimate success of the French people, now victims of the ambition of the Brandeburgs, the crimes of the Bonapartes, and the ingraaitude of the House of Savoy."

The recent unparelleled rise in the Tiber resulted in a flood such as Rome has not before witnessed in latter days, so fearfully destructive was it. The following extract from a letter written at Naples, to the "New York Tribune," will be found an interesting description of it:

"Though the waters of the Tiber have retired within their natural bounds, still, the recent disastrous deluge is the one subject which absorbs public attention, and I shall be excused if I give you fuller details. Last week people could only gaze with wonder and apprehension on the rising waters; this week they have been realizing the immense damage which has been done. Hundreds of thriving families reduced to ruin; thousands are houseless, and that, too, at a most inclement season, when cold and rain so greatly increase the evils of poverty. In the Corso, where were some of the richest shops of the city, now that the waters have retired, might have been seen before each door a mountain apparently of mud, but in which was involved the entire wealth of a family. In most cases the doors had to be forced, as they were barricaded inside by the counters, windows, and furniture, which had all been lifted up and then thrown on the ground. Everything was destroyed, and those who had entertained hopes of saving some portion of their property were soon undeceived. 'The jewelers,' says an eye-witness, 'found a stratum of mire, in which sparkled gems intermingled with rags and fragments of various objects. Linen and woolen drapers found stuffs, and rich silks floating on mire; satin cravats and artificial flowers, and laces, and gloves were intermingled with sand and mud, while books and papers were reduced to a paste, and china, furniture, and the ten thousand little nothings provided for the celebration of New Year's day, were confused and smashed together as if another invasion of barbarians had taken place, to whom free li cense had been given to destroy what they did not steal. Every merchant and tradesman, therefore, in the quarter afflicted has lost his all, for what has not been entirely destroyed has been rendered unserviceable, and many a family who sat down on Christmas day in easy circumstances, has been reduced to want.

"'That which makes the disaster still more lamentable is that in Rome there are special trades employing a great amount of capital. Of goldsmiths I have already spoken, but not of those who get up those splendidly embroidered garments so much used in the court and Church of Rome. Velvet and rich silks formed the least part of the value of robes which were stiff with pure gold, which can be recovered only by burning the other materials. Beside the shops, all those places of resort so well known to visitors suffered in an equal degree. All the lower part of the Hotel de Rome, the largest hotel in the city, so much frequented by your countrymen, was under water, and gayly decorated cafes, into which the Tiber burst, and laid a thick deposit of mud.

"'It is still raining, and who knows but that the enemy may be upon them again; still it is a melancholy consolation that nothing remains to be destroyed. The calculation is that there are 2,000 families without a home, and God knows when they will be able to return to apartments, so wet and soddened that fever and other maladies are sure to be lurking in them. Only two lives have been lost as far as can be ascertained at present—those of two men whose bodies were found in the Piazza St. Andrea della Valle. How to provide for the relief of the sufferers? The King on leaving Rome gave 200,000 lire; the Pope has contributed, it is said, 40,000 lire; every municipality in Italy is sending its quota, and among the private contributions the Americans have come out well, having almost immediately subscribed 12,000 lire, which has been considerably increased since by a collection in the American Church.

"'During the period of the deluge the municipalty divided into seven sub-committees worked well and did much for the preservation of life and property, but they were compelled to send to Naples for bread and boats, and for several days there was great activity in our arsenal. Though the overflow of the Tiber is a periodical event—sometimes assuming, as at present, dangerous proportions—it is extraordinary that none of that machinery necessary in such circumstances was ready at hand. Money has been lavished on palaces, on churches, 365 in number, and always increasing, but none to keep the Tiber within bounds, or to provide against a disaster which is of probable or possible occurrence at any rainy season. I tremble almost to think of what the consequences might have been had Rome been still under the government of the Pope in antagonism with all his neighbors! As it is, all Italy has come to the rescue, and the freemen of Rome have used their newly-awakened energies to good effect. An estimate is now being made of the loss which each one has sustained, and from the general fund relief will be given; but what is to be done with the multitude who have nowhere to lay their heads? It was proposed a day or two since in the Municipal Council to erect a vast wooden barrack for them, but before it is completed one-half of their number may have died from exposure. There are, indeed, vast monasteries not one half tenanted, but whether their claims of misery will be listened to is doubtful. If the law of Italy were fairly carried out there would be no difficulty in the matter, but Ministers have shown so much timidity as regards the Pontifical States, that they may fear to lay "unhallowed" hands on the monastic institutions.'"

Nothing new seems to have transpired concerning the Black Sea question. The eyes of all Europe are intent upon watching the present political contest in France.

The very latest election returns render it certain that a Republican form of government will not be established. L. C. T.

(*Continued from week before last.*)

AN EXPOSITION OF REV. XX. 12.

BY WM. H. SPENCER.

III. It now remains for us to ascertain what is meant, in the passage under consideration, by the expression, "*standing before God.*"

1. The words "*before God,*" acknowledged competent Greek critics inform us should read, "BEFORE THE THRONE;" and Samuel Treggelles, LL.D., says that this reading is guarrantied by manuscript authority of at least twelve hundred years old. The American Bible Union, Emphatic Diaglott, and other eminent translations, give this reading, and scholars, valued for their learning, concur in its correctness. But either reading proves that those spoken are represented as standing in the presence of God, and cannot, therefore, include the wicked dead. This conclusion is sustained by the testimony of Paul as well as the words of Jesus. Paul declares that without holiness "no man shall see the Lord" (Heb. xii. 14); and Christ in his memorable sermon on the Mount of Olives, calls "the pure in heart" *blessed,* because "they shall *see* God" (Matt. v. 8),—thus implying, as plainly as language can, that none but "the pure in heart" shall ever see God, or stand in the immortal glory of his presence. Albert Barnes, commenting on this passage, remarks: "To see the face of one, or to be in his presence, were among the Jews, terms expressive of great favor." Thus, an unanswerable objection is raised against the claim that both classes of the dead are embraced in Rev. xx. 12.

2. John saw the dead standing "BEFORE THE THRONE," and as the scene is located in heaven, it furnishes *positive* proof that "the dead" whom he saw does not include the wicked.

Among the first visions presented to John, he was favored, for some wise purpose, with a view of the throne "*set in heaven.*" He says: "I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was *set in heaven,* and one sat on the throne . . . And *before the throne* there was a sea of glass like unto crystal."—Rev. iv. 1, 2, 6. In this glorious and rapturous vision the Holy Spirit is very particular to point out this pellucid-like place before the throne,—the design of which will appear when we consider the several visions which John had of this broad expanse in the immediate presence of God.

After this vision of the throne, and God sitting upon it, filling his heart with deep emotions of awe and sublimity, giving him new courage and preparing his mind for the important communications which were about to be made to him, he was carried forward in vision through the strange and bloody history of the church,—saw her trodden under foot by despotic anti-christian powers, and finally, in a sad and desolate condition, flee into the wilderness,—until, in Rev. vii. 9–17, he again beholds this sea of glass "before the throne" *occupied* by the redeemed and triumphant church,—all the children of God, "both small and great." He says: "After this, I beheld, and lo, a great multitude, which no man could number, of all nations and kindred, and people, and tongues, *stood before the throne,* and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they *before the throne of God,* and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." This is doubtless a vision of the introduction of the resurrected saints into the presence of God. In glorious robes of righteousness, and bearing triumphantly the palms of victory, having conquered death and the grave, they stand in the presence of God and the heavenly hosts, and God, in gracious tenderness, wipes all tears from their eyes; and the Lamb of God, once slain for man's redemption, is still an active agent in promoting the happiness of his loving bride,—a union which eternity alone can measure.

Again, in Rev. xv. 2, John had another vision of this "sea of glass," and beholds this innumerable multitude "before the throne" celebrating their triumph over the grave,—having "the harps of God," and singing the song of Moses and the Lamb. As Moses taught the children of Israel to celebrate their deliverance from Egyptian bondage with a song of thanksgiving and praise, so John beheld the children of God celebrating their deliverance from the bondage of mortality. In view of the blessed promise which Christ made to his church, that the "gates of *hades* (the grave) shall not prevail against" it (Matt. xvi. 18), they can appropriately sing this song, and exclaim in language of inspiration: "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55). If the wicked dead are delivered from the grave, could they not as properly as the righteous sing the song of deliverance? And further: If they are raised from the dead would it completely destroy the force of Christ's blessed promise to the church that "the gates of hell (the grave) shall not prevail against" it? The implication could not be stronger than that the grave will "prevail" against some.

The vision in Rev. xx. 12 presents the same class,—the redeemed church,—standing "before the throne" that John had previously seen in two visions. To be allowed in the presence of God is a *special favor,* and hence our text affords no evidence of the re-living of the wicked dead.

Let us give a brief summary of the series of visions to which we have referred, each unfolding additional light to the mind of the Revelator regarding the scenes through which the saints should pass.

The first vision of the series was a view of the throne of God set in heaven, of indescribable glory, and his attention is particularly attracted to the broad and pellucid-like expanse before the throne, but *unoccupied,* (Rev. iv. 1–6.)

In the second vision of this place "before the throne" it was occupied by the redeemed church,—an innumerable multitude, of all nations, and kindreds, and people, and tongues, bearing emblems of triumph over death, and wearing robes which had been washed in the blood of the Lamb. The scene is one of thrilling glory. This great multitude, just gathered from the prison-house of death, "stood before the throne and before the Lamb," while "all the angels stood round about the throne," gazing in upon that immortal company with enrapturing joy, and "fell before the throne on their faces, and worshipped God."—Rev. vii. 9–17.

The third vision presents the redeemed multitude "having the harps of God," celebrating their deliverance from the land of the enemy, and "they sing the song of Moses the servant of God, and the song of the Lamb."—Rev. xv. 2, 3.

The fourth vision of this multitude,—all the saints, "both small and great"—is their *judgment,* for the purpose of awarding them their various positions in the kingdom of God; some of whom will sit upon twelve thrones, while others will occupy positions of less importance.

As all this transpires in heaven it may occupy the time that this world is being purified and prepared for the future abode of the saints; and then the new heavens and new earth will receive its immortal inhabitants, and "God shall dwell with them."—Rev. xxi. 3.

[*Concluded in next issue.*]

ROCHESTER, N. Y.

FROM MRS. C. C. WILLIAMS.

BR. STORRS: Another sorrowful year has nearly passed since I wrote last, and I am spared still for some wise purpose, I hope. Our precious first-born son was scarcely laid away to rest, when the gravest fears were felt for a daughter next in age; and that those were not groundless will be seen when I tell you that in just one year (viz., last Oct. 23) from the day he bade us a last adieu, we had to lay her beside him, and their rest is now together in the dust. She died of the same disease, viz.: consumption. Mourning for them is not without hope, and though I would not complain, yet gladly I would have retained my precious treasures longer; but it might not be; the bitter cup must be drained. At one time it seemed a second daughter, aged 19, must go likewise, in the same way; but at this date she seems in a fair way of recovery; so mercy is mixed with the cup, for which I trust I am not ungrateful. Thus you will see that heart and hands must have been amply employed, but not *so* engrossed but that the tidings brought by the HERALD of the prostration of its long revered editor *could* and *did* share the unfeigned concern and love felt by so many, and to unite in the prayer that God would have mercy on us all, lest in losing him we should have "sorrow upon sorrow." Thanks to Sister Helen Robertson for her detailed statement of your case in the Dec. 7th number, the last I have received. From that, I am led to hope a little that the next account will be more cheering, while at the same time I would not, if I could, have other than a cheerful ready deference to the will of that adored Master who knows so *much* better than we *can* what is *best.*

I must say, I am glad Br. THORNE occupies the place he does. I feel that he fits. That we all, and *all* things may be ordered and disposed of for the *best,* is my prayer. With love for all my Father's children, I am yours in Christian sympathy.

BUTLER, Mo., Dec. 27., 1870.

LORY JENCKS, Dansville, N. Y., writes: I take great satisfaction in reading the HERALD OF LIFE. It is meat in due season for me. I find as good preaching and exhortations as I want to hear, and should hardly know how to do without them.

[THE following article appeared in our issue of Jan. 25. The demand for the paper containing it far exceeds our ability to supply it, therefore by special request we re-print it this week.—EDITOR.]

THE HYGIENIC INSTITUTE OF NEW YORK:

OR, THE EDITOR'S SICKNESS AND RECOVERY.

THE general features of our sickness have been reported in the HERALD OF LIFE. It is sufficient for us now to say, that a hard, dry cough was its commencement. This was some time in October. For two weeks we continued our work in the office of the HERALD, taking such medicine as was prescribed by an eminent phycician; which however gave us no relief—night and day our cough continued unabated, till we became so exhausted and our appetite for food had so failed that we were obliged to take our bed about the first of November: from that time we were visited daily and sometimes twice a day by a Brooklyn physician in whom we had great confidence. He did all that human skill could do with homeopathic remedies. He gave us relief from the violence of our cough, but the disease continued unabated. At the end of three weeks we found ourself in "the valley of the shadow of death;" and our physician informed us distinctly enough that our end was near.

At this point an allopathic physician visited us. He pronounced us incurable. The same day, at evening, Dr. Miller, the hygienic physician, of New York city, came to our house, being urged thereto by Sister Helen Robertson, who was passing the winter at his Institute; himself also feeling a deep interest in our case from Helen's representation, though he had never seen us, but had read some of our writings on immortality twenty years ago.

The condition in which he found us is described by himself in the following note which he has since sent us by our special request:

MR. STORRS: Your disease was Acute Bronchitis. This is an inflammation of the lining membrane of the Bronchial tubes. In your case both the large and small tubes were involved, and the accompanying fever assumed a Typhoid form. When I first saw you, your pulse was about 130 to the minute, and would intermit once in seven or eight beats. Your respiration was 46 to the minute:* there was great difficulty in breathing, frequent cough, and a profuse expectoration of a thick, light colored stringy matter, about half of which would sink in water. The tongue was livid and red; no appetite, bowels constipated, countenance pale and haggard, no strength, spirits depressed, great restlessness, yet indisposed to move, with but little sleep night or day.

* Our natural pulse is 75 or 80 per minute, and our respiration about 20, to which they are now reduced.—EDITOR.

The result of Dr. Miller's first visit was an interview with our attendant physician, who cheerfully gave our case into his hands. From that time Dr. Miller visited us daily, though living some five miles from us, and crowded with business at his Institute. From the first treatment he gave us, we felt a sort of removal from "the valley of the shadow of death" where we had so long lain. He usually spent one hour with us, and applied his remedies with an energy that astonished us. We often said to him, "Doctor, you cannot be laboring thus barely for money." He was truly in earnest, and knew well our case was most critical. For four weeks he continued his daily visits and earnest efforts which proved successful, and after visiting us occasionally for two weeks more left us, saying, "You must come and see me now."

We have made the foregoing statement unknown to Dr. Miller, and out of gratitude to him as God's *instrument* in our recovery from the gates of the grave. The hand of God is visible to us in all this. If Sister Robertson had not providentially been spending the winter at his Institute we should not have known any thing of him or his practice. If he had not been providentially brought to my house, weeks since my friends, we have no doubt, would have laid me in the silent grave.

First of all, then, we thank and praise God and the Lamb for our prolonged life. Next, as God's instrument, we thank Dr. Miller for his faithful and kind services, which have resulted in our restoration, thus far; and as a token of our gratitude we give the following notice of his Institute, from "The Methodist," a gratuitous and unsolicited insertion in the HERALD OF LIFE, a paper that publishes no *paid* advertisements, for it is not an advertising sheet. We wish Dr. Miller success, and he cannot well fail of it. If you are sick, try him; we doubt not, if your case is a curable one, he will give you back health. Let him examine you. If he cannot help you, he will tell you so; he will not deceive you about it.

The following is the notice found in "The Methodist," of this city, two weeks ago; and we most cordially unite in the commendation at its close:

TURKISH BATHS.

Dr. E. P. Miller, the founder of the first Turkish bath in this city, has just opened a new and elegant establishment at 41 West Twenty-sixth street, New York. He has a house with fifty rooms, for transient and permanent boarders and patients, with excellent facilities for applying the Turkish baths, Electric baths, Water Cure, Movement Cure, and Lifting Cure.

His house is kept on strictly temperance principles, free from tobacco smoke, and affords a quiet home for those visiting the city for a longer or shorter time.

The Turkish baths are almost a specific for colds, catarrh, sore throat, bronchitis, rheumatism, neuralgia, sciatica, and many other forms of acute and chronic diseases.

We commend this establishment to all our readers who wish to regain lost health, prevent disease, or secure a quiet, pleasant home in the city.

ONE of the finest qualities in a human being is that nice sense of delicacy which renders it impossible for him ever to be an intruder or a bore.

APPOINTMENTS.

NEW YORK, (Cooper Institute, Room 24), Sunday, Feb. 19.

PROVIDENCE, R. I., (Richmond Hall), Sundays, Feb. 26, and March 5.

CONCORD, N. H., in the Bethel, Sundays, March 12 and 19.

MANCHESTER, N. H., in Advent Hall, Sundays, March 26, and April 2.

WM. STUART.

SPRINGFIELD, Mass., Sunday, Feb. 19.
NORTHFIELD, Mass., Sunday, Feb. 26.
HARTFORD, Conn., Sunday, March 5.
MERIDEN, Conn., Sunday, March 12.

GEO. W. BROWN.

PROVIDENCE, R. I., Sunday, Feb. 19.
HARTFROD, Conn., Sunday, Feb. 26.
WEST MERIDEN, CONN., Sunday, March 5.

S. W. BISHOP.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. Lina Gamage, H. S. Hough, Z. McLester, S. Cornell.

TWO DOLLARS EACH FROM—O. H. Merrill, F. L. Storrs, Dr. John Duncan, Henry H. Burroughs, Wm. L. Brown, J. T. Howland, W. W. Hosford, (received at the time sent;) Thomas Wilkins, Daniel Perine, Joshua Roberts, Lory Jencks, D. H. Baker, L. M. Dixon, F. Ingersoll, Simon Delicate, L. H. Rowe, Henry Lees, W. Jennings.

VARIOUS SUMS—Everett Hall, $3, (pays to the end of vol. viii.;) Wm. Squires, $3; R. L. Johnstone, 50 cents; R. E. Ladd, $25 on pledge, $5 for paper; Geo. Waugh, $3; Mrs. N. B. Smith, 50 cents.

PARCELS SENT SINCE LAST ISSUE

Eld. H. Rockwell, Mrs. Lina Gamage, Robert Fowler, J. L. Whitney, A. A. Batte, Joshua Roberts, Mrs. H. M. Wood.

RECEIPTS TO TRACT FUND.

R. E. Ladd, $10.

FOR OUR CAMP-MEETING IN 1771.

H. Rockwell, $1.

TO CORRESPONDENTS.

J. BLANCHARD.—The money was not received.

THE POOR.

The poor—God's poor! oh, help them!
Keen blows the wintry blast,
And through the darkened air the snow
Is falling thick and fast;
It drifteth through the broken panes,
And through the shattered door.
O Christian friends, remember them,
And help, oh, help God's poor.

The poor—God's poor! oh, help them!
Look at their tearful eyes,
As winter's long and gloomy days
Before their vision rise;
Go to their cheerless dwellings,
Lighten their heavy load,
And fill with joy and thankfulness
Their desolate abode.

The poor—God's poor! oh, help them!
The Saviour here was poor;
He had not where to lay his head;
No sumptuous garb he wore:
A sad and weary wanderer
Upon Judea's hills,
He ate the bread of charity,
Drank from the sparkling rills.

The poor—God's poor! oh, help them!
For earth must pass away,
And rich and poor all equal stand,
At the last awful day.
So shall the blessed words of Christ
Be spoken unto thee:
"E'en as ye did it to my poor,
Ye did it unto me."

—*Selected.*

THE MILLENNIUM IN DANIEL.

TO EVERY thoughtful reader of the Bible, and especially to every true Christian, the question can never be without interest. What is to be the nature of the milleunial kingdom of our Lord Jesus Christ, which the prophets of old, and the apostles of more modern times, alike proclaim as to come? All, or almost all, are agreed that it is still future, and many believe that it is very near at hand; but yet, *what* we look for is still the subject of widely-differing opinion. Does not Scripture, then, afford us the means of arriving at a reasonably certain conclusion on this point? The writer thinks it does; and that the second chapter of the Book of the Prophet Daniel contains the materials of a very strong argument in support of the anticipation that the reign of Christ upon earth during the millennial period will be personal and visible. This argument is derivable from the vision of the image and its interpretation.

It is acknowledged by the large majority of writers upon prophecy that Nebuchadnezzar's image-vision includes the millennial period; but it does not seem to have been so generally perceived that it also determines, its time, that is, the epoch in history when it should commence, and, by an inference which seems inevitable, its character.

Nebuchadnezzar, in his dream, sees a great image, which stands before him. From its head of fine gold, to its feet of iron and clay, the figure of the image appears in all its parts perfect.

The king gazes upon the image until his attention is withdrawn to the cutting out of a stone from a mountain; and, looking, he sees that it is being cut out without hands:—"*Thou sawest till* that a stone was cut out without hands." . . . "*Forasmuch as thou sawest* that the stone was cut out of the mountain without hands."—vers. 34, 45.

While he looks, the stone is detached from its place, lifted into the air, smites the image on its feet of iron and clay, and breaks them in pieces. Immediately upon this, all the materials of which the image is composed are "broken to pieces together, and become like the chaff of the summer threshing-floors, and the wind carries them away that no place is found for them."

The vision closes with the enlargement of the stone that smote the image, until it becomes "a great mountain and fills the whole earth."

We learn, from the interpretation of the dream, that the image, as it stood before Nebuchadnezzar, represented a succession of events which should take place upon the earth; and we observe that, as the events ranged downwards in the progress of time, so their symbols were ranged downwards in the construction of the image—the head representing the commencement, and the toes the termination, of the series of events shadowed forth under the whole symbol of the image. We may, therefore, speak of the period of gold, the period of silver, the period of brass, the period of iron alone, the period of iron and clay, which had its two successive phases—the first while the iron and clay were mixed; and the second, when, as in the toes, they were divided—and, lastly, the period of the stone.

Not until after the image, in its complete development, stands before Nebuchadnezzar, is the stone cut out; and, therefore, whatever may be the event of operation signified by the act of cutting out the stone from the mountain (upon which Daniel is silent), in point of time it comes after the commencement of the period of the clay and iron toes.

It will be obvious also that the time when the feet of the image are smitten by the stone cannot be anterior to the period of the toes; for its fall necessarily puts an end to the history of the image, and the toes represent the last page in that history.

The stone is interpreted to be a fifth and final kingdom, "which shall never be destroyed," and "shall break in pieces and consume all these kingdoms; and it shall stand forever."

Conformably to the structure of the symbolism of the vision, Daniel declares, "That in the day of these kings (necessarily the last of the series) shall the God of heaven set up this fifth kingdom."

Now there is an almost unanimous agreement among the numerous learned and able expositors of prophecy upon the following points:—

1. That the gold, silver, brass, and iron of the image, and the four beasts of Daniel's subsequent vision, recorded in the seventh chapter, are identical in their signification, and are typical respectively of the Babylonian, Medo-Persian, Grecian, and Roman Empires.

2. That the clayey admixture in the extremities of the image represents the broken and enfeebled state of the Roman Empire after, and consequent upon, the incursions of the Northern barbarians.

3. That the ten toes of the image, and the ten horns of Daniel's fourth beast, as also the ten horns of the Apocalyptic beast (Rev. xiii. 1), each symbolize the ten kingdoms that arose out of the Roman Empire.

The identification of the kingdom of the second chapter with the kingdom spoken of in the 14th, 18th, 22d, and 27th verses of the seventh chapter is based on the following resemblances:—

1. They both arise at the same epoch in history—namely, at the time of the destruction of the fourth kingdom, or rather of the kingdoms that are formed out of the fourth kingdom. "In the day of these kings shall God set up a kingdom, which shall never be destroyed."—ii. 44. "I beheld till the beast was slain . . . and there was given to the Son of Man dominion, and glory, and a kingdom."—vii. 14.

2. They are both instrumental in the destruction of the fourth kingdom. "The kingdom . . . shall break in pieces and consume all these kingdoms."—ii. 44. "But the saints of the Most High shall *take* the kingdom."—vii. 18.

3. They both extend over the whole earth. "The stone became a great mountain and filled the whole earth."—ii. 35. "There was given to the Son of Man dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."—vii. 14. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."—vii. 27.

4. They both endure forever; therefore neither can be regarded as the successor of the other. "And the kingdom . . . shall stand forever."—ii. 44. "His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed."—vii. 14. "The saints shall possess the kingdom for ever, even for ever and ever."—vii. 18.

If this identity be admitted, it follows that what is proved of the kingdom in one prophecy is proved also of the kingdom in the other prophecy; and that the imformations of the two prophecies must be combined in order to our full comprehension of all that is revealed on the matter.

The essential literalness characterising the whole of Daniel's interpretation of the vision of the image does not appear to have been distinctly apprehended, or the truth perceived, that (in this latter age, at least,) it will not admit of a spiritual or figurative meaning without violence to the structure of the entire symbolism, and to the texture and coherence of the interpretation itself. In this important particular it differs from the prophecy in the seventh chapter, and from other prophecies which relate to the fifth kingdom, and thus presents us with a key, and, it is believed, the only true key, to the millennial kingdom.

The express purpose of this vision was to make known to Nebuchadnezzar what should come to pass thereafter; and this purpose would have been defeated if the king had not received the interpretation given by Daniel in its *literal* sense for *literally* has the interpretation so far been fulfilled. Not alone to Nebuchadnezzar, however, but, age after age, to every reader of the Book of Daniel, accepting the interpretation in its literal sense, this vision has revealed what was yet future of the events predicted; and as, in the progress of time, event after event, in literal accomplishment, has passed from the prophetic to the historic page, belief in the literal sense of the prophecy has been confirmed, and the expectation of the literal fulfilment of what yet remained has been strengthened and justified; and if, in any age, from the days of Nebuchadnezzar to our own, a figurative, spiritual, or non-literal sense has been imposed upon the terms of the prophecy, the event has proved such a sense to have been unwarranted.

This prophecy has come down to our days with all its accumulated weight of confirmation, and there remains to be fulfilled but the smiting of the image, and the enlargement of the stone; or, as Daniel interprets it, the breaking to pieces and consuming of the kingdoms symbolized by the image, and the establishment of that kingdom which shall stand forever; and to believe that notwithstanding the prophecy in all its fulfilled particulars has been manifestly literal, yet in the two remaining particulars it is not so, is to believe that, up to a certain undefined and unascertainable point in the lapse of time since Daniel stood before Nebuchadnezzar, the reader of the prophecy has been right in giving to it a literal sense, but beyond that point has been wrong. If the prophecy in its unfulfilled part, be not literal, then the tendency of all the foregone fulfilments has been to mislead and not to guide us.

"The interpretation is sure;" but where, either to Nebuchadnezzar or to us, is its sureness, if its plain, obvious meaning may be overborne and beclouded by uninspired and secondary interpretation?

The Scriptures contain much of revelation in an emblematic form, which has not been interpreted; and, with regard to such, we may fairly admit human expositions; but Daniel's words are not emblematic, but very plain and unmistakable—words whose signification, as employed in the first part of the interpretation, has evidence in history (for the fourth kingdom unquestionably broke in pieces that which preceded it) and whose signification we have no reason to think was changed, when, in the 44th verse, Daniel declares that the kingdom which God shall set up, "shall break in pieces and consume all these kingdoms."

It must be borne in mind also that, as a rule, interpretations are intended to be understood in their obvious and literal sense. It is doubtful if there are any exceptions to this rule in the Scripture; for those cases (if there are any such) in which we are unable to apply the interpretation of fulfilled prophecy to historical events with absolute conclusiveness, cannot properly be regarded as exceptions.

The opinion that the symbolism of the vision, and the language of Daniel's interpretation, will bear such a meaning as makes the fifth kingdom to be simply a spiritual kingdom, having its seat in the hearts of true Christians; and the overthrow of error and the establishment of truth to be intended by the stone smiting the image, is at variance with many of the minute, but no doubt strictly accurate, particulars of the prophecy

1. The establishment of the truth involves the diffusion of the truth; but the stone does not fill the earth till *after* it has destroyed the kingdoms, and they are altogether swept away. Note the words, "The stone *that smote the image* became a great mountain," etc.—ii. 34, 35.

2. That no part of the image is typical of error; therefore it cannot be the extirpation of error in any shape that is represented by the destruction of the image.

3. The image represents from head to foot recognized kingdoms; of which the last, in its subdivided state, is now actually extinct; and surely the fulfilment of the prophecy imperatively requires the destruction of those kingdoms.

4. The action of the stone, as well as the language of the interpretation, denotes *violence*. "The stone *smote* the image" (ii. 35); "it shall *break in pieces* all these kingdoms" (44); whereas the establishment of a kingdom founded on the dissemination of truth and the growth of convictions, be they never so rapid, can have no resemblance to the scenes brought before Nebuchadnezzar in his dream.

5. The stone, which represents this kingdom, is not cut out of the mountain till after the last of the image periods has set in; and, conformably to this, in the interpretation, this kingdom is declared to *be set up in the days of these kings—not till then*—consequently it cannot typify a purely spiritual kingdom; for such a kingdom was certainly set up (if setting up means commencement) before the flood, and has been ruling in the hearts of the redeemed throughout all time. Moreover, it seems altogether inconsistent with the nature of a spiritual and invisible kingdom, to destroy, and then to take the place of, the existing governments of the earth. For surely, under these circumstances, even if its spirituality should be retained, it must lose its invisibility. The spiritual wages war with the spiritual; but here we have a spiritual kingdom to which is assigned by prophecy the work of destroying and superseding the material and visible kingdoms of the world.

With regard to the supposition that the smiting of the feet of the image by the stone symbolizes the establishment by Constantine, in the year A. D. 313, of Christianity as the religion of the Empire, and the consequent overthrow of idolatry, it may be observed,—

1. That no part of the image represented the *idolatry* of the Roman Empire. The legs of iron represented its political state and dominance; and therefore the application of the symbol to the destruction of idolatry cannot be sustained.

2. That the act of Constantine takes place in the purely iron period, and therefore is too early; for, as before pointed out, the stone cannot fall till the period of the clay and iron toes.

From the image vision and its interpretation, we do not gather the time of the setting up of the fifth kingdom with more precision, than that it shall be during the days of the last kings. Now, history informs us that the Western Roman Empire was divided into ten distinct kingdoms in the year 526; and therefore, at any time from that date up to the present, the fall of the stone would have been within the limits defined by this prophecy. But the vision of the four beasts narrows this limit, and teaches us, first, that the duration of the fourth kingdom in its divided state must be more than 1260 years; because that is the period assigned to the domination of the little horn, which does not rise till after the kingdom is divided into ten parts; secondly, that the downfall of the fourth kingdom and the destruction of the little horn take place simultaneously at the end of the twelve hundred and sixty years. Consequently, to the close of this period we must look for the event symbolized by the falling of the stone.

It remains to show the identity of Daniel's fifth kingdom and the millennium of the Apocalypse, and to draw the conclusion that thence necessarily follows.

Obviously, there are but two alternatives; the millennium is either the same with, or anterior to, Daniel's kingdom.

For the two cannot be supposed to co-exist as distinct kingdoms; and, therefore, as Daniel's kingdom, when once set up, endures forever, the millennial kingdom, if it be not identical, must precede it.

But if the millennium precede Daniel's kingdom, the period allotted to the little horn's making war with the saints, and prevailing over them—interpreted by the angel as "their being given into his hand"—must extend through the millennium; for it is said to continue till "judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Also, "the days of these kings" must, upon this supposition, be held to extend throughout the millennium; for it is in their days that Daniel's kingdom is set up; and the circumstance that they shall be broken in pieces and consumed by it, insures their continuance till its advent. Moreover, the angel's words in the 17th and 18th verses of the seventh chapter indicate a close successiveness in the following of the final kingdon upon the fourth, and give no countenance to the supposition that there can be interposed between them a period of a thousand years.

But as neither the continuance of the subjection of the saints to the little horn, nor the prolongation of "the days of these kings" through the millennium can be regarded as admissible suppositions, it follows that the millennium is Daniel's fifth kingdom—that is to say, the commencement of it—and therefore a literal and visible kingdom, which shall overturn the existing sovereignties, and exercise in their stead a government more perfect than this world has ever beheld.—*London Quarterly Journal of Prophecy.*

CHRIST IN THE SYNAGOGUE.—What a vivid picture has the inspired Evangelist been moved to present to us of that memorable morning! Prayer and the reading of the law were now over, and the reading of the prophets was to begin, and the reading of the season was from the old Evangelist Isaiah. The Redeemer stands up to read, and with the sanction of the now not improbably expectant ruler of that house of prayer, the roll is delivered to him by the attendant. He unfolds it, and reads that striking passage which his own divine wisdom and foreknowledge had moved him to select,—that passage which both in its specifications of time and circumstances was now being so exactly fulfilled. Such words might well have aroused the attention of those that heard it, nor can we wonder that our Lord's explanations were looked for with interest, and at first received with a kind of amazed approval.—*Ellicott.*

RUSKIN comparing England in the days of Alfred with the England of to-day, says: "As to public or private virtue, as to helpfulness and loving-kindness between man and man, between high and low, no wise man will say she is a whit higher, an inch nearer to God." And again: "Though England is deafened with spinning-wheels, her people have not clothes; though she is black with digging of fuel, they die of cold; and though she has sold her soul for gain, they die of hunger."

CHILDREN'S DEPARTMENT.

A TRUE STORY.

IN the field back of my house, and up the hill, are two nice springs. From one I draw water to my house through pipes, while the other goes to my barn, and my neighbor's house. The water runs very swiftly, because it is running down hill.

The pipe enters this spring, not at the top of the water, nor at the bottom either. If it were at the top, the scum would get into the pipe, and a floating bug now and then. If it were at the bottom, dregs and sediment would get in. So the pipe goes in about six inches below the top of the water.

When we draw the water at the barn for the horses, and my neighbor draws water at the same time for her washing day, the pipe sucks at a great rate. But it draws in nothing but pure water, if all floating things keep at the top, and all heavy things lie still at the bottom. Now for my story.

One morning there was a gay young frog about as big as half my thumb—too big for a tadpole, too small for a wise frog. He could go just where he pleased. He did not have to float with the bugs, for he knew how to dive. He did not have to stay at the bottom with the dregs, for he knew how to swim. So he kicked out his little hind legs and swam all around the spring, doing very much as he pleased.

One day he saw a little, round black hole of the pipe, where the water was running in quite freely. He wondered where it led to. He put his nose in and felt the water pull, and was a little scared and backed out. But it was such a funny feeling to be sucked that way; it felt kind of good round his nose, and he swam up and looked in again. He went in as much as half an inch, and then the water got behind him and he was drawn all in. "Here goes!" said he. "I shall see what I shall see!" And along he went with the water, till he came to where the pipe makes a bend for my barn—a sharp bend, straight up. As the water was quiet there, he gave a little kick and got up into a still, dark place, close by the barrel where the horse drinks. "Well," said he, "it's a snug place here, but rather lonely and dark."

Now and then he thought of the spring, and the light, and the splendid room he used to have to swim in, and he tried to swim back against the stream. But the water was on him, or running by him swiftly, and he had no room to kick in the pipe. So every time he started to go back to the spring he would work hard for a few minutes, and then get tired and slip back into the dark place by the barrel.

By and by he grew contented there. The water brought him enough to eat. He shut his eyes and grew stupid, stopped exercising and got fat, and as he had no room to grow very big in the pipe, he had to grow all long, and not broad. But he grew as big as he could, till at last he stopped up the pipe.

Then I had to go out and see what was the matter, for the horse had nothing to drink. I jerked away the barrel, pulled out the little plug and put a ramrod down; felt a springy, leathery something, and pushing, down it went, and out gushed the water. "What was that?" I thought. So I pulled out the big plug, and put down an iron ramrod and out came a great, long, red and white, and bleeding frog.

I couldn't put him together again. Any thing that gets sucked into that pipe and grows up in those dark places, has to come out dead, and all in pieces. I wondered how such a big frog could ever have got into so small a pipe. Then a wise lady in my house told me, "Why, he went in when he was little and foolish, and grew up in there!"

I cannot get that poor frog out of my mind. He was so like some young folks that I have seen. They frolicked up to the door of a theatre, or they stood and looked into a barroom, or they just wanted to go to one ball, or get behind the barn to smoke a pipe, or went off sleigh-riding with some gay young man without asking leave—or some way put their foolish noses into a dark hole that felt funny, and led, they didn't know where. Pretty soon, in they go. When they want to get back, they can't; and they grow bigger, and wickeder, and all out of shape in that dark place. If they come out at last, they are all jammed up, knocked to pieces, sick, or dying, or dead. When I see them in their coffins, I hear folks ask, "How came he to throw himself away so?" "What made him drink himself to death?" "How happened she to go off to infamy?" "How came he to be a gambler?"

Then I shall answer, as the wise lady told me about the frog, "They went in when they were little and foolish, and grew up there." A bad habit hugs a man tighter, and jams him out of shape worse than my pipes did that poor frog.—*Thomas K. Beecher, in Little Corporal.*

OLD CHARLIE.

OLD Charlie was a fine-looking horse, and very spirited. He was a very strong, serviceable horse, too. But with all his good qualities, Old Charlie had one very serious fault. When placed before a light load, he was all go-ahead, and it required a strong arm to keep him in check. But when it came to steady, hard work, then old Charlie *would shirk*, if he could get a chance.

I remember once father had some lumber to be boated on the canal about twenty miles. Unable to find a boatman, he hired a boat and took his own team, "Old Charlie and Bill," to do the towing, while I was driver. The horses were harnessed *tandem*, that is, one placed before the other, like most of the teams on the canal, Old Charlie being the hind or saddle-horse. For the first two or three miles he worked well, and then, finding it was steady, hard drawing, he took to his old habit of shirking, which was done so slyly that it was some little time before I discovered it. He appeared to be drawing hard all the time; but as the boat moved slower than at first, and knowing Old Bill was honest and the fault was not with him, I began to urge Old Charlie along.

Since that time, how often have I thought of Old Charlie when I have seen smart, active boys, and girls too, trying to evade hard study. Such scholars like *easy* lessons. Then they are sure to be the first to learn them. But when the lessons need hard study, then they seek to find some easier way of getting along. At their seats they have their books open, and appear to be busy; but they are only *making believe*. At recitation, too, how many ways they contrive to get along, and not have it appear that they know nothing about their lesson. If they only made the same effort to *learn* that they do to *shirk* their lessons, they would succeed without any difficulty.

Seems to me I hear some little boy or girl saying: "There, I have been acting just like Old Charlie; I have been shirking the hard work." Have you? Then stop at once and take a new start. Press your shoulders right into the harness, and you may be sure the load will move steadily along; and before you know it your work will be done, and *well done*.—*The Child's Paper.*

MORE than thirty thousand children in the city of New York, who ought to be in school, attend no school at all; and more than half of these are prowling about the streets smoking, drinking, fighting, and pilfering, growing up ignorant of everything but vice and dissipation. Already these mere boys insult people on the sidewalks, and shock the public by their rowdyism and crimes. And yet New York is full of schools, and schools of the best kind; *free* schools, where whoever will can come in and receive an education fit for "an American citizen." What is the difficulty? The fact is a bad one; for truancy and vagrancy are two little tracks running straight to ruin. Be sure of that.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

NEW YORK, WEDNESDAY, FEBRUARY 22, 1871.

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The Meaning of the War.

EIGHTEEN hundred and seventy has left its awful mark in history. We had no intention of taking the place of the newspapers, which, for many months contained little else than carnage, distress, and misery unprecedented in modern times, and, in some respects, unparalleled in the dismal story of man. Our business was to point the moral of the dreadful fact now and then, to generalise and suggest, not to write the history of fire, agony, and famine with which the world's papers were making the world's inhabitants only too familiar. We keep to our sacred mission, and proclaim that the things which are shaken must pass away to make room for that which cannot be shaken, because it is founded in everlasting righteousness. We need not indulge in words of indignation against ambitious monarchs, because we understand, and have taught for many years, that all "the powers that be" are simply provisional, during the time that God permits the world-power of Gentilism, and will pass away for ever as soon as Christ, the Anointed Sovereign of universal empire, shall come to His throne. We leave it to the secular press to mete out praise or blame as it sees fit, to emperor, king, or republican, and to devise its own schemes to universal peace and brotherhood, for we know beforehand that all those schemes will fail, and that they are, like the very war which has given them birth, among those signs of the times, which speak of the nearness of a crisis, the naming of which only provokes the world's ridicule, and provides satire to the avowedly "religious" as well as the secular portion of the press.

We are not surprised at anything that has taken place during the last six months, because we know that the time of man's probation is fast coming to a close, and that in the face of the universe he must be pronounced a failure once more. That the doctrine of human perfectibility by human agency is utterly fallacious, though proclaimed by statesmen, philosophers, and divines, we are thoroughly convinced, and have been scorned and shunned for saying so, although the reason why we have spoken thus is simply because we prefer the word of God to that of men. There is a *divine* constitution prepared for the government of the nations, and they will be heaved, and tossed, and shattered, and broken until that be brought into actual operation. The government of the world will be a perfect and most beautiful thing some day, but not until the Second Adam, the Lord from heaven, is "KING over all the earth."

The thing that has pained us most of late, however,—i. e. apart from our deep sorrow on account of the poor men and helpless women and children who have been the victims of the insanity,—is the ignorance of men who ought to know better. Some amazingly foolish things have been said about "Christianity and the War Spirit." We cannot cease to wonder how it is that men who are in the habit of reading the words of our LORD and his apostles can possibly expect the era of universal peace before the Prince of Peace returns to set up his kingdom of truth and righteousness. The world would not have the Prince of Peace when he was here. It preferred the dominion of the Prince of Darkness to that of the Son of God, and what can it expect but upheavings, revolutions, trouble, war? For the divinely appointed Ruler has not given up his claim to the inheritance and the throne; and one of the worst things that could happen to humanity would be the enjoyment of undisturbed repose under "the ruler of the darkness of this world," who is a usurper, a murderer, and a liar. We have had leaflets, and tracts, and pamphlets sent us, denouncing the war,—as if any one approved it,—and intimating that ministers of the Gospel are to blame for not preventing its continuance, which is something too absurd for criticism.

How little some men know, even at this hour of the day, what the proper function of a minister of the Gospel is! The fallacy of this kind of reasoning arises from the inveterate idea that *Christianity* is destined to subdue the nations to the will of God—an idea which is not only without the slightest support in the Bible, but which is directly contradicted by its plainest teachings. People will have it that the dispensation of grace is the last dispensation which the divine programme of all time furnishes for mankind; and this radical error vitiates the frame-work of their logic, and hurries them to conclusions which are at once wild and worthless.

"But," we are asked, "is not war antichristian?" And as it is correctly assumed that there is only one reply to this pointed question, the querist congratulates himself that he has made out his entire case, that Christianity is "a failure," and that its advocates must be struck dumb by the horrible calamities which are desolating "Christian nations" in the latter end of the nineteenth century! But we are too old to be frightened by a logical superstructure whose foundation is a quagmire. We have but to touch the imposing erection and it sinks into ruin. We admit at once that war is antichristian, obviously, emphatically, flagrantly so; and that Christianity has not tamed the ferocity of the human animal, nor sheathed swords, nor subdued the ambition of tyrants, nor diffused the love of peace through the hearts of nations. "The nations have drunk of the wine of Babylon, therefore the nations are mad." The intoxication caused by the poisoned cup of apostasy from God has driven the human race into acts of insanity; and Christianity, though nominally embraced by the chief of nations, has not exorcised the delirious demon under whose influence they have been wounding and slaying each other from time immemorial. The nations are called Christian, but there is no magic in a name to change them into the likeness of him to whose name they have no right. There *are* "Children of God," saints and servants of Jesus Christ, in Germany and France, men who sigh and cry because of the abominations that surround them, and *they* are the living proof that Christianity has done the holy work she professes. She comes to "take a people out of the nations," and gladly welcomes all who submit to her gracious conditions, but she is not responsible for a task she never undertook, and must not be charged with failure in a religion where the unbelief of men would not permit her to act. The war, then, is another evidence that the boasted "civilization" of the day is only *a more highly educated barbarism;* another proof of the truth of our Lord's prophecy that wars should continue to the end of the age; another most manifest sign of the times, telling us that events are rapidly hastening to the great crisis; and another call upon believers to look for the coming of their blessed Lord, whose presence is so urgently needed in this sin-cursed and terribly distracted world. *This* is the lesson we draw from the tremendous conflict of 1870. May it be impressed upon many hearts, so as to lead to a more earnest waiting upon God!—*Editor of the Rainbow.*

A Fraternal Greeting.

IT is on our heart, brethren beloved in the Lord, to say a word in this closing number for the year, which may be kindly interpreted by you as at once a cordial salutation, our expression of gratitude for your valued help, and an encouragement to continue "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

SALUTATION.—There is much moral strength in sympathy, much comfort in that mutual esteem which springs up in minds united in the pursuit of a sacred object. Men who are clearly conscious that the honor of One who is unspeakably dear to them all is the supreme purpose of their hearts, whatever variety of opinion may exist among them, will regard each other with brotherly affection, and wish for each other the enjoyment of those blessings which the God and Father of our Lord Jesus Christ graciously bestows upon his children. It may be that, as in this case, some of them live far apart, separated by seas and continents, and placed amidst greatly varying circumstances, yet they can waft to each other in silence the feeling of esteem, and send up to heaven the believing prayer for increased light and love, and joy in the Holy Ghost. God has assigned their lot in different lands, and given to each of them the work he has to do in the service of his generation, but through Jesus they all have access by one Spirit unto the Father. Intervening space prevents them from seeing each other in the flesh, but distances and material measurements form no hindrance to fellowship with the Father and with the Son Jesus Christ. The brethren "scattered abroad" are *one* in their blessed Saviour; through him their prayers and thanksgivings are offered up; he is their LIFE, and they all meet in him. Without noise, or ceremony, or demonstration of any kind, the hearts of all the children of God in the world are habitually offering up the incense of adoration, through the High Priest of their profession, Christ Jesus. to him whom the Holy Spirit has taught them to call Abba, Father. This is true worship. Of it the outside world knows nothing, hears nothing. It is all perfectly noiseless, silently sublime, yet acceptable to God who hears it all, sees it all, as the fruit of his love in the Son of his love, by the consecrating Spirit. The booming organ, the lofty cathedral, the smoking incense, the robed choristers, the priestly procession, the imposing ritual, are not there; but consecrated hearts, living sacrifice, holy aspirations, devout thanksgiving, warm love, and the hope that maketh not ashamed *are* there; and God looks down well pleased with the issues of his eternal love and pours his blessing on the heads and hearts of his redeemed family. It is in such a scene as this that we delight; and to the brethren who compose this invisible congregation we send the salutation of brotherly love. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

GRATITUDE.—John wrote thus to the well-beloved Gaius: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; who have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." The love of the apostles to those who gave them willing co-operation in their honorable but arduous work is repeatedly expressed in language of remarkable tenderness. Thus Paul, also: "I commend unto you Phœbe our sister, who is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." "Help those women who labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Gratitude for help in Christian work is thus not only an appropriate and becoming feeling, but one for which there is abundant and touching apostolic precedent. We do not talk about "apostolic succession" in the gross sense of mere officialism—a thing whose mysteriousness consists simply in the fact that it has no existence—but apostolic doctrine is very precious to us, and as far as we know it we wish to commend it to the faith and love of others. Those who purchase and circulate this publication are our "fellow-helpers" in this Christian labor, and we thank them. Those who contribute to the necessary expense of printing and publishing a magazine which never did and never will write for the multitude, but for the thoughtful and devout, the earnest and intelligent, are our "fellow-helpers," and we thank them. Those who merely tell their friends that there is such a magazine, and that it reverently deals with the holiest and highest matters of revelation without the slightest regard to church, creed, sect, or party, so that God be glorified, whilst men are enlightened and truth is diffused, are our "fellow-helpers" too, and we thank them. We cannot help thinking, feeling, hoping, nay, positively *believing*, that the day will come when every Christian who has helped to make known the doctrines of the Second Advent of the Lord, and Immortality only in Christ, will thank his Father in heaven for the privilege and honor. Not more certain are we that the sun shines at midday than we are of the truth of these doctrines; and once they are permitted to have their legitimate force upon the heart and understanding, the word of God becomes clearer and dearer than ever, faith is strengthened, hope is brightened, cares are lightened, existence itself acquires a new significance, and to live to Christ is found to be life indeed!

ENCOURAGEMENT.—If we are certain that we are engaged in the work of the Lord, we have his assurance that our labor shall not be in vain. Let us make sure then of the nature of our work, and of the spirit in which we pursue it. Having ascertained these two things, we can leave the issue with our Master, and calmly wait the harvest. We wish above all things that Christ may be honored; and for this purpose we feel that *his truth* in its own loving simplicity and peerless beauty, stripped of all human traditions and scholastic glosses, is the agent; whilst his Holy Spirit, by whom it is inspired, gives it saving and enlightening effect upon human consciences. The Bible, always precious, is increasingly so in proportion to our advancing knowledge of its doctrines, precepts, and promises. It is to us, and to many of you, in some respects a "new book" since we learned to take its leading terms in their natural, grammatical sense. By "death," it means death; by "life," life; and by "the coming of the Lord," the coming of the Lord. These and a hundred other expressions accepted in their strict and proper meaning, and in no mystical, secondary, or "theological sense," make the Book a *revelation*, a lamp to our feet and a light to our path in our journey to meet the Lord we love, and not an enigma, a riddle, a mystery, the supposed "meaning" of which takes twenty different forms in the hands of twenty different teachers, leaving the bewildered learner at his wit's end, and utterly unable to answer the question, "What is the thing that the Lord hath spoken?"

But we have encouragement also from results actually ascertained. Doubtless—at least, we hope so—there are cases of spiritual and intellectual benefit through this magazine of which we have never heard; but we have received intelligence of a sufficient number to gladden our heart, to convince us that the work is of the Lord, and to encourage us to continue that work in the Lord's name and strength. It is but a short time that any of us will have to work. This duty of witness-bearing for Christ will not last much longer. Let us do it while we can. He deserves this grateful service at our hands. Does he not? —*Editor of the Rainbow*, for Dec.

"The Provisional Council of America."

BY MRS. CATHARINE C. WILLIAMS.

BR. STORRS: I thought I would take occasion to copy a letter I have just finished and addressed "To the 70 enrolled (and those who may *hereafter be* enrolled) members of the Provisional Council of America," through Rev. H. W. Beecher: greeting. Without suspecting that the equanimity of the distinguished circle of clergymen, laymen, etc., who so lately fraternized by breakfasting together at the Astor House, (an account whereof is given in the "N. Y. Tribune" of Dec. 21, 1870) will in the least be disturbed by any reflections such a significant event might suggest to any interested reader on such a *thrice told*, and to be repeated, expression of union, it would yet be a satisfaction to have them know "how it *looks* and *seems*" to one far off looker-on.

It "seems good" to read such concessions and acknowledgements as fell from the lips of "Rev. H. W. Beecher" in his "introductory address" respecting the spirit that concerned them, the "*one*-ness of true Christianity," etc., and it can readily be admitted that "variation is (admissible if not indispensable to the perfection of truth;" but the question occurs, are *contradictions* indispensable also? Here are met the representatives of a great number of professing Christians, (with one heaven the goal of all) who desire to find "a common center and bond of brotherhood;" a union "such as the world has long been waiting for," and (it might be added) "sought, but never found," though "such a union all Christians must feel was designed by the Divine Master." The words of this same Master, on a memorable occasion, seem appropriate here, viz.: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight," *seeming* to intimate that *truth* is near at hand. What *thoughtful* one among the multitude represented there, but what has been puzzled at the contradictory theories (petty though they be) based professedly on the same authority? producing such alienations and rivalries! And who of them is able to reconcile them, or set them aside, or even *wishes* to? Truly it is something to be willing to meet on the ground of "Common Loyalty to Christ;" but as long as "Divine Truth" is thought to be "100 sided," and each one *thinks* his is *the right* side, how can it be otherwise but that there will be pulling 100 different ways to correspond?

Why "Divine Truth" must needs be a hundred sided, does not appear; or why *all* Truths are not *Divine*, is a question worthy of consideration; and even if they are *not*, why the former should be 100 sided, while all other truths are *one*, though expressed differently, is mysterious, or would be, had not the mystery been solved in some cases, which leads to an explanation *how* the same may be done again. As Solomon says, "all things are easy when understood;" and as there is an A.B.C. in all sciences, I see not why theology may not be included.

And right here the thought occurs, how easy would the task be of "the Provisional Council of America," the proposed work of which, in the words of Rev. Dr. Cather, "will restore to Protestantism the unity of Apostolic times;" or in the language of one of the resolutions offered by "Dr. George L. Taylor, the creation and application of a science of Christian Morals," etc., could all the members of the Council be willing to lay aside all human teachings, and go back to what appears to be the A.B.C., or starting point in religious matters, viz., Gen. ii. 7, 8, 23, and there *dwell* till he comes to comprehend what human beings are, in reality, (and their relation to the lower animals) whence they sprung, and what their destiny, if they "die out of Christ," nor longer *base* his theology on an imaginary "immortal soul," or try to build *any* system, much less "a Science of Christian Morals" on any thing in itself so utterly baseless, and, reasoning from *which*, one is so soon lost in a field of conjecture, and every one, be he Catholic, Pagan, or "Evangelical," is left, with regard to the future, dark unknown, and the phenomena on every hand as well, without "chart or compass," and one's imaginations is as good as another's.

Could this simple plan be adopted, how would perplexities be dissipated, and grounds of differences disappear, as the astounding humiliating discovery of the entire mortality of the human race, "out of Christ" would burst upon the astonished, wondering, adoring view for the first time; and that but for Jesus' triumph over the grave all would return to the nothingness whence they came—perish. Then truth would be seen to be but *one*, and the only *fitting* companion for love, without which there can be no Christian union. "By *one* Spirit all are baptized into one body." *This* Spirit introduces no differences; but "immortal soul-ism" ever *has*, and ever *will* make irreconcilable differences and dissensions in the body. "No lie is of the truth." And it seems high time to choose which to believe, Him who has said, "The soul that sinneth it shall die;" or the one who said, "Ye *shall not surely* die."

May all those who so lately fraternized, with those they represented, be led to reject the latter; when all will as naturally commingle, as two drops of water, nor longer pull one hundred different ways to further the common purpose of glorifying God, and doing good, not to "immortal souls," assuredly, as no very extensive research will suffice to convince any candid, sincere inquirer, such souls are beyond human care, nor need human sympathies: as an immortal state can but *be* frought with all the blessings the highest intellect can aspire to; but, *mortal, sinful*, perishing "living souls" abound on every hand, to whom all, in Christ's stead, may minister and try to save from *death*. That this may be the result of the proposed "Mass Meeting," through the attainment of the desired Union, is the prayer of one who has (I trust) been nearly 40 years an humble member of Christ's Body.

BUTLER, MO., Jan. 19., 1871.

(Continued from last week.)

The Atonement.—A Review.

BY J. C. DAY.

THE principle which I set up is, that it did not comport with the honor of the law for God to issue a single positive good but out of respect to a perfect righteousness. It was as much a principle of the first covenant not to bestow a cup of cold water out of respect to anything but a perfect righteousness, for the time the subject had been in existence, as it was that Adam should not be confirmed in happiness without an obedience entire through the period of his probation; for the moment the first sin appeared he was brought under the condemnation of the law and allowed to suffer its penalty.

The following reasoning, therefore, will as much prove that every particle of positive good, ever destined to reach a sinful world, was granted as a reward to Christ, as that the blessings were, which constitute the reward of believers. The latter, however, I have chiefly in view. Man was not confirmed at first; and the issue is known to us all. The requisition of obedience, as an antecedent to the gift of eternal life, was not, indeed, so absolutely necessary as the punishment of sin without an atonement; but it answered the important purpose of honoring the law. It held this language in the ears of the universe: no creature shall receive eternal life till he has first done homage to my law.

There was, indeed, no other way of conferring immortality in a governmental form. In any other way it must have been a sovereign gift. Another plan, the gift to the possessor and the direct benevolence of God would be the same; but the method chose had the advantage of showing God's determination to honor his righteous statutes. This, then, must be considered the settled principle of the Divine law. And there was no reason why the principle should be given up under the Gospel. No necessity existed for the abandonment; for nothing was easier than to make over to Christ, as a legal reward, the whole inheritance for the benefit of the joint heirs. This indeed was not so necessary as an atonement in the matter of pardon; but it answered all the purposes of the original principle.

Atonement covered sin and placed us back where Adam stood the moment he was created, before he had either obeyed or transgressed. But how is eternal life to reach him? Upon the original principle it must be the reward of a perfect obedience. Well, you say, "when all the believer's sin is covered, the imperfections of his obedience are covered also; and that obedience, standing thus spotless, may be rewarded for its own sake." It may, indeed, without that utter prostration of government which would have resulted from pardon without an atonement; but not without departing from one of the great principles of the law. These were to punish sin, and to grant no reward but to a perfect, uninterrupted obedience. But your theory represents God as coming down from this high ground to reward an obedience which possesses neither of these attributes. That its imperfections are covered only takes away its sin; but it still wants something to make it valid. No covering of imperfection can add to it that standard weight and measure which the law requires. No washing can render it that thing to which the reward was originally promised.

Therefore, if the reward is dealt out upon this principle, more than half of the original demand of the law will be given up. This is the precise thing you have overlooked. Because God could daily bestow good upon Adam for his own works, it is inferred that he may on believers after their sin is covered; not considering that in the former instance he rewarded a perfect and uninterrupted obedience, and in the latter would reward one deficient in both these respects. This would certainly be a very material change in the Divine administration; and a change altogether at the expense of the law. So that your theory defeats the very thing you have labored so hard to establish; it would be an innovation wholly needless, and ought not to be believed without decisive evidence.

But it may be said, that, "to suppose God unwilling to reward the obedience of his people after their sin is covered, without calling in the aid of another's righteousness, would militate against his grace and benevolence." But why? If a certain amount of good is dispensed to the ill-deserving, which upon every principle is both benevolent and gracious, why should the qualities be deminished by any respect that may be paid, on account of the law, to the obedience of Christ? If the law refuses to deliver that good to any but a perfect obedience, and God, to save the honor of the law, continues to measure it out to Christ, with intent that it shall go through him to sinners, is it not as great an honor to the ill-deserving as though it had passed directly to them? And is not the benevolence as great, at least, as though it had rushed to the conclusion without respect to the law? The gift is the same to the sinner, and finds him as ill-deserving as though it had come to him the other way, while the method chosen subserves the further end of honoring a righteous law. The only difference is, that upon one plan the principle of the law is adhered to; on the other, it is given up. And why the benevolence or grace should be the greater for selecting the manner most injurious to the law, when no one is benefitted by it, would be hard to tell.

At any rate, upon this principle grace and benevolence are both excluded from pardon. It is admitted, generally, that this favor is granted to sinners out of respect to the atonement of Christ. You say, "Death of Christ." And did any one but an infidel ever dream that the grace or benevolence of pardon was the less on that account? And if without impairing the benevolence or grace of the gift, remission can be administered on account of the expiation of Christ, why not eternal life on account of his obedience?

The plan in question sends us to God for all positive good; not, indeed as sinners; for our sin is covered by the atonement; but as having nothing to offer but an imperfect obedience. All that Christ does is to cover the sin of that imperfection, leaving the imperfection still remaining; and after men are thus purged from guilt, with all the defect of positive righteousness, they are sent to God without a mediator for their whole positive salvation. After the sin of withholding ninety degrees of obedience is pardoned, then degrees are accepted without a Mediator where the law demanded a hundred.

This system takes away one half of a Saviour, and one half of his praise; according to its representation Christ procures our release from prison, and then leaves us to make our way through the world alone. We are left to fight the world, the flesh, and the devil, without the Captain of the Lord's host, and to conquer, not under his banner, but, in a separate warfare. Half of our dependence on Christ is thus taken away, and for all the positive good of both worlds we must rely on our own works! The Redeemer is turned out of one half of our religion, and the whole is left cold and gloomy; we no longer feel that every particle of food and every article of clothing was procured by our Divine friend, and turn him off with the frigid acknowledgment that he was the mere antecedent of these gifts. Our common comforts, upon this plan, are not half so sweet, nor the crown in prospect half so precious. How delightful to view all these things as Christ's, earned by his obedience, and laid up in him for our use.

SOUTH ASHBURNHAM, MASS.

[To be Continued.]

The King of Siam, on hearing that the Pope had lost some valuable jewels, in consequence of a thief having got possession of his keys, remarked: "Ah! what a man! professing to keep the keys of heaven, and not able to guard those of his own bureau!"

PROUD hearts and lofty mountains are always barren.

THEY who are too poor to trade in the world, may buy abundantly in God's market.

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The Object of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE MEANING OF THE WAR.

EIGHTEEN hundred and seventy has left its awful mark in history. We had no intention of taking the place of the newspapers, which, for many months contained little else than carnage, distress, and misery unpredented in modern times, and, in some respects, unparalleled in the dismal story of man. Our business was to point the moral of the dreadful fact now and then, to generalise and suggest, not to write the history of fire, agony, and famine with which the world's papers were making the world's inhabitants only too familiar. We keep to our sacred mission, and proclaim that the things which are shaken must pass away to make room for that which cannot be shaken, because it is founded in everlasting righteousness. We need not indulge in words of indignation against ambitious monarchs, because we understand, and have taught for many years, that all "the powers that be" are simply provisional, during the time that God permits the world-power of Gentilism, and will pass away for ever as soon as Christ, the Anointed Sovereign of universal empire, shall come to His throne. We leave it to the secular press to mete out praise or blame as it sees fit, to emperor, king, or republican, and to devise its own schemes to universal peace and brotherhood, for we know beforehand that all those schemes will fail, and that they are, like the very war which has given them birth, among those signs of the times, which speak of the nearness of a crisis, the naming of which only provokes the world's ridicule, and provides satire to the avowedly "religious" as well as the secular portion of the press.

We are not surprised at anything that has taken place during the last six months, because we know that the time of man's probation is fast coming to a close, and that in the face of the universe he must be pronounced a failure once more. That the doctrine of human perfectibility by human agency is utterly fallacious, though proclaimed by statesmen, philosophers, and divines, we are thoroughly convinced, and have been scorned and shunned for saying so, although the reason why we have spoken thus is simply because we prefer the word of God to that of men. There is a *divine* constitution prepared for the government of the nations, and they will be heaved, and tossed, and shattered, and broken until that be brought into actual operation. The government of the world will be a perfect and most beautiful thing some day, but not until the Second Adam, the Lord from heaven, is "KING over all the earth."

The thing that has pained us most of late, however,—i. e. apart from our deep sorrow on account of the poor men and helpless women and children who have been the victims of the insanity,—is the ignorance of men who ought to know better. Some amazingly foolish things have been said about "Christianity and the War Spirit." We cannot cease to wonder how it is that men who are in the habit of reading the words of our LORD and his apostles can possibly expect the era of universal peace before the Prince of Peace returns to set up his kingdom of truth and righteousness. The world would not have the Prince of Peace when he was here. It preferred the dominion of the Prince of Darkness to that of the Son of God, and what can it expect but upheavings, revolutions, trouble, war? For the divinely appointed Ruler has not given up his claim to the inheritance and the throne; and one of the worst things that could happen to humanity would be the enjoyment of undisturbed repose under "the ruler of the darkness of this world," who is a usurper, a murderer, and a liar. We have had leaflets, and tracts, and pamphlets sent us, denouncing the war,—as if any one approved it,—and intimating that ministers of the Gospel are to blame for not preventing its continuance, which is something too absurd for criticism.

How little some men know, even at this hour of the day, what the proper function of a minister of the Gospel is! The fallacy of this kind of reasoning arises from the inveterate idea that *Christianity* is destined to subdue the nations to the will of God—an idea which is not only without the slightest support in the Bible, but which is directly contradicted by its plainest teachings. People will have it that the dispensation of grace is the last dispensation which the divine programme of all time furnishes for mankind; and this radical error vitiates the frame-work of their logic, and hurries them to conclusions which are at once wild and worthless.

"But," we are asked, "is not war antichristian?" And as it is correctly assumed that there is only one reply to this pointed question, the querist congratulates himself that he has made out his entire case, that Christianity is "a failure," and that its advocates must be struck dumb by the horrible calamities which are desolating "Christian nations" in the latter end of the nineteenth century! But we are too old to be frightened by a logical superstructure whose foundation is a quagmire. We have but to touch the imposing erection and it sinks into ruin. We admit at once that war is antichristian, obviously, emphatically, flagrantly so; and that Christianity has not tamed the ferocity of the human animal, nor sheathed swords, nor subdued the ambition of tyrants, nor diffused the love of peace through the hearts of nations. "The nations have drunk of the wine of Babylon, therefore the nations are mad." The intoxication caused by the poisoned cup of apostasy from God has driven the human race into acts of insanity; and Christianity, though nominally embraced by the chief of nations, has not exorcised the delirious demon under whose influence they have been wounding and slaying each other from time immemorial. The nations are called Christian, but there is no magic in a name to change them into the likeness of him to whose name they have no right. There *are* "Children of God," saints and servants of Jesus Christ, in Germany and France, men who sigh and cry because of the abominations that surround them, and *they* are the living proof that Christianity has done the holy work she professes. She comes to "take a people out of the nations," and gladly welcomes all who submit to her gracious conditions, but she is not responsible for a task she never undertook, and must not be charged with failure in a religion where the unbelief of men would not permit her to act. The war, then, is another evidence that the boasted "civilization" of the day is only *a more highly educated barbarism;* another proof of the truth of our Lord's prophecy that wars should continue to the end of the age; another most manifest sign of the times, telling us that events are rapidly hastening to the great crisis; and another call upon believers to look for the coming of their blessed Lord, whose presence is so urgently needed in this sin-cursed and terribly distracted world. *This* is the lesson we draw from the tremendous conflict of 1870. May it be impressed upon many hearts, so as to lead to a more earnest waiting upon God!—*Editor of the Rainbow.*

A FRATERNAL GREETING.

IT is on our heart, brethren beloved in the Lord, to say a word in this closing number for the year, which may be kindly interpreted by you as at once a cordial salutation, our expression of gratitude for your valued help, and an encouragement to continue "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

SALUTATION.—There is much moral strength in sympathy, much comfort in that mutual esteem which springs up in minds united in the pursuit of a sacred object. Men who are clearly conscious that the honor of One who is unspeakably dear to them all is the supreme purpose of their hearts, whatever variety of opinion may exist among them, will regard each other with brotherly affection, and wish for each other the enjoyment of those blessings which the God and Father of our Lord Jesus Christ graciously bestows upon his children. It may be that, as in this case, some of them live far apart, separated by seas and continents, and placed amidst greatly varying circumstances, yet they can waft to each other in silence the feeling of esteem, and send up to heaven the believing prayer for increased light and love, and joy in the Holy Ghost. God has assigned their lot in different lands, and given to each of them the work he has to do in the service of his generation, but through Jesus they all have access by one Spirit unto the Father. Intervening space prevents them from seeing each other in the flesh, but distances and material measurements form no hindrance to fellowship with the Father and with the Son Jesus Christ. The brethren "scattered abroad" are *one* in their blessed Saviour; through him their prayers and thanksgivings are offered up; he is their LIFE, and they all meet in him. Without noise, or ceremony, or demonstration of any kind, the hearts of all the children of God in the world are habitually offering up the incense of adoration, through the High Priest of their profession, Christ Jesus, to him whom the Holy Spirit has taught them to call Abba, Father. This is true worship. Of it the outside world knows nothing, hears nothing. It is all perfectly noiseless, silently sublime, yet acceptable to God who hears it all, sees it all, as the fruit of his love in the Son of his love, by the consecrating Spirit. The booming organ, the lofty cathedral, the smoking incense, the robed choristers, the priestly procession, the imposing ritual, are not there; but consecrated hearts, living sacrifice, holy aspirations, devout thanksgiving, warm love, and the hope that maketh not ashamed *are* there; and God looks down well pleased with the issues of his eternal love and pours his blessing on the heads and hearts of his redeemed family. It is in such a scene as this that we delight; and to the brethren who compose this invisible congregation we send the salutation of brotherly love. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

GRATITUDE.—John wrote thus to the well-beloved Gaius: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; who have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth." The love of the apostles to those who gave them willing co-operation in their honorable but arduous work is repeatedly expressed in language of remarkable tenderness. Thus Paul, also: "I commend unto you Phœbe our sister, who is a servant of the church which is at Cenchrea, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." "Help those women who labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life." Gratitude for help in Christian work is thus not only an appropriate and becoming feeling, but one for which there is abundant and touching apostolic precedent. We do not talk about "apostolic succession" in the gross sense of mere officialism—a thing whose mysteriousness consists simply in the fact that it has no existence—but apostolic doctrine is very precious to us, and as far as we know it we wish to commend it to the faith and love of others. Those who purchase and circulate this publication are our "fellow-helpers" in this Christian labor, and we thank them. Those who contribute to the necessary expense of printing and publishing a magazine which never did and never will write for the multitude, but for the thoughtful and devout, the earnest and intelligent, are our "fellow-helpers," and we thank them. Those who merely tell their friends that there is such a magazine, and that it reverently deals with the holiest and highest matters of revelation without the slightest regard to church, creed, sect, or party, so that God be glorified, whilst men are enlightened and truth is diffused, are our "fellow-helpers" too, and we thank them. We cannot help thinking, feeling, hoping, nay, positively *believing*, that the day will come when every Christian who has helped to make known the doctrines of the Second Advent of the Lord, and Immortality only in Christ, will thank his Father in heaven for the privilege and honor. Not more certain are we that the sun shines at midday than we are of the truth of these doctrines; and once they are permitted to have their legitimate force upon the heart and understanding, the word of God becomes clearer and dearer than ever, faith is strengthened, hope is brightened, cares are lightened, existence itself acquires a new significance, and to live to Christ is found to be life indeed!

ENCOURAGEMENT.—If we are certain that we are engaged in the work of the Lord, we have his assurance that our labor shall not be in vain. Let us make sure then of the nature of our work, and of the spirit in which we pursue it. Having ascertained these two things, we can leave the issue with our Master, and calmly wait the harvest. We wish above all things that Christ may be honored; and for this purpose we feel that *his truth* in its own loving simplicity and peerless beauty, stripped of all human traditions and scholastic glosses, is the agent; whilst his Holy Spirit, by whom it is inspired, gives it saving and enlightening effect upon human consciences. The Bible, always precious, is increasingly so in proportion to our advancing knowledge of its doctrines, precepts, and promises. It is to us, and to many of you, in some respects a "new book" since we learned to take its leading terms in their natural, grammatical sense. By "death," it means death; by "life," life; and by "the coming of the Lord," the coming of the Lord. These and a hundred other expressions accepted in their strict and proper meaning, and in no mystical, secondary, or "theological sense," make the Book a *revelation*, a lamp to our feet and a light to our path in our journey to meet the Lord we love, and not an enigma, a riddle, a mystery, the supposed "meaning" of which takes twenty different forms in the hands of twenty different teachers, leaving the bewildered learner at his wit's end, and utterly unable to answer the question, "What is the thing that the Lord hath spoken?"

But we have encouragement also from results actually ascertained. Doubtless—at least, we hope so—there are cases of spiritual and intellectual benefit through this magazine of which we have never heard; but we have received intelligence of a sufficient number to gladden our heart, to convince us that the work is of the Lord, and to encourage us to continue that work in the Lord's name and strength. It is but a short time that any of us will have to work. This duty of witness-bearing for Christ will not last much longer. Let us do it while we can. He deserves this grateful service at our hands. Does he not?—*Editor of the Rainbow,* for Dec.

"THE PROVISIONAL COUNCIL OF AMERICA."

BY MRS. CATHARINE C. WILLIAMS.

BR. STORRS: I thought I would take occasion to copy a letter I have just finished and addressed "To the 70 enrolled (and those who may *hereafter be* enrolled) members of the Provisional Council of America," through Rev. H. W. Beecher: greeting. Without suspecting that the equanimity of the distinguished circle of clergymen, laymen, etc., who so lately fraternized by breakfasting together at the Astor House, (an account whereof is given in the "N. Y. Tribune" of Dec. 21, 1870) will in the least be disturbed by any reflections such a significant event might suggest to any interested reader on such a *thrice told*, and to be repeated, expression of union, it would yet be a satisfaction to have them know "how it *looks* and *seems*" to one far off looker-on.

It "seems good" to read such concessions and acknowledgements as fell from the lips of "Rev. H. W. Beecher" in his "introductory address" respecting the spirit that concerned them, the "*one*-ness of true Christianity," etc., and it can readily be admitted that "variation is (admissible if not indispensable to the perfection of truth;" but the question occurs, are *contradictions* indispensable also? Here are met the representatives of a great number of professing Christians, (with one heaven the goal of all) who desire to find "a common center and bond of brotherhood;" a union "such as the world has long been waiting for," and (it might be added) "sought, but never found," though "such a union all Christians must feel was designed by the Divine Master." The words of this same Master, on a memorable occasion, seem appropriate here, viz.: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight," *seeming* to intimate that *truth* is near at hand. What *thoughtful* one among the multitude represented there, but what has been puzzled at the contradictory theories (petty though they be) based professedly on the same authority? producing such alienations and rivalries! And who of them is able to reconcile them, or set them aside, or even *wishes* to? Truly it is something to be willing to meet on the ground of "Common Loyalty to Christ;" but as long as "Divine Truth" is thought to be "100 sided," and each one *thinks* his is *the right* side, how can it be otherwise but that there will be pulling 100 different ways to correspond?

Why "Divine Truth" must needs be a hundred sided, does not appear; or why *all* Truths are not *Divine*, is a question worthy of consideration; and even if they are *not*, why the former should be 100 sided, while all other truths are *one*, though expressed differently, is mysterious, or would be, had not the mystery been solved in some cases, which leads to an explanation *how* the same may be done again. As Solomon says, "all things are easy when understood;" and as there is an A.B.C. in all sciences, I see not why theology may not be included.

And right here the thought occurs, how easy would the task be of "the Provisional Council of America," the proposed work of which, in the words of Rev. Dr. Cather, "will restore to Protestantism the unity of Apostolic times;" or in the language of one of the resolutions offered by "Dr. George L. Taylor, the creation and application af a science of Christian Morals," etc., could all the members of the Council be willing to lay aside all human teachings, and go back to what appears to be the A.B.C., or starting point in religious matters, viz., Gen. ii. 7, 8, 23, and there *dwell* till he comes to comprehend what human beings are, in reality, (and their relation to the lower animals) whence they sprung, and what their destiny, if they "die out of Christ;" nor longer *base* his theology on an imaginary "immortal soul," or try to build *any* system, much less "a Science of Christian Morals" on any thing in itself so utterly baseless, and, reasoning from *which*, one is so soon lost in a field of conjecture, and every one, be he Catholic, Pagan, or "Evangelical," is left, with regard to the future, dark unknown, and, the phenomena on every hand as well, without "chart or compass," and one's imagination is as good as another's.

Could this simple plan be adopted, how would perplexities be dissipated, and grounds of differences disappear, as the astounding humiliating discovery of the entire mortality of the human race, "out of Christ" would burst upon the astonished, wondering, adoring view for the first time; and that but for Jesus' triumph over the grave all would return to the nothingness whence they came—perish. Then truth would be seen to be but *one*, and the only *fitting* companion for love, without which there can be no Christian union. "By *one* Spirit all are baptized into one body." *This* Spirit introduces no differences; but "immortal soul-ism" ever *has*, and ever *will* make irreconcilable differences and dissensions in the body. "No lie is of the truth." And it seems high time to choose which to believe, Him who has said, "The soul that sinneth it shall die;" or the one who said, "Ye *shall not surely* die."

May all those who so lately fraternized, with those they represented, be led to reject the latter; when all will as naturally commingle, as two drops of water, nor longer pull one hundred different ways to further the common purpose of glorifying God, and doing good, not to "immortal souls," assuredly, as no very extensive research will suffice to convince any candid, sincere inquirer, such souls are beyond human care, nor need human sympathies: as an immortal state can but *be* frought with all the blessings the highest intellect can aspire to; but, *mortal, sinful*, perishing "living souls" abound on every hand, to whom all, in Christ's stead, may minister and try to save from *death*. That this may be the result of the proposed "Mass Meeting," through the attainment of the desired Union, is the prayer of one who has (I trust) been nearly 40 years an humble member of Christ's Body.

BUTLER, MO., Jan. 19., 1871.

(*Continued from last week.*)

THE ATONEMENT.—A REVIEW.

BY J. C. DAY.

THE principle which I set up is, that it did not comport with the honor of the law for God to issue a single positive good but out of respect to a perfect righteousness. It was as much a principle of the first covenant not to bestow a cup of cold water out of respect to anything but a perfect righteousness, for the time the subject had been in existence, as it was that Adam should not be confirmed in happiness without an obedience entire through the period of his probation; for the moment the first sin appeared he was brought under the condemnation of the law and allowed to suffer its penalty.

The following reasoning, therefore, will as much prove that every particle of positive good, ever destined to reach a sinful world, was granted as a reward to Christ, as that the blessings were, which constitute the reward of believers. The latter, however, I have chiefly in view. Man was not confirmed at first; and the issue is known to us all. The requisition of obedience, as an antecedent to the gift of eternal life, was not, indeed, so absolutely necessary as the punishment of sin without an atonement; but it answered the important purpose of honoring the law. It held this language in the ears of the universe: no creature shall receive eternal life till he has first done homage to my law.

There was, indeed, no other way of conferring immortality in a governmental form. In any other way it must have been a sovereign gift. Another plan, the gift to the possessor and the direct benevolence of God would be the same; but the method chose had the advantage of showing God's determination to honor his righteous statutes. This, then, must be considered the settled principle of the Divine law. And there was no reason why the principle should be given up under the Gospel. No necessity existed for the abandonment; for nothing was easier than to make over to Christ, as a legal reward, the whole inheritance for the benefit of the joint heirs. This indeed was not so necessary as an atonement in the matter of pardon; but it answered all the purposes of the original principle.

Atonement covered sin and placed us back where Adam stood the moment he was created, before he had either obeyed or transgressed. But how is eternal life to reach him? Upon the original principle it must be the reward of a perfect obedience. Well, you say, "when all the believer's sin is covered, the imperfections of his obedience are covered also; and that obedience, standing thus spotless, may be rewarded for its own sake." It may, indeed, without that utter prostration of government which would have resulted from pardon without an atonement; but not without departing from one of the great principles of the law. These were to punish sin, and to grant no reward but to a perfect, uninterrupted obedience. But your theory represents God as coming down from this high ground to reward an obedience which possesses neither of these attributes. That its imperfections are covered only takes away its sin; but it still wants something to make it valid. No covering of imperfection can add to it that standard weight and measure which the law requires. No washing can render it that thing to which the reward was originally promised.

Therefore, if the reward is dealt out upon this principle, more than half of the original demand of the law will be given up. This is the precise thing you have overlooked. Because God could daily bestow good upon Adam for his own works, it is inferred that he may on believers after their sin is covered; not considering that in the former instance he rewarded a perfect and uninterrupted obedience, and in the latter would reward one deficient in both these respects. This would certainly be a very material change in the Divine administration; and a change altogether at the expense of the law. So that your theory defeats the very thing you have labored so hard to establish; it would be an innovation wholly needless, and ought not to be believed without decisive evidence.

But it may be said, that, "to suppose God unwilling to reward the obedience of his people after their sin is covered, without calling in the aid of another's righteousness, would militate against his grace and benevolence." But why? If a certain amount of good is dispensed to the ill-deserving, which upon every principle is both benevolent and gracious, why should the qualities be deminished by any respect that may be paid, on account of the law, to the obedience of Christ? If the law refuses to deliver that good to any but a perfect obedience, and God, to save the honor of the law, continues to measure it out to Christ, with intent that it shall go through him to sinners, is it not as great an honor to the ill-deserving as though it had passed directly to them? And is not the benevolence as great, at least, as though it had rushed to the conclusion without respect to the law? The gift is the same to the sinner, and finds him as ill-deserving as though it had come to him the other way, while the method chosen subserves the further end of honoring a righteous law. The only difference is, that upon one plan the principle of the law is adhered to; on the other, it is given up. And why the benevolence or grace should be the greater for selecting the manner most injurious to the law, when no one is benefitted by it, would be hard to tell.

At any rate, upon this principle grace and benevolence are both excluded from pardon. It is admitted, generally, that this favor is granted to sinners out of respect to the atonement of Christ. You say, "Death of Christ." And did any one but an infidel ever dream that the grace or benevolence of pardon was the less on that account? And if without impairing the benevolence or grace of the gift, remission can be administered on account of the expiation of Christ, why not eternal life on account of his obedience?

The plan in question sends us to God for all positive good; not, indeed as sinners; for our sin is covered by the atonement; but as having nothing to offer but an imperfect obedience. All that Christ does is to cover the sin of that imperfection, leaving the imperfection still remaining; and after men are thus purged from guilt, with all the defect of positive righteousness, they are sent to God without a mediator for their whole positive salvation. After the sin of withholding ninety degrees of obedience is pardoned, then degrees are accepted without a Mediator where the law demanded a hundred.

This system takes away one half of a Saviour, and one half of his praise; according to its representation Christ procures our release from prison, and then leaves us to make our way through the world alone. We are left to fight the world, the flesh, and the devil, without the Captain of the Lord's host, and to conquer, not under his banner, but in a separate warfare. Half of our dependence on Christ is thus taken away, and for all the positive good of both worlds we must rely on our own works! The Redeemer is turned out of one half of our religion, and the whole is left cold and gloomy; we no longer feel that every particle of food and every article of clothing was procured by our Divine friend, and turn him off with the frigid acknowledgment that he was the mere antecedent of these gifts. Our common comforts, upon this plan, are not half so sweet, nor the crown in prospect half so precious. How delightful to view all these things as Christ's, earned by his obedience, and laid up in him for our use.

SOUTH ABINGDON, MASS.

[To be Continued.]

THE King of Siam, on hearing that the Pope had lost some valuable jewels, in consequence of a thief having got possession of his keys, remarked: "Ah! what a man! professing to keep the keys of heaven, and not able to guard those of his own bureau!"

PROUD hearts and lofty mountains are always barren.

THEY who are too poor to trade in the world, may buy abundantly in God's market.

Our Work.

Now as to our future work. Brethren and friends look around you! What is the meaning of all these tremendous changes? Why this: "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. xxi. 27. And this: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."—Hag. ii. 21, 22. And this: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."—Heb. xii. 26-29. Surely this is not a time for silence on the part of men who have any power to show "that which is noted in the Scripture of truth." We must not keep silence, lest the great day come unaware upon any whom we might have instructed. Every thing is tending to and making ready for the great crisis of all time. Mortal men are not fit to rule this great world; imposter "priests" have long enough insulted heaven by pretending to rule the church of God; and the time is at hand when both shall be set aside forever, that the true "priest upon his throne" may realize God's ideal of government and godliness. All human governments are failures. All churches are failures. All men are failures. What then? Despair? No! Christ is coming, the perfect Ruler, the perfect Head of the church, the perfect Man, and then he whose name is Love will see his eternal purpose realized gloriously. Men and brethren, I have much to say on all these matters. Will you help me to say it without distraction? This is my programme for the future. Will you help me to fill it up peacefully in my study? The day that is coming will be bright and beautiful to the loving and the loyal, and the recollection that we did what we could to bring others to the knowledge of the truth will deepen the bliss of the kingdom.—Editor *of the Rainbow.*

A young lady having read about a man having invented a stove which will consume its own smoke, hopes he will next devise a method whereby tobacco smokers can be run on the same economical principle.

Do not mistake a tendency for a talent; nor conclude that what you dislike to do is not rightfully demanded of you.

There is a vast deal of good advice in the saying of the old Persian: "In all thy quarrels leave open the door of reconciliation."

Thos. Wilkins, Dorchester, Mass., writes: I cannot think of being deprived of the paper as I prize it highly. I do not know what my indebtedness for it is. I send two dollars, intending to send more soon. Would like to know to what number this pays, and will strive to keep the matter straight. I am thankful to our heavenly Father for the light that shines from his work also, for your improved health.

Note by Editor.

You have paid up to the end of volume viii.

Orin H. Merrill, Lewiston, Me., writes: One year has passed away since I began to read your valuable paper. I think I have emerged from the mists and fogs of theological stupor into the light of Bible truth, and this paper has done the work; it has done it well, I assure you. This doctrine of No Life out of Christ does satisfy the masses, even those that are well steeped in theological burning up. The unregenerate do say, it vindicates the Almighty and makes him a God of love and worthy of the love of his creatures.

Joshua Roberts, Strafford Corner, N. H., writes: I feel thankful the Lord has heard prayer and raised you up again, Br. Storrs. Your labors seem very much needed in holding up this last truth to the world, "No Life out of Christ." Your name and writings have been familiar to me for many years, and are dearer to me to-day than ever. I am one of the old 1843 veterans, and have been an invalid for many long weary years, and still the Lord keeps me alive; blessed be his great name.

Mrs. D. B. Stroper, Fort Wayne, Indiana, writes: You will pardon me, but I consider myself related to all Christ's followers in search of light and *Life alone* through Christ. Permit me, therefore, to call you brother. Through your paper I have found very much to help me from darkness to light, and to see more clearly into God's holy word: and my prayers, although feeble, are ever with you, hoping some day to be worthy of being one of your number.

Thomas Reed, Catskill, N. Y., writes: I thank God that I can congratulate you upon the prospect of your restoration to health and usefulness. With the exception of the last few weeks my own health has been better than for ten years previous. God has preserved me longer than my friends expected.

THE HERALD OF LIFE.

NEW YORK, FEBRUARY 22, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Promise and Oath to Abraham.

"If the blessings are '*consequent*,' of course, it would be a probationary age, and, with my present light I do not believe that probation will continue after the resurrection—after Christ has ceased His mediatorial work. This conclusion I think is sustained by the parable of the wheat and tares, and many other portions of Scripture."

Thus writes a dear brother, in a private note to us, after our first reply to Br. Green. We are glad to see any objections which are made to elicit light. It may be proper to state that, in a previous note the brother had asked us the following question: "Are all the families of the earth *to be* blessed in Abraham *unconditionally?*" To this we replied—"Blessings are *antecedent* and *consequent*. Antecedent blessings are unconditional; consequent ones depend on the improvement made of the antecedent ones." Illustration: A benevolent man gives a poor man a thousand dollars to use as he pleases. This is an antecedent blessing, and is bestowed unconditionally: at the same time, the donor tells the poor man if he employs the money in a certain way, he will make the increase $10,000. This would be a consequent blessing; but if the poor man disregards the advice of the donar, he fails to secure the $10,000: he had the antecedent blessing unconditionally; but by his own negligence he fails to secure the consequent one.

God gave his Son, and gave him up unto death for us all: to be a "propitiation . . . for the sins of the whole world" (1 John ii. 2); this blessing was *antecedent*, not dependent upon any thing man had done or could do to procure it: but to come into possession of eternal life (the consequent blessing) there must be improvement, of this gift of God, by complying with the conditions specified in the Good news, or the Gospel. The Saviour's appearance among the Jews and His teaching among them was all an antecedent blessing—a pure gratuity, unsought by them. The misuse they made of his appearance and teaching caused them to fail of the consequent blessing—eternal life—which God offered them.

Blessings, then, are two-fold, viz., Blessings bestowed before any thing is done to merit them, and without which the recipient could do nothing, because he had no means to do with: and blessings bestowed in consequence of the improvement of the previous gratuity. The Jews were blessed with the Gospel, but they, as a people, did not improve it, and failed of the glories consequent on improvement. Christendom has been *blessed* with the Gospel; but multitudes have not improved it, and will lose the blessing of eternal life.

"If *all* the families of the earth are to be blessed," says our inquiring brother, then the future age "would be a probationary age, and, . . . I do not believe that probation will continue after the resurrection," etc. "Probation" has continued eighteen hundred years "after the resurrection" of the "Head of the Church." What shall hinder it from continuing "after the resurrection" of the "Body?" But, says our brother, that is, "after Christ has ceased His mediatorial work." Christ may have ceased his mediatorial work for those who have enjoyed the antecedent blessing of the Gospel and have not improved it: but He has commanded the Gospel to be preached "*to every creature*," and God has promised, and made oath to it, that "all the families of the earth shall be blessed in Abraham and his seed;" and that seed will not cease His, or their, "intercessions for *all* men," (1 Tim. ii. 1) till "every creature" has heard the glad tidings of God's love to "*the world*." But more on this subject when we come to write on the Priesthood of Christ, which we promised to do a few weeks since.

As to the parable of the tares and wheat, we were long since satisfied it relates only to *professors* of religion. The tares, Dr. A. Clarke says, means "bastard wheat;" so closely resembling pure wheat, in its early growth, that the servants were not to be trusted to root it up. It was to be left till its fruit was fully developed, or till the harvest. "The harvest is the end of the world"—*aionos*, the age: then will hypocrites and false professors of the religion of Jesus be destroyed. This certainly has nothing to do with those who never had the antecedent blessing of the gospel: it relates to such as have had that blessing and have abused it by their sins, corruptions, or hypocrisy, and dishonored the name of God and His Christ.

Baptized for the Dead.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—1 Cor. xv. 32.

Few passages of the Scripture have so much puzzled students of the Bible as has the above. Various opinions have been entertained and advanced by learned writers, but few of them have agreed, and it is doubtful if the exact meaning of the Apostle will ever be certainly known. But while this is so it may not be uninteresting nor uninstructive to know some of the views that have been held and expressed concerning it. Rev. Thomas Belsham, in his translation and exposition of the Epistles of Paul, renders the first clause thus: "Otherwise, what advantage will they who are baptized have above the other dead?" This agrees with Wakefield, who understands "baptize," in this connection, to mean to suffer for Christian religion. The language of Paul would thus be equivalent to the query, what advantage have virtuous and faithful believers above the rest of mankind, if there is to be no resurrection. The following is Mr. Wakefield's translation: "Besides, what advantage above the other dead will they have, who are submitting constantly to baptism? Why, indeed, are they thus baptized, if the dead will certainly live no more? Why should we, too, expose ourselves to the danger of this baptism every hour?" Mr. W., as we have remarked, takes *baptism* in the sense of *suffering*, and refers to Luke xii. 50, and elsewhere in support of his position.

Mr. Locke acknowledges that he does not understand the phrase, "baptized for the dead;" but thinks "it meant something by which they exposed themselves to danger." Bishop Pearce favors, we are informed, "baptized with regard to the dead," and understands it as signifying, "such as have been put to death for their belief in Christ;" which differs little from Mr. Wakefield's interpretation. Doddridge, Newcome, and others render it, "what shall they do who are baptized in the place of the dead, as if he should say, to supply the place of those who suffer in the cause of Christian truth?" The idea thus conveyed is somewhat nearly allied to that expressed by Wakefield and Locke.

Pyle's interpretation represents Paul, who is arguing a resurrection of the dead, as asking, "Who would be so weak as to be baptized into the faith of a resurrection, that give themselves up for eternally dead after this life? This," he says, "is the undoubted sense and design of the phrase." This view suggests the idea that people were baptized into Christ, or the Christian faith in order to obtain a resurrection from the dead, being in that sense baptized for the dead; and so Paul, used their custom of baptism as an argument against their denial of any resurrection whatever, by asking them, substantially, if the dead rise not, why are they thus baptized for the dead? Macknight explains the text as if Paul had said, "Who are immersed in sufferings for testifying the resurrection of the dead." Calmet reckons up twenty-four senses which have been given of the text.

That, however, which the passage most naturally suggests is the existence, to some extent, in the early church, of a custom of living persons submitting to baptism for the benefit of dead persons. That such a custom did exist we are assured by Tertullian and other ancient writers. It is not, however, absolutely certain that it existed in Paul's time, though Lange thinks it probable that it "sprung up so early." So Neander, who says: "We might imagine that many, having come to the exercise of faith, resolved to receive baptism, but died ere the rite could be performed. This was so much the more likely to have been the case, inasmuch as according to xi. 30, there was an epidemic prevalent. If, then, a relative had suffered himself to be baptized in the conviction that he was only doing what the deceased would have done had he survived, the proceeding would not have been quite so superstitious." The fact that the text indicates the existence of such a custom, and that there appears no good reason for supposing that it sprang up subsequently to the date of the epistle renders it, we think, safe to conclude that the text has reference to that custom. L. C. T.

The Jews in Rome.

In the sixteenth century, Pope Paul IV. assigned to the Jews in Rome what is called the Ghetto, a wretched, filthy part of the city. This was the only quarter of the city they were permitted to reside in, and every night they were locked in behind its iron gates. All this was done to preserve those of the Catholic faith from being contaminated by intercourse with them. Succeeding Pontiffs either instigated or tolerated the cruel persecution with which these poor people were constantly visited. It is only within the past few years that they have been permitted to reside in various parts of the city. Their testimony has not been received in courts of law; they have not been permitted to own real estate, and they have been denied the right to enter upon any profession, save that of medicine, and of attendance at public schools, etc. A Jewish physician was never under any circumstances permitted to prescribe for a Christian. No Jew was allowed in any of the charitable institutions, nor to establish any for themselves. In addition to being compelled to share with other people the payment of ordinary taxes, special ones were imposed upon them because they were Jews.

When Rome became the capital of Italy, one of the earliest acts of Victor Emanuel was the issuing a proclamation that *all* the citizens of the Roman provinces are entitled to the same civil rights. For this bestowal of civil and religious freedom the Jewish community expressed their gratitude in a hearty, tender and eloquent memorial addressed to the Italian Government.

Look abroad throughout all Christendom, and behold how the chains of persecution and bondage are being snapped by the light which just precedes the coming of the great King. L. C. T.

The Catholic Church.

The London "Tablet," a Catholic publication, concludes an editorial on the suffering of the church with the following remarks:

"From whence then is safety to the Head of the Church to come? From Austria? But the Government of Austria is irrevocably committed to an irreligious policy. From Prussia? But the Prussian Government will seek nothing but its own power and dominion. From England? But the Prime Minister has approved of the spoliation of the Sovereign Pontiff, and the people have been taught to reject the truth and believe a lie. From France? But the Government of France has placed the statue of Voltaire, in a site of higher honor, forbidden the Sisters of Charity to attend the ambulances in Paris; while its friends decry the Priesthood and religion, and trace the failure of D'Aurelles de Paladine to the fact that he had heard mass, and went with his staff to holy communion before he entered upon the campaign. At the present moment Paganism is dominant in France as it is in Rome. We behold the same phenomena in both. Paganism will contend for the mastery for a time in each.

"In every country then may be discerned the various forms of Paganism, Governments and princes are alike corrupt. Safety then to the Head of the Church and his restoration to independence must come from the quarter in which, humanly speaking, the strength of the Church will lie in her future period of combat and conquest; that is, with the people. It will be the Catholic people in every country, pressing upon their Governments, using all their rights, and putting forth all their power, as a man in his strength, that will restore the Pope to freedom. And it will then be this same Catholic people, schooled in suffering, exercised in faith, hope and charity, and united in their strength, that will in the name of Jesus Christ, as members of His church, and animated by His doctrines, enter upon a contest with those various errors of modern Paganism, with which the last struggle of the church will be. The people of Catholic Christendom are under training for their future work and mission."

Throughout the world they who have the "mark upon their foreheads, or in their hands," are notably steady and persistent in their efforts to accomplish what they once set about, even though the hope of final success be far in the future. There is little doubt that the securing of some sort of controlling influence in the various Governments is a very prominent object of their aspiration. They seek to press "upon their Governments, using all their rights" (arrogantly so-called) "putting forth all their power." And is there any probability of success? Take, for example, our own country. Should time continue, and should matters go on, politically, somewhat after the manner in which they are now and have long been going, the papal element will make demands which the party then in power will probably gladly and readily concede, and will not *dare* do otherwise were it so disposed.

We have weapon more potent in thwarting these designs of Papacy than any other possessed by either church or State. That weapon is the battle-axe of truth. Let us all be never so vigorous in the application of it to the root of the corrupt tree of inherent immortality, that it may be utterly "hewn down" (so far as respects its great power for evil) "and cast into the fire." It is only worthy of the fire, for its fruits are evil, only evil and that continually. This accomplished, Papacy will be as completely shorn of its *indirect* political power, as it has already been of its direct and positive political power. L. C. T.

Affairs in France.

The Assembly having met, the members have been hard at work in consideration of the two great questions, peace with Germany, and a Government for France. There have been so many speculative dispatches sent to this country from various points in Europe it is pretty hard to arrive at correct conclusions respecting the real prospects; we therefore give our readers those of them which have been proved to be most reliable. It will be seen that matters have turned out, thus far, better for the Republicans than was at one time believed, and though the hope of the establishment of a *Republic* cannot by any means be said to be bright, the prospects for the establishment of a liberal form of government in some shape is somewhat flattering. The first dispatch dated Bordeaux, Wednesday, Feb. 15, is as follows:

"The Assembly, to-day, was engaged in the verification of the elections of its members. The electoral reports from Alsace and Lorraine were read, and caused warm demonstrations of sympathy for those provinces.

"The President announced that to-morrow the Assembly would proceed to constitute a new Government.

"The Deputies, on leaving the Assembly Chamber, were greatly cheered by the populace. Victor Hugo received an enthusiastic ovation.

"Affairs are more promising for the Republicans. It is said that 481 Deputies have arrived. The majority manifest a disposition to confine the action of the Assembly to the ratification of the terms of peace, and to postpone other matters until the adjournment to Paris."

The following is from Berlin the same day:

"The 'Provinzial Correspondenz' says when the German leaders are satisfied that there is a probability of arriving at an understanding with France as to the basis on which peace may be concluded, the armistice will be prolonged, to admit of definite negotiations for a treaty and the transfer of the National Assembly from Borbeaux to Paris. On the contrary, if the war be resumed on the termination of the armistice, it will be prosecuted energetically to the end. But the 'Correspondenz' feels confident that this eventuality will not occur.

"It is reported in the diplomatic circles in Brussels that Germany has refused the request of the British Government to communicate the conditions upon which it is willing to make peace."

From London, the day following, the 16th inst., this is received:

"A dispatch from Bordeaux this evening announces that M. Grevy has been elected President of the Assembly. The total vote cast was 538, of which M. Grevy received 519.

"At a caucus held last night, and composed of a majority of the delegates, it was resolved to establish a Provisional Republic, with Thiers as President, Favre as Premier, and the Duke de Decazes as Minister of Foreign Affairs. The other Ministers are to be MM. Simon, Picard, Buffet, and Barthloy. On the conclusion of peace the Convention will adjourn to Paris, and will submit to a plebiscitum the future form of government.

"The 'Journal des Debats' says, Thiers is universally regarded in Paris as the future President of France, with Favre, Picard, and Buffet as the members of the Ministry.

"The special correspondent of the 'London Times' at Berlin telegraphs that the terms of peace proposed by Count Bismarck are comparatively moderate.

"In consequence of certain preparations made in the South of France, for calling into service the military class of 1872, Bismarck will consent to prolong the armistice only five days.

"The 'Echo du Parlement' says the Count of Chambord has arrived in Brussels."

Still another, dated 19th:

"'La Patrie thinks that the prospects of peace are improving. It is said that the armistice will be prolonged to the 1st of March. On the restoration of peace a bill will be presented in the Assembly organizing a provisional army, disbanding the present armies, and proposing a commission to inquire and report the best plan for a definitive reorganization of the entire military establishmant.

"Odo Russell, in his advices to the Government, states that peace is absolutely certain, but that a revolutionary warlike movement in the South is highly probable.

"A dispatch from Versailles to-day says that not the slightest doubt is entertained in high quarters, since Favre's return, concerning a final peace. Favre expresses the opinion that the Assembly can be relied on to make the terms. There is an evident disposition on the part of Prussia to yield a good deal of her demands except in matters of territory, and even this may undergo some modification. It also is probable that the Emperor will abandon the idea of entering Paris, and that the troops will quit Paris with all possible promptitude, and evacuate France as soon as practicable after a sufficient gurantee has been given for the payment of the indemnity of 150 million sterling. The German Crown Prince, Frederick William, is known to be opposed to the entry of the German Army into Paris."

Information from London on the 17th inst., is to the effect that M. Favre has again left Paris for Bordeaux, whence he will return with representatives of the Assembly, to negotiate a treaty of peace. On that day, 17th inst., the session of the Assembly was a stormy one. Different dispatches speak o the Germans having extended the armistice. Berlin papers state, in this connection, that preparations are being made to press military operations to the extreme should terms of peace not be agreed upon.

It may not be generally known among our readers that it has been proposed by the Germans to have a grand entry into Paris of the victo ious army. This, as might be reasonably supposed, has met with many protests on the part of the Paris press and people. A portion of the press speak of it in excited terms, even foreseeing a bloody encounter between the German soldiery and the citizens in the event of the entry. The majority of the journals, however, counsel the citizens to remain indoors, and to display mourning emblems from their residences during the passage of the troops. There are reasons for supposing the Germans will not press the matter, but should they do so the event will be regarded throughout France as one of deepest humiliation notwithstanding the fact that they have been so terribly beaten and humiliated already.

Much dissatisfaction, it is said, prevails in Paris at the meagerness with which provisions are distributed, but the distress and mortality are decreasing. A few days must determine the question of peace, at least.

L. C. T.

What We Have Learned.

We have learned from the holy record that God has appointed his Son, our blessed and beloved Saviour, "heir of all things," King of kings and Lord of lords, and that he is coming to glorify his church, to set up his world-wide kingdom, and to reign in righteousness and glory over the entire human family. We have learned that during the dispensation of grace, under which we live, God is taking out of the nations a people for himself who are to be the royal family of heaven in the ages to come; and that the subjugation of the world to Christ's sceptre, or the introduction of the Millennium by the ministry of the gospel, is quite a modern idea, without the slightest foundation in Scripture. We have learned that Israel and Judah will be gathered from all countries and re-united as one kingdom in the land of promise under "Messiah the Prince," but that before that blessed event takes place there will be an enormous manifestation of impiety in the man of sin, the lawless one, the son of perdition, who will declare himself the Messiah, and demand divine worship as God—the terrific judgments of the Apocalypse being God's sentence upon this wild beast and his atheistic and impious followers. We have learned that the church waiting and looking for the Lord will be taken away from the evil to come, and that her holy duty is to see that she be ready when the Bridegroom comes, putting no event whatever *as necessary* between the present moment and that glorious hour. We have learned that the divisions and distractions of the nominal church, and the corruption of doctrine which so widely prevails are so many evidences of the prophetic character of our Lord's parables, so many proofs that the poisonous leaven hid in the meal has done its work only too effectually; and that it is the duty and high privilege of those who see these things to use every effort in their power to call the attention of Christians to them that they may neither be ignorant of Satan's decrees, nor sleep when the Lord comes. And we have learned that the "everlasting punishment" of Scripture is by Scripture itself explained to mean "everlasting *destruction*," perdition, an utter and eternal cessation of being; and that man by nature is simply mortal—immortality being the wonderful *gift* of God in Christ to believers.

But vast as is the field of sacred thought covered by these things, we do not stop here. By the blessing of the Lord we have more to learn. The mine is not exhausted, neither is the will to work it, and as gem by gem comes to the hand of the willing worker, we shall show it to the readers of the "Rainbow" that they may share in our riches and be "partakers of our joy." A stereotyped theology is the bane of revelation. Divine truth is an expansive vitality; it is full of precious meaning, and the more we love it and submit to its authority, the more shall we get of its treasures. As there are many things supposed to be in the Bible which are not in it, so are there many things in the Bible which are not supposed to be there. The oracle is eloquently silent on points which theology has awfully amplified, and expresses words of love and beauty where theology has reported her dumb. We have been asked on alleged divine authority to believe the incredible, and assured that things for which sanctified hearts yearned had no place in the holy word.—*The Rainbow.*

What Does the World Need?

BY A. G. M.

Not to secure pleasures of wealth now, but as a security or preparation for a life to come. Right opinions and a correct appreciation of our relations to God are of great importance as a means, if they lead to a personal trust in Christ and to good works. But if right opinions do not make, or tend to make men better Christians, and to lead the faithless to Christ, they are of comparatively little value. The world needs intelligent Christians.

We have an abundance of theology, and it is discussed and explained like astronomy, or any other department of science, not as if an eternity of existence were at stake. These discussions seem to be too little a personal matter. They are too abstract and have too little effect upon the life and conduct. There seems to be, after all, a dimness of faith in Jesus. In the multiplicity of arguments and intricacies of theological studies, men have too often lost sight of the great central truth, that Christ is the life of the world. The tendency is to look at the wisdom and learning with which men support their various theories, and to lose sight of the wiser simplicity of the gospel in its personal applications. Many have faith in Christ for the heathen, for the world at large, but have no faith in him for themselves. What we need is strong personal faith in Christ. Not less knowledge, not less looking for truth but more faith. We, all who profess to be Christians, need that faith which can co-exist alike with the highest knowledge and the deepest ignorance, that spirit of Christ without which we are none of his. First, the right spirit, then knowledge, and, finally, action or good deeds; for the Spirit moves us to action; knowledge directs us how to act and what to do, and the result is work intelligently done.

The world needs, then, not less science and invention; not less control over all the physical force, but more living personal faith in Christ, lest the world presuming upon its own wisdom forget God the Saviour.

BROOKLYN, N. Y., Feb., 1871.

"THE BLESSED."

BY E. C. M. B.

"The blessed are they who but live to bless—"
"They read the hereafter by the here:
A beautiful Now, and a better To Be:
In life is all sweetness, in death no fear."

As I read these lines this morning, they seemed to me a beautiful, poetic utterance of truth. They who "live to bless" are blessed indeed, though poor or rich; though lonely, have many friends; though unattractive, draw to them by strongest cords all hearts; rich and poor, lofty and lowly, all alike bring to them their meed of sympathy and love. And to the heart full of love for others, no greater boon can be given than love. The prayers of the poor are all coveted benedictions; "the blessing of him that is ready to perish," more valued than the loudest applause of the uncertain crowd.

Well may "they read the hereafter by the here;" a "Now," full of faith, and hope, and love in exercise brings a glorious future—"a better To Be." Faith in the promise of an eternal inheritance, swallowed up in its blessed possession; hope of "a city that hath foundations," changed for the joy of dwelling there forever; while love of "Him we have not seen" is increased and heightened as we gaze with unclouded vision on "the Lamb who is the light thereof" forever.

PHILADELPHIA, PA., Jan., 1871.

LETTERS AND EXTRACTS.

FROM ELD. H. ROCKWELL.

FROM H. Rockwell to our well-beloved Br. Storrs, greeting: Grace, mercy and peace be multiplied. May the choice blessings of our kind heavenly Father rest and remain on you with your dear wife and precious daughter, together with our ever to be respected Sister H. Robertson, not forgetting Dr. Miller in his labor of love; nor dear Br. Thorne in his untiring energy, in so nobly sustaining the double duty of editor and assistant editor of our blessed paper, together with his mercantile business. O may he find a full recompence at the resurrection of the just.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles. Glory and honor, thanksgiving and praise be unto God and the Lamb forever. O I am glad; my heart doth greatly rejoice in God our Saviour.

Through the conflict of sorrow and anxiety that I endured, while our editor was passing through the ordeal of his great sickness, my faith remained unshaken in the promise of Christ, for he has said, John xiv. 14, If ye shall ask any thing in my name I will do it. But in the time when Br. Thorne's reports represented Br. Storrs to be in a very critical and dangerous condition, all at once it occurred to my mind that I had for a long time lost the track of Sister Helen Robertson; but though singular as it appeared to me, in the HERALD of that week I found her reporting herself at the bedside of Br. Storrs; from that moment all was clear to my mind that the hand of God was being made more visibly manifested for the recovery of Br. Storrs; and I did rejoice and I will rejoice, though it be with trembling and godly fear.

Please say to all the readers of the HERALD OF LIFE that I am struggling on against the powers of evil; and although the tempest of opposition rages on every side, and the battle waxes warm; yet I am not discouraged. O brothers and sisters, the prospects were never more cheering; the true light now shineth; and the spirit of inquiry is abroad in our land, the cords of old tradition are being broken asunder, and many of the honest hearted are going out free. So, let us do our work kindly, yet faithfully, trust the results in the hands of him that doeth all things well.

WOODSTOCK VALLEY, CONN., Feb. 3, 1871.

FROM POLLY G. PITTS.

BR. STORRS: I often reason in my mind on many points of doctrine, i. e., disputed points between those called orthodox and the church of the living God, the pillar and ground of the truth. This morning the penalty of the law (death) as believed by many, even in the church of God, came into my mind, and I reasoned thus, If the penalty of the law, i. e., the wages of sin, is two deaths, where is our atonement? Christ did not die twice, and as justice *only* demands the blood of life, the life we now live, can the blood of Jesus Christ cleanse us from all sin? Can He be the end of the law for righteousness to every one that believeth? and if the penalty is to die twice, is the plaster as big as the sore?

Again I reasoned on what Br. Miles Grant acknowledged long ago, that the most ungodly men might not have a resurrection; and again I reasoned thus, If the penalty is to die twice, or as they say, the second death, then the most ungodly that do not have a resurrection, escape it; so the Adamic death is a finality to them; is it not so? Then, on the other hand, if the most ungodly do not have a resurrection, it must carry conviction to the candid mind, that there is some benefit in the resurrection of the unjust that the most wicked are unworthy of. Now, I ask brother G. what benefit there would be in a resurrection to die again? I should say it would look more reasonable to me, if there was any reason in it, for the most ungodly sinners to die twice, than for the common sinner to. I read in the Scriptures of truth, "He that soweth to the flesh, shall of the flesh reap corruption." Is not this reaping a finality? for corruption cannot inherit incorruption. For he that soweth to the Spirit, shall of the Spirit reap life everlasting. Surely this is final. Bless the Lord.

I read again that, "He that believeth not, is condemned already." Now, as we have but one state of probation or trial, and no one is condemned until he is tried, and as another has said, No man can be pardoned until he is condemned, so it is plain that a sinner under condemnation must have repentance toward God, and faith in our Lord Jesus Christ to be pardoned.

So you see that condemnation is passed already upon the sinner that believeth not; he shall not see life; that is, all unpardoned sinners. O when I think of the awful inconsistencies that are preached now in these days, and how much of the glorious, blessed truth of God's everlasting Gospel is thrown aside as useless lumber, I groan within myself, and like Daniel I am astonished? Yes, astonished again! Can it be, with all the light that is spreading in the world, and the increase of knowledge, that men, yes, preachers can be so ignorant of the true gospel, that they suppose they are preaching truth? O, I awfully fear that the curse that is pronounced against those that preach another gospel, will come upon many preachers of the day. That it will be said of them, "Let them be Anathema, Maranatha."

FREDERICKSBURG, IOWA, Feb., 1871.

FROM ELD. R. V. LYON.

BRETHREN STORRS AND THORNE: I am out in this Western country for the purpose of winning a bride for Jesus, our LIFE-GIVER, by presenting the truth as revealed to us in the LIVING ORACLES.

I have given seven discourses since last first day, upon the theme of Life only in Christ. And that this life is made to depend upon a resurrection out from among the dead ones: and this resurrection is made to depend upon a union being formed with Jesus, our LIFE-GIVER; and that union to be sustained by a close and holy walk with him. Although we are out on the broad prairie, our house is filled to overflowing. And the best attention is given to the word spoken; and when I am through with my sermon, I give the congregation an opportunity to ask me any question connected with the subject discussed; all of which have been answered to the satisfaction of the lovers of truth.

Last evening I gave a discourse on the judgment, which silenced the opposers to the truth, and satisfied the brethren.

Since my meeting commenced, I have immersed two into Christ for the remission of sins.

I send you two new subscribers for the HERALD OF LIFE.

As ever, yours in love, and hope of life in Jesus our LIFE-GIVER.

FROM DAVID J. ELLSWORTH.

BR. STORRS: It is with devout thankfulness to our kind heavenly Father that I once more have the opportunity of addressing you by letter, in the land of the living. You seem to me almost like one raised from the dead, so near to that state have you been brought, in your late sickness.

It was hard to be reconciled at first to your apparent swift descent into the cold embrace and silence of death, but we knew your faith and hope, and that you was perfectly resigned in the hands of a loving God, who was too kind and good to err.

Very soon we felt resigned, and could pray that the will of the Lord might be done. While week after week passed and it seemed that death was to triumph, the feeling came upon us that the enemy was hindered in his work, that the minds of the dear saints scattered abroad might be prepared and reconciled to give you up, and bow in humble submission to the will of God. Yet it hath pleased the great Father of mercies to raise you up, and we rejoice in once more hearing your voice through the HERALD OF LIFE, and that you are again able to bear aloft the glorious standard of truth, in the front ranks in this great warfare against error and the fearful apostasy of these last days.

I will close the letter with an Apostolic benediction, and praying, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of Him. Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ."

From your brother longing for the "Restitution," and consummation of the Christian hope.

WINDSOR, CONN., Jan., 1871.

IN PHILADELPHIA.

BY ELD. W. S. CAMPBELL.

ON Sunday, Jan. 29th, I went with "Br. Frank" to Camden, over the Delaware. Arrived at the hall corner of Third and Federal streets we found a very fine place for worship, and a good audience, to whom Br. Burbank, in a very happy manner administered the word of life.

I was very much interested in the discourse which he gave upon "Inherent Immortality," the first of a series of sermons on the subject of "Life in Christ." How long I have believed in the "sleep of the dead, and the destruction of the wicked," ever since 1842 (the last part of it). How much I have preached upon that subject, first and last, and yet the interest in it never ceases. There is something ever new, because it exhibits Christ as the true source of immortality. The sermon was a clear, plain, philosophical view of man; made especially forcible by the testimony of distinguished writers, some of the more prominent of whom did not favor this position in their conclusion, but reasoned in a way to support it.

It was an argument adapted to the conviction of every candid mind.

In the evening, I was enabled to address a very respectable number in the same place, upon Paul's "*desire to depart.*" I was blessed with freedom; yet suffered somewhat from the fatigue of the effort, but, more especially from the cold of the journey in returning. I find I cannot well endure the inclement weather. We shared the hospitality of Br. Adam Hare, who is an old subscriber to the HERALD OF LIFE.

The storm, and after that the cold, kept me in doors much last week, yet I visited several of my old friends and brethren, and was visited by some with whom I held sweet counsel.

Among the things to be noted is, the death of our Sister Ashman, wife of Elder Ashman, who were numbered among the oldest and most substantial Advent believers in this city. She was an amiable, excellent Christian lady; and Br. Ashman and family sustain a great loss. The funeral was attended on Thursday; Br. Burbank officiating. May God sustain the bereaved. I was present; but not able to take part.

On Sunday, Feb. 5th, I was again with the friends at 9th and Spring Garden, listening to Br. B. in the morning, who gave us a very thorough and sound scriptural view of man in death in a funeral discourse for Sister Ashman.

A very large and appreciative audience heard the words that instructed in the way of eternal life. In the evening, by a very cordial invitation of the church, I spoke to a full house, who manifested an absorbing interest in my reasoning.

My subject was the fulfilment of the Apocalyptic Prophecy in the present war in Europe. Many of our old friends were there, and we have some ground of hope for the union of all the brethren in the city. May they all stand in harmony with God, in his great truth, for the time and as fully as possible in love with one another, with "pure hearts fervently." Thanks for their kind remembrance of the lame, who hopes soon to see the time when "The lame man shall leap as an heart; and the tongue of the dumb shall sing."

PHILADELPHIA, PA., Feb. 6, 1871.

FROM MRS. J. A. GOODRICH.

DEAR BROTHERS AND SISTERS: As my health is very poor, and I am able to do scarcely any work, it is impressed on my mind to write to you once more. I wish you all a Happy New Year. Happy will it be if we love God as we ought, and are in all things submissive to his will. It ought to be the prayer of every Christian's heart to say, Thy will, not mine be done.

When I read of Br. Storrs' health improving, I was led to say, Bless the Lord, O my soul, and all that is within me, bless his holy name. May the Lord still continue to bless him and his family with power from on high.

O how sweet is communion with God and with his Son Jesus Christ. With what unswerving confidence in the promises may we, in time of need, approach the mercy seat. O may the Lord help us; for vain is the help of man. O give thanks unto the Lord, for he is good, for his mercy endureth forever. O that we may all have patience to endure. I know the Lord is not weary. His arm is not shortened nor his ear heavy. I am glad of this. I often ask my Father to help me in the furnace just as long as he sees it is needful for me, nor heed my crying or complaints. He knows what I need to purify and perfect me, and he cannot err. It is a great attainment to be able to say from the heart, Not my will, but thine be done; and also feel willing to let the Lord choose our trials for us. Why should we not look up and rejoice, for we know our redemption draweth nigh. I am glad that there remaineth a rest for the people of God; and we know it is soon to be realized. It is this hope that enables us to endure. O how good the Lord is. May he keep us all in this dark and trying hour, in which we live, and give all needed grace, and permit us to finally enter the better land, is the prayer of your sister.

NEW BRITAIN, CONN., Jan. 10, 1871.

FROM MRS. HELEN M. WOOD.

EDITORS OF HERALD, AND FRIENDS OF CHRIST: I have been a reader of your paper for some time, and think it the best religious paper printed; for I believe it advocates more Bible truth: and firmly believe that none will live again from the dead except those who have a union with Christ our LIFE-GIVER. With regret I read of the illness of Br. Storrs, and feel grateful to our Father that he is still spared, for we are living in an age when every lover of the truth is needed to sustain it; for error has put on the garb of truth, and many are his followers. But Christ, who is our life, has given us the example, in the word, after which his children should follow; and in him we have a perfect character in all things: we are never at a loss how to do, or what to do, if we only study closely his life as given to us in the Word. "Be ye therefore perfect as your Father in heaven is perfect," is the position we need to attain, in character and in the knowledge of the truth, in order to be fitted for the work which he will call us to do.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. i. 13. May many be brought to the knowledge of the truth through the labors of his servants, and may we all be ready to welcome him at his coming; for the night is far spent, and the day is at hand.

Yours, in hope of life when Christ shall come.

GRAND RAPIDS, MICH., Jan. 23, 1871.

FROM MATILDA C. HILLSTREAM.

BR. STORRS: The dear HERALD, laden with its precious truths, is ever a very welcome messenger at my humble abode. The letters from the dear saints, scattered abroad, that are weekly in the HERALD, cheers me in my lonely pilgrimage. It has been my privilege to read them for the last six or seven years, as my husband was a subscriber to the HERALD for that length of time.

I can praise God for his goodness to me. I, in my frailty, have been trying to serve him for more than twenty-five years. I loved to praise him, and thought that when I died, if faithful I should "soar to mansions in the skies." Yet when I thought of the *wicked*, of their *misery* and *anguish* through eternity, I often wondered how our heavenly Father could permit his erring creatures to remain in torment forever.

About seven years ago we embraced the advent faith, and, O, what joy and peace it is my lot to enjoy. I can now see a harmony in the Bible; no jarring discord. Although *death*, the cruel monster, has taken my dear husband as his prey, yet thank God his rule will be short. Soon my dear husband, with all the sleeping saints, will shout, "Oh death where is thy sting? Oh grave where is thy victory?" Thanks be to God who giveth us—yes, dear brethren—*us*, the "victory;" not the wicked who die in their sins. I can now praise God without reserve, believing that God in his love and mercy to sinful man will permit him to remain in the grave, if he cannot welcome Christ our LIFE-GIVER at his coming and kingdom. There are a few Life believers in this place, who, with me, rejoice that God in his mercy has prolonged the life of our dear Editor. If it be the Lord's will, we pray he may live till the Saviour comes.

From your sister in Christ.

MANCHESTER, IOWA, Jan. 26, 1871.

FROM W. F. GARDNER.

BR. STORRS: I am thankful to learn you are so far restored to health and strength as to be again at work: hope you may be kept to the end.

When Br. Matthias was here last winter, he said he was asking God to be kept till Christ comes, and suggested that course to me. I have made such petition, but have not much desire that way. But if I should be kept, I would be only 93. By looking at the weekly report of deaths, we see there are more than one in a hundred who live beyond that age.

I am thankful for the insertion in the HERALD, of my article of last month: thankful, though the compositor made two mistakes, which I hope will be corrected this week. The first is in line 5; for *corrects*, read "counts." The second, 4 lines from the close of the first paragraph, it now reads, "and Rev. xiv. 7 is given: it should read, "so Rev. xiv. 7 it is given."

Dear brother, the *hour* time, as stated at the close of this letter, must be true; and every succeeding year makes assurance more sure.

As you published my last article, I am encouraged to try again. We think we have more light than we have seen published.

In much love, yours, waiting for '83.

WASHINGTON, D. C., Jan. 30, 1871. }
Advent era, 28: 12 years to come. }

Z. MCLESTER, Paris, Tenn., writes: I send $1 for the HERALD OF LIFE. I cannot willingly do without it, though I can't get others interested in its perusal. I am frowned down as a heretic. I have distributed many papers and tracts, still if there is a single person except myself that has ever written you from our county, I have not found it out.

With great joy at the prospect of your returning health, I remain your devoted friend and well-wisher.

P. S. If you have the work entitled, "A Bible View of Hell," by E. Wolcott, send me a copy. Is Thorne's Five Tracts, "A Bible View of Hell," the same as E. Wolcott's?

Note by Editor.

We have no such tracts, as you speak of, by "Thorne." We have none of E. Wolcott's tract. Apply to him, Keyport, N. J., or Wm. H. Spencer, Rochester, N. Y. We suggest to Br. Wolcott, or Spencer, to send our aged friend a parcel of the tracts for gratuitous circulation. They will do good there. His address is Paris, Henry Co., Tenn.

FROM L. H. ROWE.

BR. STORRS: By reading in the HERALD OF LIFE the notice of "Delinquent Subscribers," I am again reminded of my indebtedness for the paper, and herewith enclose $2 which continues my subscription to the end of the present volume.

With the exception of the Bible, I prize the HERALD above every other instrumentality, which I have seen used, for promulgating the Divine truths brought to view in the Scriptures, as regards the nature of man, and the plan of redemption; and especially the doctrine of future life.

I am thankful that the good Lord has in answer to prayer raised up our veteran leader again to stand in defense of God's truth, and cheer the hearts of Israel on to victory. Thank God, there is a people in these "last days," on earth who, in spite of *all* opposition dare to take God at his word, not doubting that He who has promised is also able to fulfil the same in his own good time and order.

Dear saints, take courage; and while probation's hour (days of *trial* or *examination*) lasts, continue to "fight the good fight of faith and lay hold on eternal life" when the LIFE-GIVER comes. Our sorrows, trials and affections will soon end, and we will enter upon a *new life* of joy and bliss in the kingdom of God, which will be eternal. Who can comprehend its magnitude! how great is the gift which is to be bestowed upon those who "endure unto the end." We can well afford to be poor and despised, and be called the offscouring of all God's creation for Jesus' sake. "When he was reviled he reviled not again; when he suffered he threatened not."

May the "Spirit of Him that raised up Christ from the dead" abide in us to that extent that we may be able to "endure all things," and be overcomers at last. Let us count all things but dross that we may win the prize ahead; that we may attain unto a resurrection, if dead, or a change if living. Amen.

Yours, looking for the blessed hope.

LEWISTON, ME., Feb., 1871.

FROM B. H. COUCH.

BR. STORRS: We are living under the seven thunders of Rev. x. God deals with his people through the order of sevens very much. God thundered in Mount Sinai once in giving the perpetual law to Moses; that law which was unalterable; more so than the law of the Medes and Persians. It could not be revoked, inasmuch as it had a Law-giver, perfect in all His works.

By the order of sevens the world was created. The order of the last warning to the Antedeluvians was on this, for He said, "Yet seven days and I will open the windows of heaven." I think it was in thunder tones to them. Gideon warned the city by this order. There have been six thundering sevens, or voices to this world through God's church: sounding the alarm of judgment and the coming of our Lord. One more mighty voice is to come, in which the Bride will make herself ready.

O my brethren, you that hold the crown truth, the cap-stone of the mystery of the Gospel, awake to the time and the voice of those thunders. There were events which John saw, and were sealed for the benefit of the church in their time. "He that hath ears to hear, let him hear."

Yours, in hope.

CONCORD, N. H., Feb. 10, 1871.

ROSELLE GLASS, Hinesburg, Vt., writes: My heart has been greatly cheered at the thought that kind Providence is about to restore you to us again. I must not tell you how anxiously I have watched for the coming of our dear HERALD OF LIFE of late to learn of your situation, and I have been led truly to feel that the arm of the Lord is not shortened toward those who call upon him for mercy. I think we can but feel grateful to Br. Thorne for filling your place so faithfully. I trust the good Lord will reward him. That you may be fully restored to health is the sincere prayer of your sister in Christ.

S. COOPER, Woodstock Valley, Conn., writes: It appears almost superfluous to say that my heart rejoiceth in the goodness of the Lord to you, and to us all; and, especially, in raising you from sickness to fill the station so much desired by all the readers of the HERALD, notwithstanding the editorial was most admirably conducted by our beloved Br. THORNE during your confinement. Yet I can hardly doubt that every Christian reader of the HERALD lifted their heart to God for your restoration; for the realization of which we feel truly thankful to our heavenly Father. May the Lord sustain and lead you to do all his will. Amen.

I enclose $3 as pay for the HERALD OF LIFE. I can hardly doubt but that I shall be able to pay more before the year expires, which I wish to do.

REV. T. R. LAWRENCE, Columbia, N. C., writes: The first number of your excellent paper that I have ever seen is before me, and it is the very thing I have been looking for ever since I have placed my *destiny* in the *hands* of the *great Master*. Although my means for the present are very limited, I cannot do without it. Inclosed please find one dollar, for six months, for which you will please send me the HERALD OF LIFE for that length of time, and when it expires do not stop the paper, but let me know when the time is out, and I will have another dollar or two for you. *I must have the paper.*

MARRIED.

RHODES—ANDREWS.—Married, at the residence of the bride's father, in Hartford, Conn., Feb. 15, by Elder S. W. Bishop, Mr. HENRY E. RHODES, of Boston, Mass., to Miss IDA G. ANDREWS, of Hartford.

OBITUARY.

CLAPP.—FELL ASLEEP IN CHRIST, in Hartford, Conn., Jan. 30, SAMUEL F. CLAPP, aged 50 years.

Br. Clapp was converted and became a member of the Baptist church in 1838. In 1841 he embraced the doctrine of the speedy advent of Christ, and for thirty years has been waiting "for the Son of God from heaven." About ten years ago he embraced the doctrine of "future life only in Christ," of which he was a sincere and ardent advocate. He died as he lived, a devoted follower of Jesus, and awaits the coming of Him who is "the resurrection and the life."

He leaves a wife, two sons, and the church to mourn the loss of an affectionate husband, a tender father, and a faithful member.

Sister Clapp is upheld in her bereavement by the "blessed hope" of a speedy reunion, where death shall not exist. The gospel hope was presented at the funeral by the writer.

WM. N. PILE.

"Crisis" and "Advent Christian Times" please copy.

REED.—Died in Beadley, Me., Feb. 4, Sister EMELINE REED, wife of Br. Henry Reed, and daughter of Olive Hall, of Hermon, aged 38 years and 8 months. Third time that the enemy death, has entered this family; two children and our beloved sister Emeline have fallen victims to the grim monster. Our sister leaves a husband and two children, besides a large circle of friends to mourn her loss; but not as those that have no hope. Words of comfort were selected for the occasion from John xi. 25, "I am the resurrection," by the writer.

LIBERTY WETHERBEE.

BANGOR, ME., Feb. 14, 1871.

GOOD HEALTH.—The February number of this popular Monthly Medical Journal has been received.

CONTENTS.—Means of Preserving Health; Cough; How to Rest the Mind; Singular Case of Resuscitation; An Artificial Pupil; The Science of Sleep; Rice; Artificial Teeth; Early History of Surgeons; Consumption; Skates, Skating and Skaters; Furs; The Origin of Soils; The Theory of a Glacial Epoch at the Equator; Technical Education.

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TERMS $2 a year.

APPOINTMENTS.

PROVIDENCE, R. I., (Richmond Hall), Sundays, Feb. 26, and March 5.

CONCORD, N. H., in the Bethel, Sundays, March 12 and 19.

MANCHESTER, N. H., in Advent Hall, Sundays, March 26, and April 2.

MIDDLETOWN, Conn., Sundays, April 16 and 23.

WEST MERIDEN, Sunday, April 30.

NEW YORK, (Cooper Institute, Room 24,) May 7.

WM. STUART.

NORTHFIELD, Mass., Sunday, Feb. 26.

HARTFORD, Conn., Sunday, March 5.

MERIDEN, Conn., Sunday, March 12.

GEO. W. BROWN.

HARTFROD, CONN., Sunday, Feb. 26.

WEST MERIDEN, CONN., Sunday, March 5.

S. W. BISHOP.

MANCHESTER, N. H., Sundays, Feb. 26, and March 5.

B. H. COUCH.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—J. Gregg, Lory Goodrich, R. M. Cooper, Henry Golding, Walter Sanders, Elder Hough.

TWO DOLLARS EACH FROM—Joseph Burkeitt, Dr. John Billings, A. Pennell, C. C. Pennell, Joseph Bates, R. H. Goodwin, G. S. Wise, W. N. Pile, H. Beatty, T. Pattison, George U. Lewis, Roselle Glass (on pledge), Samuel Castle, Russel B. Wells, Dwight J. Smith, John R. Green, Walter McDonald, Persis O. Ingalls, J. W. Brown, Daniel Busbee, John Snyder.

VARIOUS SUMS—Samuel Wetherstine, $5; E. M. Curtis, $4; T. M. Redhead, $25 on pledge; Aaron Veeder, $1 50; S. Cooper, $3; E. Binns, $5; Henry F. Johnson, $10; Richard Martin, $150 (on pledge.)

PARCELS SENT SINCE LAST ISSUE.

John Westover, M. W. Young (two parcels), J. W. Smith, J. F. Whitney.

TO CORRESPONDENTS.

W. F. GARDNER.—You say, "A part of the money sent is credited to the wrong party;" but you do not tell us who the *right* "party" is. We will transfer it when informed to whom it should be credited.

"CAST THY BURDEN ON THE LORD."

LINES BY MRS. E. B.

SEEING a child with burden bent,
I hastened to his side,
And proffered help, but "Thank you, no,"
The sturdy lad replied.

I watched him toil with lingering steps
Until with panting breast
And wistful gleaming of the eye
He seemed to ask for rest.

At last with quivering lips he said,
"I scorned your proffered aid."
I took the burden with a smile
And said, "Be not afraid."

"And learn hereby this truth divine,
That One our burden bears,
Our toils, perplexities, and cares
His love unwearied shares.

"Since then through scenes of life's unrest,
He yearns to give relief,
Yield gratefully your cares and sins,
Your fears and unbelief.

"And gladly take the Master's hand,
His lamp to guide your way,
Till earthly pilgrimage shall merge
In heaven's eternal day."

RICEVILLE, IOWA.

IS PARIS "THE GREAT CITY?"

BY ELD. W. S. CAMPBELL.

IT might be well, in the first place, to state that the Word of God, in the book of Revelation, symbolizes the Papal power by a city—a great city. Again, that a literal city is contemplated in the Apocaliptic description. While the system of Romanism may answer to the city, as a symbol, the city of Rome cannot fill the description, or meet the lineaments of the picture. Rome has indeed been the mistress of the world; the seven-hilled city has occupied a very important place in history, and prophetic fulfilment, and I suppose the importance of the city to the authority of the system is the reason the system is symbolized by a city—a great city. But what Rome was once, is not the necessary condition of the city now, nor is it a great city now because it was the great city of the world once.

Again: The fact that a city was necessary to the establishment of mystical Babylon, is no proof that the same locality is essential for the representative city in the continuance of the wonderful wickedness, which is set forth as the "Mother of Harlots." The system is the essential thing; and whether the old city or the new be the point, the power is the same. The fact is, that Rome, as the capital of the Papal dominion, has been a dependency of France—*of Paris*—because as Paris is, so France must be. It was united to France by the shrewdness of Louis Napoleon. The Pope was away from Rome; and, mark you, a power was installed in Europe that, in its elemental character, is revolutionary. A revolution was indicated everywhere by the accession of Louis Napoleon to the throne of France—the restoration of the Bonapartean dynasty—"the Beast that was, and is not, and yet is," which assumed more power than the Bourbons, who claim to reign by divine right, and had more power, because it lived by the sword. It was a military rule. It came in by strategy, by lying, by broken oaths, by murder, by rivers of blood. It ruled by the army. It trusted to its own dragon nature, for it was of that ilk.

Napoleon I. came to the throne of France by wars, by the army, by the great military power which arose at that time. He retained that throne by the same means. He seemed to be aware that if he lost that means of support to his throne he would fail. This was the cause of his great blunder—the Russian campaign, which became the sure ruin of the empire. M. Thiers, in his "Consulate and Empire," complains that Napoleon could never be satisfied with what he calls the "dictates of fortune;" but we should, I suppose, call the same the indications of Providence. He refers to his attempt to extend the territory of France. His not being satisfied with the ancient boundaries. He had a splendid empire. A brilliant government; but he could never be satisfied. The sword had brought him the rule; he concluded the sword should extend and perpetuate it; but here the word seems very plain, "He that taketh the sword shall perish with the sword; and he that leadeth into captivity shall go into captivity." Such was the fate of the sword-empire and of the sword-man. When, again, he undertook the work by diplomacy, and by alliance, he failed. He took to wife an Austrian princess to secure the friendship of the Bourbons and the Papal princes, and to establish the throne by an heir which should have "the blood of the Cæsars," for he wished to exhibit the old kingdom of the Cæsars as did also Louis Napoleon; though he did not attempt it by the pen, as did Napoleon III., so much as by the sword and by marriage. His son, who was like a prisoner all his days (*called after Rome*) died at Rome, aged 18 years. A sprig of the house of Austria and Corsica, which could never ripen, which must ever be an abortion.

Under the reign of Napoleon I. France had Italy and the Pope under control. Under Napoleon III. France virtually conquered Rome and the Pope, and the French army kept the Pope on his throne. The same power kept Paris. It was by the army that Louis Napoleon reigned in Paris or Rome. His army occupied elsewhere, he lost both.

Napoleon I., as a force to overthrow the Papal power in Europe, sent aid in the beginning of the judgment (the first great instalment) upon the "Great Harlot"—had Spain, as well as Italy, held Austria in check and fear, and Germany and Holland were also either under his rule or in fear of him. So the recent Emperor designed and attempted a control of these States. He concluded he was the arbiter of the throne of Spain. To some extent he had such control. God designed, by means of him, to bring about the punishment of the Pope and France, the same as in the other case. It was, then, French power (Catholic France), that finally brought the Pope to grief by taking control of Italy; and it was anti-Catholic England, Prussia and Russia that humbled France, which had been so long the servant of the Papacy. Now it is Catholic Italy, by means of France, leaving the Pope to his fate, and Italy to her own action, which takes away the temporal power of the Infallible Pope; and it is a great Protestant power that destroys Paris and France. It is striking that there should be such a resemblance, and that the Word of God should be so distinctly fulfilled, and at such a time.

If you suppose France to be the great leading power, at this point, symbolized by the beast that comes up out of the "bottomless pit," and goes "to perdition," the Napoleon France, and that the "ten kingdoms" of Italy "agree and give their power unto the *beast*, till the words of God be fulfilled," even to the "eating her flesh, making her naked (the "Harlot" power) and burning her with fire," you have a still stronger argument. Places change and names change, but the character of the action remains the same. To illustrate, and bring before our minds the city that is, at the present time, more "like a cage of unclean birds" than any other, I will quote:

"The city which, spiritually, called Sodom and Egypt, where also our Lord was crucified." Our Lord was crucified at Jerusalem, and Sodom and Egypt were the most wicked and abominable places in Scripture account, yet this city was Paris.

I. I claim that the city is Paris, being the capital of France, and connected with Rome by the Catholic power of France, under Bonapartean rule (Infidel) or under the Bourbon kings, who professed faith in the Church of Rome.

II. As we have shown in previous remarks, France has been counted the eldest son of the Church from the days of Constantine, who was of Gaul (France), and down through Clovis, Pepin, Charlemagne and the Carlovingian provinces. You may, at this point, consult what is said by Spalding, Archbishop of Baltimore, in New York on his return from the Ecumenical, and Williams, Bishop of Massachusetts, in his speech at the great meeting, Music Hall, Boston.

We see by the first of these propositions, that in modern times the French power, whether under Bonapartean or Bourbon rule, has been the most important supporter of the Papacy, yet has been made the means of the infliction of punishment—the judgment—upon her. As this system is said to be Babylon, and requires a Capital city, why is not Paris, the capital city of France, that city? If any other city answers more fully, then she should not be. But Paris is the great Capital, not of France only, but of the world, called and mourned as such now. We see by the second proposition, that the ancient status of France was essential to the existence of the Papal authority. It was the leader in persecution, and, first and last, was the great persecutor. One of the first and most remarkable persecutions of the early Christians, ending in death by fire, was at Lyons, in the South of France. In one word, France has been connected with Rome in persecution; and more martyrs of Jesus have fallen in France than in any other country.

Instance: The Massacre of St. Bartholomew's eve, which was the culmination of the persecution of the Huguenots. The persecution of the Protestants of Savoy, as late as 1815, in which all the "horrors of the old inquisition were enacted." And the persecution on the restoration of Papacy up to 1821, in which the Protestants were hunted down and killed in cold blood, and torture was resorted to. An Edict, in 1824, put a stop to it, which is the reason for that being called, by French Protestants, the *year of jubilee*.

Thus, the *Beast* that had the wound by the sword and did live, was alive, aye, so much alive that he could kill and devour as before. Has the Papacy ever changed in character or purpose? Nay, verily. The Congress of Vienna, where three great anti-Catholic powers, and two of them Protestant, united to restore the status (in 1815) of Europe, gave the Pope his "three States," and hence in preserving the *balance of power*, kept up the "temporal power" of the Pope. The *Powers* united in this movement for the religious government of their subjects. Thus they said, and thus they spake like the Papal powers. The same old story with the Catholics. Did Papacy make any return in kind to the anti-Catholic powers? Not at all. Did the State religion assume a milder character? No. Did Papacy popularize itself, *i. e.*, did it become the religion of the people? Never. Did persecution stop? No. It began anew. As we have before seen that Church and State cannot prevail with a republic, so the Princes of Europe want a State religion, that they may preclude republics. Papacy enacts any and every horror, political and social, that men or devils can invent to compass its purpose. It goes backward and forward, that it may prevail. It does what may be expedient to keep the people in their religion, under the control, politically, of the men who have, by the position of families, been thrown upon the crest wave of society.

By the way, it looks exceedingly like Jesuit action, that an effort is now being made to recognize God, by name, in the United States Constitution. It is all wrong. It is one step toward a State religion. It will soon be required by these exceedingly political religious people to insert the "Trinity." Indeed, one of the speakers, at the recent convention, proposed to insert "Father, Son, and Holy Ghost." This Constitution allows every man to worship as he pleases. Amen.

It is now about seventy years since the successors of Napoleon I.,—doing after his own will—overrunning Germany. The French complain of the destruction of the works of art, and splendid architectural wonders by the Germans. The Germans reply, that the French did the same by them in the beginning of this century.

The threat of Louis Napoleon was, that he would be in Berlin soon. Foolish man! He little thought how great a military power Prussia had become. Wilhelm replied, "take care of your Paris. I will see to Berlin." And if Napoleon had gained any successes, and Austria, foreseeing how great Prussia would become by this war; if she had dared to have interfered, would have found Russia ready to aid Prussia with at least 100,000 men for a first instalment, and Berlin would have been as safe as St. Petersburgh.

Now we have an Emperor of Germany who crushes out the Catholic government of France, as if God designed to give the ancient empire into his hands. He follows the tactics of Frederick the Great, who made for Prussia her position as a grand military Power. Mark, the blow tells on the Catholic interest of France. It kills the Priesthood. It will kill the Gallican (French Catholic) church. A republic in France signifies, at least, enmity to, and alienation from the Papal Hierarchy. Now, we see one great arm running through the whole action of the Papal Princes. Not so the Protestant England assisted in the restoration of the Pope in 1815. Not so now. She neither interferes at Rome or at Paris. Russia—another power at Vienna—does nothing to prevent Italy and Prussia from desolating the former dominions of the Pope; while Austria dare not. Yet Papists, in their wail, tell us what William will do, and England may.

It will amount to about as much as does the threat, perhaps, of a crusade of three millions of Catholics at Rome, to place the Pope on his throne again. Some things are predestined, even in the statement. Russia says to the London Conference, that "it is not to work on the problem of her purpose, as to the Black Sea; that is foregone.

Paris has now capitulated. There is also an armistice of three weeks, and this Babylon is fallen under the reward or punishment given her.

PHILADELPHIA, PA., Feb., 1871.

[*To be continued.*]

"A GREATER THAN SOLOMON."

BY ELD. J. B. COOK.

PSALM lxxii. may present Solomon, the son of David, in verse 1; but from that point we find Him who said, "A greater than Solomon is here." In Psa. cx. we find that "David in spirit called Him Lord," though he was his son. Matt. xxii. 42, David and Solomon belonged to the ancestral line of the Messiah. But Jesus, the only begotten of God, the second Adam, the first-born from the dead, hath in all things the pre-eminence. HE is LORD of all. His name is above every name, v. 17, to which every knee shall bow and every tongue confess that He is LORD (or King) to the glory of GOD, the Father."—Phil. ii. 9–11.

The reason given why all kings and nations serve and obey Him, as "THE KING (of kings, v. 11) is, "For—because—He shall deliver, save, redeem, and be the Immortal "King;" with this ever-enduring "Name, above every other name."

HE will reign in righteousness, in these TIMES of giving life again. Acts iii. 19. These TIMES of *Restitution* of all things spoken—the "times of the blessed and only Potentate." His reign is symbolized by the genial sunshine and showers to refresh, restore and "fill the face of the world with fruit."—Isa. lx. 16–20.

This beneficence will be made the theme of praise perpetually. This royalty—this bountifulness to earth—this abounding blessing to the nations, to fill out "The promise and oath to Abraham," which is the ground-work of all this glory that will fill the WHOLE EARTH.

"How gently in night's silent hours
The dew distils upon the flowers;
How softly on the grass new mown
The genial drops of rain are strewn,
But gentler, softer falls thy word
On our obedient hearts, O Lord;
Causing the germs of grace to appear,
Like snow drops on the opening year,
Its light revealed to infant eyes
Tho' darkness to the worldly wise,
Doth demonstrate the doctrine true
Because it moulds our hearts anew."

These lines slightly altered to suit the occasion, express the gracious power of Gospel truth in our age. It is "the glad tidings of the kingdom" that this blessed King shall set up and administer "with His saints, who shall reign with Him."—Matt. xix. 28; Luke xix. 17–19; 1 Cor. vi. 2; Rev. xx. 5, 6; Dan. vii. 18.

This royal Psalm closes: "Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be His glorious Name forever; and let the whole Earth be filled with His glory. Amen, and amen. The prayers of David the son of Jesse are ended."

This Divine kingdom—these days of heaven upon earth—this full measure of New Covenant favor to all nations, is the answer to all inspired prayer.

Who, then, that is prompted to "pray in the Holy Ghost," can venture to "withdraw" Christ from this kingdom, or assume to end his Mediatorial reign before it can begin, as here set to the Prophet's music of God's sanctuary? The Lord's prayer is but the revised edition of the "prayer of David."

BROOKLYN, N. Y., Feb., 1871.

THE WORK DONE INSIDE.

ONE of my friends is a very earnest, shrewd man, who seems to always know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, England, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"Oh! you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now, will you lend me a piece of chalk?" said my friend.

"Why, *whatever* are you going to do?"

"You shall see presently."

He then quickly printed in large letters, *Specimen of the work done inside.*

He then fastened the paper over the drunken man, and retired a short distance. In a few moments several passers-by stopped and read aloud, "*Specimen of the work done inside.*"

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down, and read the inscription on the paper, and then demanded, in angry voice, "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, *I* did *that*; but if you mean the MAN, *you* did *that!* This morning, when he arose, he was sober—when he walked down this street on his way to work, he was sober—when he went into your gin-shop he was sober, and *now* he is what *you* made him. Is he not a true specimen of the work done inside?"—*Rev. Charles Garret.*

THE FATE OF THE APOSTLES.

ALL the Apostles were insulted by the enemies of their Master. They were called to seal their doctrines with their blood, and nobly did they bear the trial. Schumacher says:

St. Matthew suffered martyrdom by being slain with a sword at a distant city of Ethiopia.

St. Mark expired at Alexandria, after having been cruelly dragged through the streets of that city.

St. Luke was hanged upon an olive-tree in the classic land of Greece.

St. John was put in a cauldron of boiling oil, but escaped death in a miraculous manner, and was afterwards banished to Patmos.

St. Peter was crucified at Rome, with his head downward.

St. James the Greater was beheaded at Jerusalem.

St. James the Less was thrown from a lofty pinnacle of the temple, and then beaten to death with a fuller's club.

St. Bartholomew was flayed alive.

St. Andrew was bound to a cross, whence he preached to his persecutors until he died.

St. Thomas was run through the body with a lance at Coromandel, in the East Indies.

St. Jude was shot to death with arrows.

St. Matthias was first stoned and then beheaded.

St. Barnabas of the Gentiles was stoned to death by the Jews at Salonica.

St. Paul, after various tortures and persecutions, was at length beheaded at Rome by the Emperor Nero.

Such was the fate of the Apostles, according to traditional statements.

CHILDREN'S DEPARTMENT.

HOW LOTTIE MANAGED HER LITTLE BROTHER.

LOTTIE'S mother had a letter saying that her mother (Lottie's grandmother) was sick and wished to see her.

"Mother, you go," cried Lottie. "It is my vacation, and I will keep house; and I will keep house *beautifully.*"

"And take good care of Ashton," said Mrs. May.

"I will do my best," said Lottie; "and take good care of father, and pour out tea, and—oh, I will do ever so many things. It will be so nice to be *real* housekeeper."

"Looking after Ashton will be the chief thing," said her mother, smiling. Ashton was Lottie's little brother, five years old; Lottie was twelve. Two baby sisters died between Lottie and Ashton, so that Ashton was loved and treated as if God only lent him. Lottie always took a great deal of care of him, and good care too.

The day after mother left, the little fellow was not very well; he had a headache, and did not incline to play. "You know, Ashton dear, that you must not eat any thing but dry toast to-day," said Lottie; "father said so."

"I don't want any thing," said Ashton; "you will tell me story all day, won't you, Lottie?"

"I'll read you one first," said Lottie, "all about the pictures in my new story-book."

"Oh, do!" cried Ashton. Lottie sat down on the sofa. Ashton sat down close beside her, with his head on her shoulder, so that he could see the pictures; and Lottie began to read. "You will read story *all day*, won't you Lottie?"

"I will read just as long as you will listen," said Lottie.

"I listen *all day*," said the little boy.

But Lottie had not gone very far before his head felt heavy on her shoulder, and sure enough he was fast asleep. Lottie stopped, quietly disengaged herself, and laid the little fellow in a more comfortable position on the sofa. She then covered him over with a large red handkerchief, and left him to his nap.

This gave Lottie time to make her bed, to feed her bird, and sew a button on father's Sunday pants. Then she began to think whether Ashton had finished his nap, and went down stairs to look after him. Lottie went on tiptoe, for fear of waking him up; but there was no Ashton on the sofa, no Ashton in the room. She found him in the kitchen, standing beside a plate of cranberry tarts. "O bubby, you must not for the world eat a tart!" cried Lottie. "I never!" growled Ashton; "I never, never! You sha'n't plague me. I never!" Lottie saw, both by his hands and mouth, that he had helped himself. She took up his little fat hand, and looked sorry. But Ashton twitched it away, looking as cross as could be; so she knew it was no time to scold at him. Scold! no, not that; but no time to tell him what a naughty boy he was to tell a lie. It *was* no time. It is never the time to tell people their faults when they are out of humor, or feel guilty or ashamed. Nothing you can say then will reach the heart or make an impression. Lottie seemed to know it, so she only *looked very sorry.*

The next day, or the next day after, Ashton wanted to drink, and instead of asking for some water, he tried to reach a goblet from the closet to help himself. But his fingers were too fat, or too small, or too weak; the goblet slipped, and down it fell on the floor in three pieces. "Oh," said Ashton, "I didn't break it; it broke itself."

"It did not break without hands," said Lottie. "Father is in the sitting-room. Run and tell father you broke a goblet."

"I will," said Ashton; "I will run myself."

Ashton told his father. "I did not know but it broke its own self," said he; "but Lottie said it never broke without hands."

"I am glad you told me, sonny," said Mr. May, stroking the little boy's head. "Be more careful the next time."

"I will," said Ashton, running back to Lottie.

"I told father, Lottie! Lottie, I told father!"

"Yes," said Lottie, "and to-night, when you go to bed, I will tell you a story."

"Good for you, Lottie," cried the little fellow, jumping up and down.

When Lottie put Ashton to bed, she told him about Ananias and Sapphira, how God struck them down stone dead for telling Peter a lie, first one and then the other; Ananias for telling the lie, and his wife for sticking to it.

"Oh, dear," said Ashton, his eyes wide open, "is good God so angry with lying as that, Lottie?"

"Yes, Ashton," said Lottie; "and Effie Mann's verse last Sunday was, 'Lying lips are an abomination to the Lord.'"

"And 'bomination is orful hateful," said Ashton.

Ashton listened with a great deal of interest. His conscience being at rest, he was ready to receive all that his sister said, and to enjoy it. He had just avoided the sin himself, and therefore he loved to hear about it; and as the little boy was falling asleep, he said, "Lottie, I never mean to tell a wrong story as long as ever I live in my life;" and nobody can say but it is an excellent resolution to go to sleep on.—*The Child's Paper.*

TRUE RICHES.

"I DON'T understand this, papa," said Harry Ray, looking up from the page he was reading to his bed-ridden father.

"What is it?" asked Mr. Ray.

Harry read: "You must put your hand into a person's heart to find out how much he is worth—not into his pocket."

"O, that is what we call a figure of speech," said Mr. Ray, smiling, "and it means that if we wish to know a man's true worth, we must find out how good he is. Yesterday I heard a man say of young Mr. Wharton, whose father died last winter and left him very rich, that he was a poor, miserable fellow; meaning that he had neither a wise head nor a good heart. There are two kinds of riches, you know—one made up of gold and silver, and houses and lands."

"What is the other made up of?" asked Harry.

"There are riches of the mind and heart," answered Mr. Ray. "Don't you remember this verse of a beautiful hymn—

"Riches divine! who tells the price
Of wisdom's costly merchandise?
Wisdom to silver we prefer,
And gold is dross compared to her."

"O, yes," said Harry, his eyes and face brightening with interest; "and I wonder, now, that I never thought what it meant."

"The wise and good man," replied the father, "he who has the costly merchandise of wisdom in his heart, is the truly rich man, for he has the heavenly treasure that neither moth nor rust can corrupt. You must look into his heart, not into his pocket, to know how much he is worth."—*Children's Hour.*

A BIBLE VIEW OF HELL:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

NEW YORK, WEDNESDAY, MARCH 1, 1871.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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"My Kingdom is not of this world—Thy kingdom come. Thy will be done in earth as it is in heaven." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "For, behold, I create new heavens, and a new earth." "According to his promise, we look for new heavens and a new earth." "The meek shall inherit the earth. Blessed are the meek for they shall inherit the earth." "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed." "Those that wait upon the Lord, they shall inherit the earth." "The meek shall inherit the earth, and delight themselves in the abundance of peace." "Their inheritance shall be forever." "They shall inherit the earth." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord, and keep his way and he shall exalt thee to inherit the land."

"Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you . . . ready to be revealed in the last time." "Let not your heart be troubled: ye believe in God, believe also in me. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also." "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

THE TEN TOES OF THE IMAGE.

To W. H. HANFORD: Although I have no acquaintance with you, aside from what your too infrequent letters to the HERALD OF LIFE would give me, and a casual meeting at Wilbraham, a few years since, yet permit me to avail myself of your locality in New York to get some assistance, not easily obtained here. I would like to trace out what countries now occupy what was the eastern division of the Roman Empire at and subsequent to the days of Constantine the Great. The great image with the head of gold is traced by all writers, as far as I know, down to the complete establishment of the Roman or Iron Kingdom. From that time every writer, to use a homely phrase, seems to be muddled. They forgot that the image was to be completed in just proportions. They seem to forget that it represents political governments. From the the time of the division of the Roman Empire into the eastern and western parts, the eastern has been almost lost sight of. The ten horns are rightly placed on the western division, but when they ask us to believe they are the *same as the ten toes* of the image, they ask too much for any man's credulity. To have the toes *all* come out, not on one foot, but one leg, and that above the the knee, is absurd.

Would it not be better to let EACH FOOT have five toes? Would it not be better to let the feet come out at the end of the leg? Has not the eastern division of the Roman Empire run an equal race, at least in point of time, with the western? Has not the western been Papal and the eastern Pagan or Mohamedan?

I believe the toes are *now* forming, and that the union of Spain and Portugal will form the little toe of the western division. The eastern division we know less about, that is, its present divisions and governments.

In New York you can ascertain that, and see if the five toes are as well developed as on the western, Let the western be Austria, Italy, Germany, France and *Spain with Portugal* annexed. Will the eastern match it? It should. It must. The toes must not come out all on one side, and out of the leg above the knee, at that. I do not think the toes ought to be 800 *or* 1000 *years long*. The image ought, in the main outlines, to be the perfect image of a man. When the toes are complete and the image fully developed, *then* the stone is to smite it on the feet. Bear in mind, the image represents governments, not religions.

Are we not on the eve of tremendous events? Is not the great council at Rome getting ready for the doom foretold by the Seer of Patmos? So it seems to me, and the image is the main prophecy to carry us down by 1867.

We should watch its complete development. Read John Wilson's book on the ten lost tribes and I think you will be convinced that Britain and the northern nations of Europe do not belong to the image. God's people escape the smiting. I submit these crude thoughts for your examination if they should interest you enough for thought.

If not too much occupied, will you be kind enough to answer a stranger in the wilds of northern New York?

I remain, fraternally and truly yours,
GEO. T. COLLINS.

CHATEAUGAY, N. Y., Feb. 1, 1870.

THE BOUNDARY OF THE ROMAN EMPIRE.

RESPONSE BY W. H. HANFORD.

WE will commence at the Atlantic Ocean and run a line through the northern part of Africa, taking in Egypt, the tongue of the Red Sea, and Mt. Sinai. From the head of the Gulf of Acaba we run a line northeast until we strike the Euphrates, east of the confluence of the river Chabbrac, taking in Palestine, Syria, and a part of Mesopotamia. From thence a more easterly course almost to the Lake Van. Then westerly, again crossing the Euphrates in Armenia, debouching to the right it encircles the eastern extremity of the Black Sea, taking in Colchis. If from this place we draw a line a little north of west it will strike the river Danube, crossing to the south of the Crimea; that stronghold of Russia not having been a part of ancient Rome. We will now follow the Danube to the city of Augsburgh; west of the city we leave this mighty river and strike the Rhine east of Basil, following it to the German Ocean. From thence we strike the Frith of Scotland at the wall of Antoninus, taking in Glasgow and Edinburgh. From this point we run down the Atlantic until we touch the northern coast of Africa, taking in England, a part of Scotland, France, Spain and Portugal. It is worthy of note that the boundary between Prussia and France is the same as between Rome and the Barbarians.

The completion of the image of Daniel requires the division of this part of the world into ten kingdoms; no more, no less. If they are developed, then expect the destruction of the image. The toes are to be developed in the extreme end of Gentile rule. They are in fact the last development. They are not developed before the feet. They are not developed before the legs are complete. They will not all appear on one foot. That is a monstrous absurdity. There are two legs and two feet, eastern and western Rome; five toes must appear on each foot. Then, and not till then, will the stone smite the image. Have those kingdoms arisen? We think not. Are they in process of formation? Yes. We have upon the western foot, 1, France. 2, England. 3, Italy. 4, Spain. 5, Portugal. Upon the eastern foot, we have, 1, Austria. 2, Turkey. 3, Greece, with a prospect of a speedy revision of that position of the old Roman world. Egypt will soon free herself from Turkey and form the fourth. Then there remains a large tract of country between Austria and the Black Sea, nominally ruled by the Turks, who are ready to revolt on the first opportunity. We expect that the fifth kingdom will be carved from this territory at no distant day. The forces outside of the old Roman world which are working for its destruction are Prussia and Russia. The staff in their hand is the rod of God's anger to punish the stout looks of the tyrant of Rome.

NEW YORK, Feb. 19, 1871.

(*Continued from last week.*)

IS PARIS "THE GREAT CITY?"

BY ELD. W. S. CAMPBELL.

III. I shall now proceed to show that the specified description in the Apocalypse, refers to Paris and sets it forth more fully than it can apply to Rome. We have said that Paris is held as the Capital of the world. Victor Hugo said, "Paris is the heart of the world; as beats the heart, (Paris) so beats the world. As goes Paris so goes the world." He is very bombastic, but what what has set the world into such an excitement? Was ever anything like it?

Rev. 16, 19, "The great city was divided into three parts," etc. The three were in answer to the three grand influences that went forth from the mouth of the Dragon, the mouth of the Beast, and the mouth of the False Prophet, which, I suppose, were respectively, 1, Dragon; the revived dragon—Imperialism.

2. *Beast*, the civil power that has especially sustained the Papacy; and perhaps including all State religion.

3. The Papacy itself.

The great city divided into three parts.

I. The Infallibility party.

II. The Anti-Infallibility party; and III. The power which takes control of the Papal power, represented by Victor Emanuel.

Now if the city is the same, in either case, why does he say, (after having told us what befel the city (symbolical), "the city of the nations fell.") It should be read in the singular number. The reading of "city" makes some good sense and propriety, "The city of nations" is Paris; for it is called the capital of the world, or nations, by common consent.

"There was a great earthquake," revolution, convulsion "so mighty and so great" as to exceed all others. "The fierceness of his wrath," or "drinking to the dregs" of the cup, signifies that the suffering is at the very bottom depth. "Island and mountain," signify great and small governments overthrown. "The hail," "every stone the weight of a talent." Was anything ever more suggestive? The description does not apply to Rome. Did you ever read of, or imagine anything to compare with the simple matter of *Bombardment* in this war in France, one city after another being taken in this way, but especially Paris, receiving the "hail or shot and shell;" "iron hail," "every stone about the weight of a tatent." A Hebrew talent is 94 lbs. Avordupois. The prophet says, "*about*." He did not exceed the limits of fact.

A letter from Paris of January 8th thus reports the effects of the bombardmentat that time: Since the Prussians have added to the bombardment of the east forts that of the south, they have sent us daily about 20,000 shells, of which 400 or 500 fall within the *enciente* of Paris.

These shells are 22 centimetres in diameter, 55 centimetres long, and weigh 80 killogrammes.

The fort of Nogent, which has received in its interior 10,000 shells (within two or three hundred, a marine having been told off specially to count them,) has none killed and only two wounded. The number of shells which fell within the approaches to the fort may be estimated at from 20,000 to 25,000. In the interior of Fort Vanves, about 6000 shells have struck since Thursday, and outside from 10,000 to 12,000.

I believe 80 killogrammes make 167 lbs.

The hail continued till men "blasphemed God, but repented not." The prophet in chap. xviii. in describing the fall of Babylon, takes just such a view as we find in Paris. Therefore, we shall suppose that the great capital, now fallen, is the city here specified, so far as a literal city comes in, and one must come in while Papal Rome is the power.

"And great Babylon came in remembrance before God." Now if great Babylon is a system yet requiring a literal great city, then Paris must be that one; for the crimes and enormities of which she has been guilty, especially with regard to the people of God. France was prominent in receiving the first judgment upon Babylon. *Confusion* was everywhere seen. Look at the reign of terror, the overthrow of religion and government, as well as all the interests of the country. Paris was the centre of all this. From '93 to '98 we notice "the city of confusion" was under the control of leaders who ignored law and authority. We may notice loss of all titles of the nobility and clergy. 7,000 names of men fell.

Confiscation of property; destruction of the Bible by cartloads; the Sabbath abolished; worship of the Goddess of Reason; abrogation of marriage. "Republican baptism," which by drowning multitudes of men and women by sinking them in boats in the *Seine;* the change of the Calender to ten months for the year, and change of name; the overthrow of all law and custom. All was confusion. Since then, while other nations, like England, Prussia, Russia, and even Austria, have gone along steadily, France has had the empire—revolutionary and military—the Bourbon *kings;* revolution again. (1830.) Louis Phillippe; Orleans House. Revolution 1848. Republic—Empire of Louis Napoleon, 1852; military power again. Then, in 1870, revolution and a Republic, with a war which devastates the land and humbles to dust the nation that had said, "I sit a queen, and am no widow, and shall see no sorrow." It is full of confusion now. Bad as the Empire was, there is a worse condition at present. Wilhelm has said there is no responsible government to treat with. Who will be responsible for the performance of treaty obligations? Bismarck declares that he must treat with the people, or with the Empire. Who shall say which? *Confusion!*

The duality of the French Government leads to confusion. Where is it? At Bordeaux or Paris? "Favre says he will second the decrees of Gambetta. The confusion is, however, probably removable, by the adjournment of the elections." (Feb. 12th, 1871.] The elections show a majority for the Monarchists. Confusion again! Napoleon, though his star has gone down forever, will attempt to recover the sceptre.

We notice, more particularly, chap. xviii. "Babylon fallen, fallen," "habitation of Devils"—"hold of every foul spirit." The real wickedness of the system and "all nations drinking of the wine of the wrath of her fornication"—the connection of the Apostolic church with the governments of the world. "Her sins have reached unto heaven." The time of judgment has come, and the city (implying government, as cities do). Instance, London, St. Petersburg, Vienna, Berlin, Washington, especially Paris; for as Paris has stood, so the French Government has stood, and, consequently, so the Papacy has stood. Twice fallen—one and again *judged*—"Double unto her double."

So much torment and sorrow give her; as she "hath glorified herself and lived deliciously," rioting on the blood of the saints. She now has in retribution, "blood to drink."

To gratify a foreign king (the Pope) France has often been suicidal to herself. She expelled and murdered the Huguenots to please the papal government. But she thus killed and drove away the best artizans and mechanics, with workmen in manufactures of all kinds that that country or any other could produce in that day.

In expatriating the Germans, she is doing herself a vast injury at the present time. The glory of the French has been their shame. Charlemagne went to Rome to be crowned by the Pope in 800. He gave his great kingdom to the See of Rome thus. Napoleon I. took the Pope to Paris 1000 years afterward, to attend his coronation, (though the Pope did not touch the crown) his presence being necessary to the force of the thing. Thus the glory of France for a thousand years was the Papacy. Shame! Shame!

To return to the comment. When is all this to take place? Just when she vaunts herself of her power and glory, splendor, safety, Infallibility, "Plague came in *order*," almost the very day that the Pope was declared Infallible the war broke out between France and Germany, which was to secure her plagues and the "smoke of her burning;" "For strong is the Lord God who judgeth her."

Kings and great men wailing, "standing afar off," even in America, and mourning. The wail of the Pope himself, (his letters to Spaulding, Archbishop of Baltimore, "the meetings in Philadelphia, Baltimore, Buffalo, Boston, New York; the great men of that church mourn and lament. Prelacy groans and is in mortal agony, because the authority of the throne which it adores is gone, "there is no throne." "Alas! That great city." The general cry is, Alas! that great city, *Paris!* What city is like unto it? What system was so great and ancient? What city was so renowned? but the dainty and goodly things that their soul lusted after are gone. Think of the enslavement, the traffic, the wealth, and how many were made rich by her. How glorious only last July! The most splendid and fashionable people in the world! Where are they to-day? and how have they lived in the "straitness of the siege," which her enemies have brought upon her? The details are too disgusting to repeat. That mighty city of two millions of people, of boulevards, avenues lined with trees, miles and miles in extent, of galleries of art, palaces, sculpture, architecture unequaled, of institutions of science and learning, libraries and mathematical talent, of churches; Notre Dame, (our mother) and St. Denis, the sepulchre of the Bourbon kings; against which the great "hail storm" was particularly directed; *this city* of unexampled magnificence, of ancient and modern wonders, adornment and grandeur; this Babylon *is fallen* "like a great millstone cast into the sea." "And in her was found the blood of prophets, and saints, and all that were slain upon the earth." Every class of persecution, every kind of crime, all methods of murder were done in her.

[*To be continued.*]

PHILADELPHIA, PA., Feb., 1871.

(*Continued from last week.*)

THE ATONEMENT.—A REVIEW.

BY J. C. DAY.

I HAVE been accustomed to suppose that the intercession of Christ is for more than pardon, and have even heard him say, "I will pray the Father and he shall give you another Comforter." And again: "Holy Father keep through thine own name those whom thou hast given me, that they may be one as we are. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them through thy truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they also may be one, as thou Father art in me and I in thee, that they may be one in us. Father I will that they also, whom thou hast given me, be where I am, that they may behold my glory which thou hast given me."

His intercession for pardon we know is founded on his death; for had not this been offered, that could not have been made. By a parity of reasoning if he pleads for any thing more than pardon, this part of his intercession must be founded upon his positive righteousness. The church is called the bride, the Lamb's wife; and believers are denominated his seed. The principal idea suggested by these figures is not that they are pardoned on his account, but that they inherit from him or for his sake. A wife or child is not generally pardoned on account of the husband or father; but they uniformly inherit with or from them.

I am sensible that these names are applied for other reasons; but so far as they suggest the treatment which believers receive on Christ's account they point us to the inheritance, rather than to pardon. It would seem reasonable to suppose that all the good which is suspended on faith in Christ, and especially on trust in him, and that faith and trust, when they take hold of that offer and promise, rely on him as the procurer of all that is there suggested; otherwise it is difficult to see how faith and trust in that promise is faith and trust in Christ any more than in Gabriel or Adam. Are they so called because he procured pardon, and thus opened the way for eternal life to be bestowed without further respect to him? This certainly has the appearance of being far-fetched. To talk of a son's depending on a father for an estate which he is to earn himself, or receive as a present from another, merely because the father pays his debt and sets him at liberty to work for himself, or apply to another, is manifestly using language in a manner calculated to deceive.

But it is still more difficult to see, upon this plan, why eternal life should be promised, and promised exclusively, to a trust in Christ for salvation. I can see a good reason for connecting pardon with a reliance on him for that discharge; but why a trust in the word and agency of a mere instrument should be the all in all, in the condition of eternal life—why a bare agent appointed to utter the words and distribute the goods of another should fill the whole field of vision and occupy the place which would seem better to befit the Being who employed him, is not so easy to explain.

That eternal life is promised to faith and trust in Christ, and suspended on no other condition, the Scriptures abundantly teach. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John iii. 16. "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John vi. 40. "Lord to whom shall we go? Thou hast the words of eternal life."—John vi. 68. "For this cause I obtained mercy, that in me first, Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting."—1 Tim., i. 16.

But, how is this, according to the common understanding of Christians? It is because the life is in Christ, as the vine, and is derived from him to the branches, and because faith is the very bond which so unites us to him that we can draw life from him. And this accords with the representation of the Scripture. "This is the record, that God has given us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son hath not life. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—1 John, v. 11, 13.

This then was the reason why faith in Christ was urged, and why eternal life was suspended. This life is in His Son. Christ is the fountain of eternal life, the only life promised after we lose this we now have; and faith is a coming to him for supplies. "Ye will not come to me that ye may have life."—John v. 40. Accordingly, the life promised to faith is received through his name. "These are written that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life throuhh his name."—John xx. 36.

I draw another argument from what in Scripture is called, "The fulness of Christ;" particularly, from his fulness of grace. This fulness is spoken of in the first chapter of John, and again in the Epistle to the Colossians; and in both places it is a plentitude of grace and truth. The passage in John is as follows: "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." "And of his fulness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

Let us examine what these two parts of his fulness mean. His fulness of truth. When it is said that truth came by Jesus Christ, we are to understand, not only that he was the reality of what was shadowed forth in the Old Testament, but that the whole revelation of God was made by him. By the fulness of truth in him, we are to understand: First, that he had a perfect knowledge of the mind and will of God, as it is said in the very next verse, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Secondly, that the whole amount of truth was made known by him, and that the spirit of revelation was his subordinate agent: "When he the Spirit of truth is come, he will guide you in to all truth; for he shall not speak of himself, (at his own suggestion) but whatsoever he shall hear, that shall he speak. He shall glorify me, for he shall receive of mine and shall show it unto you." Thirdly, that the revelation made by him was an ample disclosure of the eternal mind; sufficient for all the purposes of faith and practice without any supplement drawn from human reason, or modern visions. "He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him." Hence, to reach the perfection of revealed knowledge, is to come unto the measure of the stature of the fulness of Christ.

This idea is plainly illustrated in the passage in Colossians, as we shall presently see. His fulness of grace. By grace is plainly meant all besides truth that came by Jesus Christ, in contradistinction to the law given by Moses. All grace is asserted to have come by Christ. If then it is any grace to bestow the Spirit and eternal life on sinners, these also came by him. If it was not so, or if any part of grace was not found in him, how could there be in him a fulness of grace? and how could we read of the fulness of the blessing of the gospel of Christ? To talk of a fulness from which we all receive, when there is nothing but a sort of negative influence to prevent punishment, would seem to be an extraordinary dialect.

SOUTH ASHBURNHAM, MASS.

THE BIBLE OUR STANDARD, AND NOT MEN.

BY DR. J. F. LEE.

"BUT I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." "And I appoint unto you a kingdom, as my Father hath appointed unto me." "That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." "It is your Father's good pleasure to give you the kingdom." "Hearken, my beloved brethren, Hath not God chosen the poor of the world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

There is a balmy freshness, a lively glow, a holy influence as well as absence of constraint about those authors who have loved to be taught by no authority besides the Divine word. Too many are immersed in the study rather of what is human about theology, than what is divine, taking but the survey of other men's *opinions*, and not acquainting themselves with its substance; and were all removed which is of man, what would they have left behind? As many, however, think it very much the same whether they imbibe their views of truth from the word, or from a gifted spiritual author, we would sound an earnest warning against so dire a sin and error. Having to do with the direct authority of God, his express word, his presence reigning in Scripture, we may not, without sin, enthrone another Lord upon the conscience, and to take the truth from man's lips at the expense of the wisdom from above, and with the necessity of foregoing spiritual communion with the word, is an error leading only to increase of ignorance. The mind takes in Divine truth, but cannot fully contain or hold it; and a human author, therefore, reproduces it, not in its untainted purity and manifold adaptations, but with such a lack of its original taste and power, so much impregnated and mixed that it is given forth in a few transmissions, little better than undiluted poison. For this reason, and from the fact that there is a stronger affinity in fallen nature for any impurity than for the truth itself, we should only, it is clear, lose life and impoverish ourselves, were we to sift out from human treatises the truths of religion. "Do not trouble your heads," says Bunyan, "that you have not commentators and expositors; pray and read, and read and pray; for a little from God is better than a great deal from man. Also, what is from man is uncertain, and tumbled over and over by man; but what is from God is fixed as a nail in a sure place." There is nothing that so abides with us as what we receive from God; and the reason why Christians, at this day, are at such a loss for some things, is, because they are content with what comes from men's mouths, without searching and kneeling before God to know the truth of things. Things that we receive at God's hand, are as things from the minting-house, though old in themselves, yet new to us. "Old truths are always new to us, if they come to us with the smell of heaven upon them. There belongs to every true notion of truth a power: the notion is the shell; the power, kernel of life. Without this last, truth doth me no good, nor those to

whom I communicate it. Hence Paul said to the Corinthians, "When I come to you again, I will not know the speech of them that are puffed up; but the power."

Search after the power of what thou knowest, for it is the power that will do thee good. Now this will not be got but by earnest prayer, and much attending on God. An earnest and abiding love of truth, a pure conscience and ardent desire to know the will of God. Search the Scriptures. The future state you will there find plainly stated.

Our Lord himself has taught us in our prayers to expect such *felicity*. In heaven? No; on the earth. "Thy will be done in, on earth as in heaven." The inheritance is now reserved in heaven, and ready to be revealed at the last time, at the appearing of our Lord. Then his kingdom will appear. Thy kingdom come. In the selection of the blessings which he condescends to make the subject of our prayer to God, the consummation of his own work of mercy finds a distinguished place. He has concentrated a prayer for the completion of his own work in the remarkable expressions, "Thy kingdom come; Thy will be done on *earth* as in heaven." It is your "Father's good pleasure to give you the kingdom." At present we are surrounded with a scene of rebellion, anarchy, labor, grief, sorrow, and suffering, while the will of God is done already in Heaven, in the other regions of His universe. Does he teach us to pray for a translation from this unquiet land of sorrow to another and distant orb? He puts no such requests within our lips; he directs us to pray for the establishment of his kingdom, and this kingdom appears to belong exclusively to *this earth*. "Thy will be done on earth as in heaven." Is not the inference twofold: 1st. That the *earth* is the theatre of his kingdom; and 2ndly, that *conformity* to his will is the absolute enjoyment of heaven? and that no loftier supplication can be associated with our thoughts than that the hallowed sceptre should be replaced in human hands, even in the hands of the Mighty Antitype, "the Second Adam, the Lord from Heaven." I ask then the Christian, if it be not desirable to call away our minds from human opinions; from the influence even of great names; from popular belief, however ancient; from theories, however venerable; from the prescriptive applause of centuries; from the vague and indistinct ritual of education; and to take our firm, courageous and patient stand upon the plain, grammatical and unwarped text of Scripture?

MONROE, NORTH CAROLINA, Feb., 1871.

IF we observe the many familiar creatures around us in our daily paths, we shall surely in these find something new, something that will repay us, something to teach us love and wisdom of the Great Creator—their Creator and ours. But we are better off than they are. He is their Creator; but He is our Father.

HOW much do they lose who are strangers to serious meditation on the wonders and beauty of nature! How gloriously the God of creation shines in his works! Not a tree or leaf or flower, not a bird or insect, but proclaims in glorious language, "God made me."—*Legh Richmond.*

ELD. H. ROCKWELL, at Woodstock Valley, Conn., writes: I have been stopping for two or three weeks in this part of this valley of death, both spiritual and temporal. There is a pleasant little class of Advent believers in this place. I preached two discourses here last August; and was greeted with much cordiality at my return, and have shared amply in their kind hospitalities: have had opportunity to preach four discourses since I came, and the seed sown has taken root; the spirit of inquiry is abroad, and my last discourse set the ball in motion, and fully developed an unusual amount of the opposing element: but the love of God, accompanied with a spirit of kindness, will overcome every spirit that opposeth the truth of the Lord, so I have no fear; but as I grow back into a state of second childhood I find the promise sure, "They that wait on the Lord shall renew their strength." Praise the Lord. May the blessing of the Lord ever be with you, and preserve and strengthen you for the residue of your arduous labor; so will I ever pray. Unless our LIFE-GIVER comes soon your labors and mine must come to a close. Mine are very inferior to yours, but they are all that I can do. I believe that as long as the church need your labors, and the Lord has anything for you to do, that he will sustain you. I cannot climb the mountains, and tread the snows of winter with the ease I once could, but the Lord helps me still to go; and he will until my poor work is all done.

FROM JANETT A. MAYO.

BR. STORRS: I, with the rest of "our family," are feeling very thankful to God that you are raised from a bed of sickness, and restored so as to attend to your *editorial* duties. It seems quite like a miracle, for a man of your age, to be so soon restored to active service, after being brought so near your final sleeping time. But, I rejoice to see that your bump of combativeness is not in the least diminished. Stronger than ever, you fight against Immortal-soul-ism, and *conditional* prophecy. Fight on, dear Br.; the work is not *yours* but the Lord's. This one thing, *I know*. "The word of the Lord is *sure*;" and He will accomplish all that He has promised. Praise his holy name!

I expect to meet all the scattered ones in the kingdom. May our Father in heaven bless them all, is the daily prayer of your sister.

NORTH AMHERST, MASS., Feb. 17, 1871.

THE HERALD OF LIFE.

NEW YORK, MARCH 1, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

AN ACKNOWLEDGMENT.

THE EDITOR of this paper was surprised, astonished, and overwhelmed by an unsought and unexpected presentation of Dr. Miller's bill, for services rendered during his late sickness, receipted in full, paid by a few brethren and sisters, from the promptings of their generous hearts. Words are too feeble to express either our surprise or gratitude. May the Lord reward each and all of you for thus spontaneously relieving us from an expense which we intended to meet ourself without soliciting aid from any one, though it might have taken us a year or two. "Praise God from whom all blessings flow."

THE PROMISE AND OATH OF GOD.

SOME of our good friends seem quite alarmed at some of our words on this subject. A Br. writes us a "private" note as follows:

"DEAR BR. STORRS: Permit me to say that I *do* fear that our enemies will take advantage of the expression of assurance, in the last number of the paper [Feb. 15] as to the 'promise of God and his oath.' Is not the doctrine of 'No Life out of Christ' fully sustained by the word, as 'Thus saith the Lord?' If so, that amounts to 'the *promise* of God' to *raise* the righteous only! The truth is too precious to expose it unnecessarily to the attacks of our enemies, and I am confident that the opposing papers and individuals who believe in and publish the *mortal* resurrection will rejoice, and at once announce that under given conditions, we believe that all men may be raised from the dead. God has told us that the wicked will not live again. No 'Promise' or 'oath' can conflict with that. The 'non-resurrection *doctrine*' might 'go to the winds'—the truth never."

We are sorry to cause any of our friends alarm; but if they will have a little patience their fears may be dissipated and blown away by "the winds" of truth. We do not develop all our thoughts at once on the subject which has so much alarmed our good brother. We have waited to have our full view drawn out by brother Green, if he chooses to go on in the discussion. If he prefers not to do so, we shall develop our views, in due time, directly. We have published nothing so far but what we have thoroughly considered and duly weighed. We know where the subject strikes, and are prepared to see strong opposition, and, at first, much misapprehension of our position. But if our friends can hold their breath long enough to *think* before they take alarm, we apprehend they will find no cause of fear for "the truth," though their old traditions may be somewhat disturbed.

No fear of what "our enemies" may say, or do, will in the least deter us from proclaiming what is embraced in God's "promise and oath to Abraham." Any doctrine or system of belief that makes that promise and oath void, or cuts it down in its full import, can never pass with us as from God. When our views are fully brought out "our enemies" will find, if our friends do not, that *their* scheme of a "*mortal* resurrection" will find no support from it, and that "No Life out of Christ" and the "Non-resurrection of the *wicked* dead" stand as firm and unmovable as ever. So, please do not be too much frightened till you know more perfectly where we come out. *We* have seen "the end from the beginning." We think we understand where our views lead and what pet theories they "upset;" and we presume some others see it, and therefore dread their promulgation; nevertheless they will be promulgated, if the Lord prolongs our life and helps our infirmities; and we have no doubt thousands will yet rejoice that we have been enabled to stand in this "battle," as we have been in many previous ones. We wait patiently for proof, if it is to be had, that the promise and oath of God to Abraham has ever been fulfilled, or that it is made void by any other doctrine of the Bible. Let all remember, God's promise and oath are "two immutable things, in which it is impossible for God to lie;" and let us take heed that we do not treat that promise and oath to Abraham as if it were unmeaning.

"I AM GOD AND NOT MAN."

IF God is as good as man, then the doctrine of raising dead men to life to kill again, or that of endless torture must both be false and a libel on our MAKER. Where can a man of any sensibility, to say nothing of special goodness, be found, who, if he had power to make and people a world, would deliberately so constitute his arrangement as to make it certain that a large portion of that people would be eternally miserable, or that they should be made alive by him, after being dead, to torture and kill them again? Where could an intelligent being be found, who had a spark of kindness left in him, or any sense of justice, that would not pronounce such a proceeding or administration, an outrage, fit only for such tyrants as Nero, or the imaginary devil? How then can any be guilty of charging God with such an unnatural and diabolical administration? Especially, when He challenges all such, saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Yet there are men, professing to be Christians, who virtually charge the blessed God with an administration over the work of His own hand that involves falsehood and the most outrageous cruelty; and they think to stop our mouths by crying out, "Who art thou, O man, that repliest against God?" Let such know, it is not against God we reply, but against their blasphemous *assumptions* of what God will do. We vindicate God's government. They blaspheme it: ignorantly we wish we could say.

Prove that God is as good and wise as a respectable man, and their theories of torment, in a life to come, whether temporary or eternal, not designed for any good to the tormented, are shown to have originated somewhere else than with the God who made heaven and earth. Woe to theories which cannot stand without proving the God of love and wisdom to be worse than one of his frail, erring creatures.

Ask one of the advocates of a future, hopeless torture, either temporal or eternal: Is God as good as a decent man? Is he as kind as a respectable human being? and when they have answered these questions the dispute is ended. If they answer affirmatively, they overthrow their theory of hopeless torment. If they answer negatively, it is folly to spend breath to dispute with them. "Let them alone." "They are joined to their *idol*." Let them continue to bow down to it, if they will. "Their rock is not as our Rock, even our enemies themselves being judges . . . their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 31–33.

HAS THE KINGDOM OF GOD BEEN SET UP?

A GOOD brother, in the West, has several times solicited us to insert articles advocating the idea that the kingdom of God and the reign of Christ was established at the first advent, though still invisible. We have thought, and still think that such a view is a disregard of the plainest prophecies of the Bible, and hence have declined discussion on the subject. Daniel ii. gives us, in the *Image*, a history of this world down to the setting up of the kingdom of God. That history locates the setting up of the kingdom of God in the divided state of the last, or Roman empire. It carries us down to and in to the "toes" of the Image, and tells us, "In the days of these kings shall the God of heaven *set up* a kingdom," etc, not in the days of the undivided Roman empire, as our brother's theory would have it.

Again. Dan. vii. teaches the same fact as to the time when the kingdom of God is set up. It was not till "the Ancient of days did sit." Then Daniel says, "I beheld till the beast [the 4th beast, or kingdom] was slain, and his body destroyed, and given to the burning flame." Then it was he "saw one like the Son of man come with the clouds of heaven, and came to the Ancient of days . . . and there was given him dominion, and glory, and a *kingdom*," etc. This is further stated to be after the fourth beast, which "is the fourth kingdom upon earth," had finished his reign, and "ten kings" had arisen out of the ruins of the fourth kingdom; after which "the judgment shall sit," which is to take away the "dominion" of the "little horn"—Papacy—"to consume and destroy it unto the end." Then, and not till then, was "The kingdom and dominion . . . given to the people of the saints of the Most High," etc. How any one, with such a clear statement of the time when the kingdom of God is to be set up, can throw that event eighteen hundred years behind us, and several hundred years before the 4th kingdom was even divided, and before the "kings" had appeared, "in the days" of which the prophecy says, "the God of heaven shall set up a kingdom," to us appears mysterious; and we think no good can arise from the discussion of a subject so clearly at war with the plainest prophecies of the Bible.

If our brother's position of the kingdom's being set up eighteen hundred years ago be true, the Lord's prayer has been out of date that length of time, and we all should stop using it, or alter it to suit the changed position, as he would have it yet to be developed, or made manifest, though set up hundreds of years since. No, brother, we cannot accept any such interpretation of the words of truth. "Thy kingdom come" is still our prayer; and when it does come, "Thy will be done on earth as it is in heaven" will surely be fulfilled also.

THE TRACT FUNDS AND TRACTS.

IT is desirable that those who have made pledges to the Tract fund should remit the amount as early as possible, as some of our tracts are nearly exhausted, and we wish to issue four new ones in a short time; some of which were commenced last October, but have been delayed in their completion by our sickness.

We have no funds on hand to do the work intended.

PUT NOT YOUR TRUST, ETC.

A FEW weeks since Mr. Beecher, in speaking of Paul, used language which was understood by many who heard him as highly disrespectful of that faithful servant of Christ. It is said that he characterized Paul as "an insignificant, blear-eyed Jew." Of course it is somewhat difficult to imagine the existence of circumstances under which such a remark would be eminently proper, but we can hardly think Mr. B. guilty of so far offending the good sense of his intelligent and otherwise cultivated hearers as to use the language attributed to him except in such connection as would rob it of very much of the disrespect it necessarily imports as an isolated expression.

A person writing in the columns of one of our city daily journals, and signing himself "AN ANXIOUS ENQUIRER," takes Mr. B. to task for the use of the offensive words. This is replied to by one signing himself "Plymouth Rock." The writer says: "I will say for the benefit of the 'Anxious Enquirer' that if he would read more of Mr. Beecher's religious novels his mind and thoughts would be changed for the better; and as he quotes much from the Bible I think, as Mr. Frothingham said in a sermon last spring to his congregation, there are many passages in the Bible which would be as well stricken out and some of the writings of Confucius or the Koran substituted. If a minister of our day does not keep to the old beaten paths there are always many to raise their hands in holy horror. The earth moves, and strong meat is not fit for babes; hence they cry. There is only one true path, and that must be found by progressive aid.

"Many of the members of Mr. Beecher's church are tired of this public prejudice and are determined to sustain Mr. Beecher, even though he called Christ 'an insignificant, blear-eyed Jew.'"

What Mr. F. is made to say about expunging certain passages in the Bible, is true enough respecting such expressions as are there only by virtue of the prejudice or ignorance of the translators. That there are such no well informed Bible student will deny; but the avowal that the Bible would be improved by the substitution of some of the writings of Confucius or Mahomet for such or any Scripture passage strongly suggests a somewhat damaging lack of confidence in the sacred Book.

They who go out of the "beaten paths" of present-day theology *are* denounced and maligned by many who think, or pretend to think they thereby do God service, but the maligned ones should not lay it to heart if only they are careful to draw more closely to the old, old "beaten path" of revealed truth. Let them cling firmly to that and all will be well. That true path can hardly be "found by progressive aid," in the ordinary sense of that phrase; it can only be found by going right to the Bible in earnest studiousness, faith and prayer. "Plymouth Rock" says Mr. B.'s admirers "are determined to sustain" him "even though he called Christ an insignificant, blear-eyed Jew."

If this correctly represents the views and feelings of any considerable number of Mr. Beecher's flock we know not whether it reflects more severely upon pastor or congregation. That it witnesses overwhelmingly against the latter is, of course, undeniable; but if such a state of mind has been induced by the labors of the pastor the fact witnesses still more overwhelmingly against him. When a congregation has become possessed of such blind confidence in the pastor that they are willing to follow him and sustain him in whatever he may assert, they have fallen into a condition where either a different course on the part of pastor or a separation of the two is an imperative necessity in order to an averting of impending ruin to all parties concerned. What the language of "Plymouth Rock" bespeaks respecting that one church is true, to some extent, of thousands of others, and incalculable mischief is being worked thereby. "Put not your trust in princes, nor in the son of man, in whom there is no help." L. C. T.

THE LENTEN FAST.

FAR be it from us to make light of any religious observance which people enter into intelligently, heartily and conscientiously, but at this time, when a large portion of the religious community of this country are engaged in the above-named exercise, and when the religious prejudices of England are so deeply moved by the approaching marriage of Princess Louise, daughter of Queen Victoria, to a youthful Marquis, the nuptial celebration to take place during Lent, that many protests against the royal family thus offending the feelings of many loyal subjects are being made, it even being stated that should the event take place, as proposed, numerous churches will hold especial penitential service at the same hour, we doubt not all, whatever may be their views respecting outward observances, will agree with the sentiments of the following, addressed, professedly, to a lady in this city:

"As you are one of the most fashionable women in the city, there is no need of reminding you that this is Lent; for I know of no fashion which is more rigorously observed in the circles which you adorn. I am sure that Mrs. M. would be as much shocked not to know the date of Ash-Wednesday as to be ignorant of the latest form and material of trimming. Indeed nothing is more observable than the important part which Lent plays in all fashionable projects. I should like to know the circumstances under which Mrs. M. would give a party of more than sixty persons in Lent, or to have dancing to any other instrument than a piano during the same sacred season. Her religious scruples upon such subjects are most edifying. I happen to know that she has entertained very grave doubts whether she ought to wear at dinner a robe more than semi-*decollete*; and I know few things more touching in the religion of the fashionable circles than to see Mrs. M., upon the evening before Lent, dancing the German in a dress so conspicuously short at the top that old-fashioned gentlemen like me are fairly driven from the room; and on Ash-Wednesday evening the same lady, keenly sensible to her higher duties, and singing at a small musical gathering in a toilette which suggests the austere fast upon which she has entered.

"The other evening when I betrayed that I did not know it was Lent, Mrs. M. looked at me with simple amazement, evidently shocked, and said, as she saw me smiling:

"'Religion is no joke, Mr. B. If you were a pagan in a heathen land you might be forgiven for not knowing that it was Lent; but I must say that, for a Christian in a Christian city, it is shameful!'

"'I beg your pardon, my dear madame,' answered I, 'but what is Lent?'

"'What is Lent?' said Mrs. W., 'why it is the time when it is not proper to go to large balls nor to give them: when society confines itself to dinner-parties, and small evening-parties, when you ought to eat fish on Fridays, and when some of the first ladies in town go to church every morning.'

"'Lent ends with Easter-Sunday, doesn't it?'

"Certainly it does,' replied Mrs. M.

"And Easter-Sunday is a day when you ought to wear a new bonnet to church, and to see what new bonnets your neighbors wear, isn't it?'

"'Mr. B.,' said she, 'it is very bad taste to jest upon serious subjects:' and so saying, Mrs. M. laid her arm upon young Mr. L.'s shoulder, and he put his arm around her waist, and away they slid into a delightful waltz, but a truly Lenten waltz, for there was only a piano, and it was the most informal gathering.

"Jest upon serious subjects! Do you suppose, Laura, that that poor woman does not know what a ghastly jest her Lent is? When I see her come into church, glistening and rustling, and move to her pew and kneel on the luxurious cushions, and I behold that enormous chignon of dead women's hair or horse hair, or whatever it is, covered with shreds of lace and ribbon, and the delicate spray of tinted plumes, and hear from the front of it, where her mouth is, the words that she reads from that gold and velvet prayer-book, and which declare that she is a miserable sinner, and know all the time that she thinks she is doing a highly proper and religious act in saying so, I have a sudden vision of another temple and of a majestic figure that scourges the money-changers cowering out, exclaiming in Divine wrath: 'Ye have made my Father's house a den of thieves.'

"I met young S. the other day in a very extraordinary part of the city to find him, and he seemed qnite chagrined at encountering me. When I accosted him I stopped and looked grave and said: 'S. I am sorry to find you here. Now tell me frankly, what are you doing in this place?'

"The young man's face cleared in a moment, and he laughed pleasantly as he said, 'I am keeping Lent.'

"'Keeping Lent?' said I, in amazement, for his church was certainly two miles away.

"'I have been to carry some kind of comfort to these horrible rookeries.'

"I begged his pardon; I felt abashed. I understand that his shame was that of being detected upon an errand of charity, as if it were there seen of men. Ah, said I, 'Tis a fast to dole thy sheaf of wheat and meat unto a hungry soul.' The next Sunday I did not go to Saint R. I went to a little church where there was no especial allusion to the season, but I heard a sermon which I think did us all good. As I came from the little church I met Mrs. M. driving from her Lenten confessions of miserable sinner at Saint R. to her Lenten dinner.

"And why, if Lent is so good a thing, do we limit it to six weeks? If we are to keep a Lenten fast of abstaining from drunkenness and swearing, and ill-humor, and greed and meanness, why let it end at Easter? If we are to live temperately and moderately until, as they say in Naples, 'the Lord is risen,' why not live moderately and temperately afterward? Why ought we not to keep a Lent all the year round?"

Nothing is more manifest than that we should. L. C. T.

FRANCO-PRUSSIAN WAR.

EUROPE and the world are permitted to rejoice over the establishment of peace between Germany and impoverished, humiliated, suffering France. Almost countless thousands of homes in those two countries are filled to-day with mingled joy and mourning; joy because of the prospect of a soon return of absent loved ones, mourning because the places of so many equally loved ones have been made forever vacant by the fiery breath of cruel, relentless war. In the following dispatches will be found the terms of peace so far as yet made known:

LONDON, Friday, Feb. 24, 1871.

"'The Standard' has a special dispatch from Versailles which announces that a treaty of peace was signed to-day by M. Thiers and Count Von Bismarck. Some of the details are yet unarranged, but all will be finally settled to-morrow.

"France pays to Germany 320,000,000 thalers ($240,000,000). Alsace and Lorraine, including the cities of Metz and Nancy, are ceded to the Germans. The German army will not enter Paris. The Emperor William leaves Versailles on Monday for Berlin.

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"'The Daily News says that M. Thiers and his colleagues were to leave Paris for Bordeaux on Thursday, confer with the Assembly on Friday, and return to Paris on Saturday, when they will have a decisive interview with Count Von Bismarck.

Another dispatch from Paris states that Count Heukel and the banker Blanche Schroove have arrived there from Versailles to discuss the financial question with M. Thiers. Count Von Bismarck, it is said, demands an indemnity of six milliards, deducting therefrom, however, all the contributions which have been levied. This proposition, it is said, is vigorously opposed by M. Thiers."

The following from Paris contradicts, in some respects, the preceding one. It is dated Feb. 26, 1871:

"The conclusion of peace is now certain. Thiers and Favre and the Consultation Commission of the Constituent Assembly have accepted the following conditions:

"*First:* The cession of Alsace and Metz, but Belfort to be restored to France.

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"M. Thiers and the Delegation returned to Bordeaux to-day, to submit the terms to the Assembly. It is believed that the treaty will be immediately ratified, and that a further extension of the Armistice will not be necessary."

That the Armistice would result in peace was generally believed the world over, and yet there existed a lingering doubt because of fear lest the pride or blindness of France would prevent the happy consummation. Bismarck has contributed somewhat to this end by making concessions which while they render the terms less harsh and objectionable to France do not disturb the main features of the demands which it was long since understood Germany would make. Since the occupation of France, the conquering powers have become more than ever impressed that the possession of the fortresses of the ceded territory are essential to the proper protection of South Germany. The fact that those provinces were formerly wrested from Germany, and that even now they are in language and customs more German than French, adds largly to the feeling of the Germans that they have a right to them, a point to which few outside of France would take exception.

One of the most pleasing conditions of peace (as contained in the first dispatch, but which is unfortunately rendered uncertain by the last foregoing one), and which brings Prussia of the present and France of the past into a contrast strikingly unfavorable to the latter, is the abandonment of the German intention of marching the army through Paris. The victory over the French now is no less

whom I communicate it. Hence Paul said to the Corinthians, "When I come to you again, I will not know the speech of them that are puffed up; but the power."

Search after the power of what thou knowest, for it is the power that will do thee good. Now this will not be got but by earnest prayer, and much attending on God. An earnest and abiding love of truth, a pure conscience and ardent desire to know the will of God. Search the Scriptures. The future state you will there find plainly stated.

Our Lord himself has taught us in our prayers to expect such *felicity*. In heaven? No; on the earth. "Thy will be done in, on earth as in heaven." The inheritance is now reserved in heaven, and ready to be revealed at the last time, at the appearing of our Lord. Then his kingdom will appear. Thy kingdom come. In the selection of the blessings which he condescends to make the subject of our prayer to God, the consummation of his own work of mercy finds a distinguished place. He has concentrated a prayer for the completion of his own work in the remarkable expressions, "Thy kingdom come; Thy will be done on *earth* as in heaven." It is your "Father's good pleasure to give you the kingdom." At present we are surrounded with a scene of rebellion, anarchy, labor, grief, sorrow, and suffering, while the will of God is done already in Heaven, in the other regions of His universe. Does he teach us to pray for a translation from this unquiet land of sorrow to another and distant orb? He puts no such requests within our lips; he directs us to pray for the establishment of his kingdom, and this kingdom appears to belong exclusively to *this earth*. "Thy will be done on earth as in heaven." Is not the inference twofold: 1st. That the *earth* is the theatre of his kingdom; and 2ndly, that *conformity* to his will is the absolute enjoyment of heaven? and that no loftier supplication can be associated with our thoughts than that the hallowed sceptre should be replaced in human hands, even in the hands of the Mighty Antitype, "the Second Adam, the Lord from Heaven." I ask then the Christian, if it be not desirable to call away our minds from human opinions; from the influence even of great names; from popular belief, however ancient; from theories, however venerable; from the prescriptive applause of centuries; from the vague and indistinct ritual of education; and to take our firm, courageous and patient stand upon the plain, grammatical and unwarped text of Scripture?

MONROE, NORTH CAROLINA, Feb., 1871.

IF we observe the many familiar creatures around us in our daily paths, we shall surely in these find something new, something that will repay us, something to teach us love and wisdom of the Great Creator—their Creator and ours. But we are better off than they are. He is their Creator; but He is our Father.

How much do they lose who are strangers to serious meditation on the wonders and beauty of nature! How gloriously the God of creation shines in his works! Not a tree or leaf or flower, not a bird or insect, but proclaims in glorious language, "God made me."—*Legh Richmond.*

ELD. H. ROCKWELL, at Woodstock Valley, Conn., writes: I have been stopping for two or three weeks in this part of this valley of death, both spiritual and temporal. There is a pleasant little class of Advent believers in this place. I preached two discourses here last August; and was greeted with much cordiality at my return, and have shared amply in their kind hospitalities: have had opportunity to preach four discourses since I came, and the seed sown has taken root; the spirit of inquiry is abroad, and my last discourse set the ball in motion, and fully developed an unusual amount of the opposing element: but the love of God, accompanied with a spirit of kindness, will overcome every spirit that opposeth the truth of the Lord, so I have no fear; but as I grow back into a state of second childhood I find the promise sure, "They that wait on the Lord shall renew their strength." Praise the Lord. May the blessing of the Lord ever be with you, and preserve and strengthen you for the residue of your arduous labor; so will I ever pray. Unless our LIFE-GIVER comes soon your labors and mine must come to a close. Mine are very inferior to yours, but they are all that I can do. I believe that as long as the church need your labors, and the Lord has anything for you to do, that he will sustain you. I cannot climb the mountains, and tread the snows of winter with the ease I once could, but the Lord helps me still to go; and he will until my poor work is all done.

FROM JANETT A. MAYO.

BR. STORRS: I, with the rest of "our family," are feeling very thankful to God that you are raised from a bed of sickness, and restored so as to attend to your *editorial* duties. It seems quite like a miracle, for a man of your age, to be so soon restored to active service, after being brought so near your final sleeping time. But, I rejoice to see that your bump of combativeness is not in the least diminished. Stronger than ever, you fight against Immortal-soul-ism, and *conditional* prophecy. Fight on, dear Br.; the work is not *yours* but the Lord's. This one thing, *I know*, "The word of the Lord is *sure*;" and He will accomplish all that He has promised. Praise his holy name!

I expect to meet all the scattered ones in the kingdom. May our Father in heaven bless them all, is the daily prayer of your sister.

NORTH AMHERST, MASS., Feb. 17, 1871.

THE HERALD OF LIFE.

NEW YORK, MARCH 1, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

AN ACKNOWLEDGMENT.

THE EDITOR of this paper was surprised, astonished, and overwhelmed by an unsought and unexpected presentation of Dr. Miller's bill, for services rendered during his late sickness, receipted in full, paid by a few brethren and sisters, from the promptings of their generous hearts. Words are too feeble to express either our surprise or gratitude. May the Lord reward each and all of you for thus spontaneously relieving us from an expense which we intended to meet ourself without soliciting aid from any one, though it might have taken us a year or two. "Praise God from whom all blessings flow."

THE PROMISE AND OATH OF GOD.

SOME of our good friends seem quite alarmed at some of our words on this subject. A Br. writes us a "private" note as follows:

"DEAR BR. STORRS: Permit me to say that I *do* fear that our enemies will take advantage of the expression of assurance, in the last number of the paper [Feb. 15] as to the 'promise of God and his oath.' Is not the doctrine of 'No Life out of Christ' fully sustained by the word, as 'Thus saith the Lord?' If so, that amounts to 'the *promise* of God' to *raise* the righteous only! The truth is too precious to expose it unnecessarily to the attacks of our enemies, and I am confident that the opposing papers and individuals who believe in and publish the *mortal* resurrection will rejoice, and at once announce that under given conditions, we believe that all men may be raised from the dead. God has told us that the wicked will not live again. No 'Promise' or 'oath' can conflict with that. The 'non-resurrection *doctrine*' might 'go to the winds'—the truth never."

We are sorry to cause any of our friends alarm; but if they will have a little patience their fears may be dissipated and blown away by "the winds" of truth. We do not develop all our thoughts at once on the subject which has so much alarmed our good brother. We have waited to have our full view drawn out by brother Green, if he chooses to go on in the discussion. If he prefers not to do so, we shall develop our views, in due time, directly. We have published nothing so far but what we have thoroughly considered and duly weighed. We know where the subject strikes, and are prepared to see strong opposition, and, at first, much misapprehension of our position. But if our friends can hold their breath long enough to *think* before they take alarm, we apprehend they will find no cause of fear for "the truth," though their old traditions may be somewhat disturbed.

No fear of what "our enemies" may say, or do, will in the least deter us from proclaiming what is embraced in God's "promise and oath to Abraham." Any doctrine or system of belief that makes that promise and oath void, or cuts it down in its full import, can never pass with us as from God. When our views are fully brought out "our enemies" will find, if our friends do not, that *their* scheme of a "*mortal* resurrection" will find no support from it, and that "No Life out of Christ" and the "Non-resurrection of the *wicked* dead" stand as firm and unmovable as ever. So, please do not be too much frightened till you know more perfectly where we come out. *We* have seen "the end from the beginning." We think we understand where our views lead and what pet theories they "upset;" and we presume some others see it, and therefore dread their promulgation; nevertheless they will be promulgated, if the Lord prolongs our life and helps our infirmities; and we have no doubt thousands will yet rejoice that we have been enabled to stand in this "battle," as we have been in many previous ones. We wait patiently for proof, if it is to be had, that the promise and oath of God to Abraham has ever been fulfilled, or that it is made void by any other doctrine of the Bible. Let all remember, God's promise and oath are "two immutable things, in which it is impossible for God to lie;" and let us take heed that we do not treat that promise and oath to Abraham as if it were unmeaning.

"I AM GOD AND NOT MAN."

IF God is as good as man, then the doctrine of raising dead men to life to kill again, or that of endless torture must both be false and a libel on our MAKER. Where can a man of any sensibility, to say nothing of special goodness, be found, who, if he had power to make and people a world, would deliberately so constitute his arrangement as to make it certain that a large portion of that people would be eternally miserable, or that they should be made alive by him, after being dead, to torture and kill them again? Where could an intelligent being be found, who had a spark of kindness left in him, or any sense of justice, that would not pronounce such a proceeding or administration, an outrage, fit only for such tyrants as Nero, or the imaginary devil? How then can any be guilty of charging God with such an unnatural and diabolical administration? Especially, when He challenges all such, saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Yet there are men, professing to be Christians, who virtually charge the blessed God with an administration over the work of His own hand that involves falsehood and the most outrageous cruelty; and they think to stop our mouths by crying out, "Who art thou, O man, that repliest against God?" Let such know, it is not against God we reply, but against their blasphemous *assumptions* of what God will do. We vindicate God's government. They blaspheme it: ignorantly we wish we could say.

Prove that God is as good and wise as a respectable man, and their theories of torment, in a life to come, whether temporary or eternal, not designed for any good to the tormented, are shown to have originated somewhere else than with the God who made heaven and earth. Woe to theories which cannot stand without proving the God of love and wisdom to be worse than one of his frail, erring creatures.

Ask one of the advocates of a future, hopeless torture, either temporal or eternal: Is God as good as a decent man? Is he as kind as a respectable human being? and when they have answered these questions the dispute is ended. If they answer affirmatively, they overthrow their theory of hopeless torment. If they answer negatively, it is folly to spend breath to dispute with them. "Let them alone." "They are joined to their *idol*." Let them continue to bow down to it, if they will. "Their rock is not as our Rock, even our enemies themselves being judges . . . their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 31–33.

HAS THE KINGDOM OF GOD BEEN SET UP?

A GOOD brother, in the West, has several times solicited us to insert articles advocating the idea that the kingdom of God and the reign of Christ was established at the first advent, though still invisible. We have thought, and still think that such a view is a disregard of the plainest prophecies of the Bible, and hence have declined discussion on the subject. Daniel ii. gives us, in the *Image*, a history of this world down to the setting up of the kingdom of God. That history locates the setting up of the kingdom of God in the divided state of the last, or Roman empire. It carries us down to and in to the "toes" of the Image, and tells us, "In the days of these kings shall the God of heaven *set up* a kingdom," etc, not in the days of the undivided Roman empire, as our brother's theory would have it.

Again. Dan. vii. teaches the same fact as to the time when the kingdom of God is set up. It was not till "the Ancient of days did sit." Then Daniel says, "I beheld till the beast [the 4th beast, or kingdom] was slain, and his body destroyed, and given to the burning flame." Then it was he "saw one like the Son of man come with the clouds of heaven, and came to the Ancient of days . . . and there was given him dominion, and glory, and a *kingdom*," etc. This is further stated to be after the fourth beast, which "is the fourth kingdom upon earth," had finished his reign, and "ten kings" had arisen out of the ruins of the fourth kingdom; after which "the judgment shall sit," which is to take away the "dominion" of the "little horn"—Papacy—"to consume and destroy it unto the end." Then, and not till then, was "The kingdom and dominion . . . given to the people of the saints of the Most High," etc. How any one, with such a clear statement of the time when the kingdom of God is to be set up, can throw that event eighteen hundred years behind us, and several hundred years before the 4th kingdom was even divided, and before the "kings" had appeared, "in the days" of which the prophecy says, "the God of heaven shall set up a kingdom," to us appears mysterious; and we think no good can arise from the discussion of a subject so clearly at war with the plainest prophecies of the Bible.

If our brother's position of the kingdom's being set up eighteen hundred years ago be true, the Lord's prayer has been out of date that length of time, and we all should stop using it, or alter it to suit the changed position, as he would have it yet to be developed, or made manifest, though set up hundreds of years since. No, brother, we cannot accept any such interpretation of the words of truth. "Thy kingdom come" is still our prayer; and when it does come, "Thy will be done on earth as it is in heaven" will surely be fulfilled also.

THE TRACT FUNDS AND TRACTS.

IT is desirable that those who have made pledges to the Tract fund should remit the amount as early as possible, as some of our tracts are nearly exhausted, and we wish to issue four new ones in a short time; some of which were commenced last October, but have been delayed in their completion by our sickness.

We have no funds on hand to do the work intended.

PUT NOT YOUR TRUST, ETC.

A FEW weeks since Mr. Beecher, in speaking of Paul, used language which was understood by many who heard him as highly disrespectful of that faithful servant of Christ. It is said that he characterized Paul as "an insignificant, blear-eyed Jew." Of course it is somewhat difficult to imagine the existence of circumstances under which such a remark would be eminently proper, but we can hardly think Mr. B. guilty of so far offending the good sense of his intelligent and otherwise cultivated hearers as to use the language attributed to him except in such connection as would rob it of very much of the disrespect it necessarily imports as an isolated expression.

A person writing in the columns of one of our city daily journals, and signing himself "AN ANXIOUS ENQUIRER," takes Mr. B. to task for the use of the offensive words. This is replied to by one signing himself "Plymouth Rock." The writer says: "I will say for the benefit of the 'Anxious Enquirer' that if he would read more of Mr. Beecher's religious novels his mind and thoughts would be changed for the better; and as he quotes much from the Bible I think, as Mr. Frothingham said in a sermon last spring to his congregation, there are many passages in the Bible which would be as well stricken out and some of the writings of Confucius or the Koran substituted. If a minister of our day does not keep to the old beaten paths there are always many to raise their hands in holy horror. The earth moves, and strong meat is not fit for babes; hence they cry. There is only one true path, and that must be found by progressive aid.

"Many of the members of Mr. Beecher's church are tired of this public prejudice and are determined to sustain Mr. Beecher, even though he called Christ 'an insignificant, blear-eyed Jew.'"

What Mr. F. is made to say about expunging certain passages in the Bible, is true enough respecting such expressions as are there only by virtue of the prejudice or ignorance of the translators. That there are such no well informed Bible student will deny; but the avowal that the Bible would be improved by the substitution of some of the writings of Confucius or Mahomet for such or any Scripture passage strongly suggests a somewhat damaging lack of confidence in the sacred Book.

They who go out of the "beaten paths" of present-day theology *are* denounced and maligned by many who think, or pretend to think they thereby do God service, but the maligned ones should not lay it to heart if only they are careful to draw more closely to the old, old "beaten path" of revealed truth. Let them cling firmly to that and all will be well. That true path can hardly be "found by progressive aid," in the ordinary sense of that phrase; it can only be found by going right to the Bible in earnest studiousness, faith and prayer. "Plymouth Rock" says Mr. B.'s admirers "are determined to sustain" him "even though he called Christ an insignificant, blear-eyed Jew."

If this correctly represents the views and feelings of any considerable number of Mr. Beecher's flock we know not whether it reflects more severely upon pastor or congregation. That it witnesses overwhelmingly against the latter is, of course, undeniable; but if such a state of mind has been induced by the labors of the pastor the fact witnesses still more overwhelmingly against him. When a congregation has become possessed of such blind confidence in the pastor that they are willing to follow him and sustain him in whatever he may assert, they have fallen into a condition where either a different course on the part of pastor or a separation of the two is an imperative necessity in order to an averting of impending ruin to all parties concerned. What the language of "Plymouth Rock" bespeaks respecting that one church is true, to some extent, of thousands of others, and incalculable mischief is being worked thereby. "Put not your trust in princes, nor in the son of man, in whom there is no help." L. C. T.

THE LENTEN FAST.

FAR be it from us to make light of any religious observance which people enter into intelligently, heartily and conscientiously, but at this time, when a large portion of the religious community of this country are engaged in the above-named exercise, and when the religious prejudices of England are so deeply moved by the approaching marriage of Princess Louise, daughter of Queen Victoria, to a youthful Marquis, the nuptial celebration to take place during Lent, that many protests against the royal family thus offending the feelings of many loyal subjects are being made, it even being stated that should the event take place, as proposed, numerous churches will hold especial penitential service at the same hour, we doubt not all, whatever may be their views respecting outward observances, will agree with the sentiments of the following, addressed, professedly, to a lady in this city:

"As you are one of the most fashionable women in the city, there is no need of reminding you that this is Lent; for I know of no fashion which is more rigorously observed in the circles which you adorn. I am sure that Mrs. M. would be as much shocked not to know the date of Ash-Wednesday as to be ignorant of the latest form and material of trimming. Indeed nothing is more observable than the important part which Lent plays in all fashionable projects. I should like to know the circumstances under which Mrs. M. would give a party of more than sixty persons in Lent, or to have dancing to any other instrument than a piano during the same sacred season. Her religious scruples upon such subjects are most edifying. I happen to know that she has entertained very grave doubts whether she ought to wear at dinner a robe more than semi-*decollete*; and I know few things more touching in the religion of the fashionable circles than to see Mrs. M., upon the evening before Lent, dancing the German in a dress so conspicuously short at the top that old-fashioned gentlemen like me are fairly driven from the room; and on Ash-Wednesday evening the same lady, keenly sensible to her higher duties, and singing at a small musical gathering in a toilette which suggests the austere fast upon which she has entered.

"The other evening when I betrayed that I did not know it was Lent, Mrs. M. looked at me with simple amazement, evidently shocked, and said, as she saw me smiling:

"'Religion is no joke, Mr. B. If you were a pagan in a heathen land you might be forgiven for not knowing that it was Lent; but I must say that, for a Christian in a Christian city, it is shameful!'

"'I beg your pardon, my dear madame,' answered I, 'but what is Lent?'

"'What is Lent?' said Mrs. W., 'why it is the time when it is not proper to go to large balls nor to give them: when society confines itself to dinner-parties, and small evening-parties, when you ought to eat fish on Fridays, and when some of the first ladies in town go to church every morning.'

"'Lent ends with Easter-Sunday, doesn't it?'

"Certainly it does,' replied Mrs. M.

"And Easter-Sunday is a day when you ought to wear a new bonnet to church, and to see what new bonnets your neighbors wear, isn't it?'

"'Mr. B.,' said she, 'it is very bad taste to jest upon serious subjects:' and so saying, Mrs. M. laid her arm upon young Mr. L.'s shoulder, and he put his arm around her waist, and away they slid into a delightful waltz, but a truly Lenten waltz, for there was only a piano, and it was the most informal gathering.

"Jest upon serious subjects! Do you suppose, Laura, that that poor woman does not know what a ghastly jest her Lent is? When I see her come into church, glistening and rustling, and move to her pew and kneel on the luxurious cushions, and I behold that enormous chignon of dead women's hair or horse hair, or whatever it is, covered with shreds of lace and ribbon, and the delicate spray of tinted plumes, and hear from the front of it, where her mouth is, the words that she reads from that gold and velvet prayer-book, and which declare that she is a miserable sinner, and know all the time that she thinks she is doing a highly proper and religious act in saying so, I have a sudden vision of another temple and of a majestic figure that scourges the money-changers cowering out, exclaiming in Divine wrath: 'Ye have made my Father's house a den of thieves.'

"I met young S. the other day in a very extraordinary part of the city to find him, and he seemed qnite chagrined at encountering me. When I accosted him I stopped and looked grave and said: 'S. I am sorry to find you here. Now tell me frankly, what are you doing in this place?'

"The young man's face cleared in a moment, and he laughed pleasantly as he said, 'I am keeping Lent.'

"'Keeping Lent?' said I, in amazement, for his church was certainly two miles away.

"'I have been to carry some kind of comfort to these horrible rookeries.'

"I begged his pardon; I felt abashed. I understood that his shame was that of being detected upon an errand of charity, as if it were there seen of men. Ah, said I, ''Tis a fast to dole thy sheaf of wheat and meat unto a hungry soul.' The next Sunday I did not go to Saint R. I went to a little church where there was no especial allusion to the season, but I heard a sermon which I think did us all good. As I came from the little church I met Mrs. M. driving from her Lenten confessions of miserable sinner at Saint R. to her Lenten dinner.

"And why, if Lent is so good a thing, do we limit it to six weeks? If we are to keep a Lenten fast of abstaining from drunkenness and swearing, and ill-humor, and greed and meanness, why let it end at Easter? If we are to live temperately and moderately until, as they say in Naples, 'the Lord is risen,' why not live moderately and temperately afterward? Why ought we not to keep a Lent all the year round?"

Nothing is more manifest than that we should. L. C. T.

FRANCO-PRUSSIAN WAR.

EUROPE and the world are permitted to rejoice over the establishment of peace between Germany and impoverished, humiliated, suffering France. Almost countless thousands of homes in those two countries are filled to-day with mingled joy and mourning; joy because of the prospect of a soon return of absent loved ones, mourning because the places of so many equally loved ones have been made forever vacant by the fiery breath of cruel, relentless war. In the following dispatches will be found the terms of peace so far as yet made known:

LONDON, Friday, Feb. 24, 1871.

"'The Standard' has a special dispatch from Versailles which announces that a treaty of peace was signed to-day by M. Thiers and Count Von Bismarck. Some of the details are yet unarranged, but all will be finally settled to-morrow.

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Another dispatch from Paris states that Count Heukel and the banker Blanche Schroove have arrived there from Versailles to discuss the financial question with M. Thiers. Count Von Bismarck, it is said, demands an indemnity of six milliards, deducting therefrom, however, all the contributions which have been levied. This proposition, it is said, is vigorously opposed by M. Thiers."

The following from Paris contradicts, in some respects, the preceding one. It is dated Feb. 26, 1871:

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That the Armistice would result in peace was generally believed the world over, and yet there existed a lingering doubt because of fear lest the pride or blindness of France would prevent the happy consummation. Bismarck has contributed somewhat to this end by making concessions which while they render the terms less harsh and objectionable to France do not disturb the main features of the demands which it was long since understood Germany would make. Since the occupation of France, the conquering powers have become more than ever impressed that the possession of the fortresses of the ceded territory are essential to the proper protection of South Germany. The fact that those provinces were formerly wrested from Germany, and that even now they are in language and customs more German than French, adds largely to the feeling of the Germans that they have a right to them, a point to which few outside of France would take exception.

One of the most pleasing conditions of peace (as contained in the first dispatch, but which is unfortunately rendered uncertain by the last foregoing one), and which brings Prussia of the present and France of the past into a contrast strikingly unfavorable to the latter, is the abandonment of the German intention of marching the army through Paris. The victory over the French now is no less

complete and decisive than was the victory of the French, under Napoleon Bonaparte, over the Prussians in the short but ever-memorable campaign of 1806. While Napoleon was winning his famous victory over one half of the Prussian army at Jena, Davoust was gaining a more glorious one over the other half at Auerstadt. The power of Prussia was for the time destroyed and herself humiliated. The victory was complete without any thing more, but Napoleon could not be satisfied without the occupation of Berlin. Davoust first entered, and when the keys of the capital were offered him he barely took them, and, handing them back, said, substantially, they belong to a greater than I—to the Emperor. France is abject to-day, and a successor of the humbled Frederick is the conquering hero, but if he will only spare Paris this unnecessary humiliation, he will put into the crown of his blood-bought glory a gem of thousand fold more brilliancy than the mere empty name of having occupied Europe's great capital.

Alsace has an area of 3,360 square miles, and its population numbers 1,200,000, of whom about 1,000,000, it is said, speak German exclusively, or French and German, as their ordinary languages. Their province contains the cities of Strasbourg, Colmar, and Mulhouse. Lorraine has an area of 9,529 square miles, and its population numbers over 1,200,000. Metz is its most important fortified town. It will be seen that the exact extent of territory ceded to Germany is not yet certainly known, but t together with the money indemnity will go far toward repaying that power what it has cost her in dollars and cents.

The following dispatch from Emperor William to Empress Augusta, announcing the arrangement of terms of peace, is the very latest:

"With a deeply moved heart in gratitude to God, I inform you that the preliminaries of peace have been signed. The Bordeaux Assembly must yet ratify them.

WILHELM."

L. C. T.

RIGHTLY DIVIDE THE WORD.

BY JACOB GRIM.

IN an article under the above heading we find the following words, which fully meet our approbation:

"Thus we may all feel more than justified in making some points of truth more prominent than others, in our endeavors to bring our fellow-beings to that more perfect knowledge of the Gospel to which we feel God has led us. The subject of man's nature and destiny, together with such prominent attending subjects as the work of Christ at his first appearing, the nearness of his second coming, and the deliverance then to be effected, etc., etc., are certainly possessed of an immediate value and importance that cannot be properly claimed in behalf of certain more advanced questions, it may be, which, by reason of being more advanced, may not unfairly be regarded, for the present, as secondary, or as 'side issues.'"

To the above quotation we are willing to give our assent. What then is the great question? "Man's nature and destiny." And what is that? Is he wholly and purely animal? and is his destiny to the dust of the earth: as Moses declares in his testimony, "Dust thou art and unto dust shalt thou return?"

With us this is the vital question, and has interested our attention since 1844, when our mind was first called to examine it; and we have come to the conclusion that all future life from the dust, depends upon a union with Jesus Christ, for in him is life; and we consider it is based upon the promises of God as one of the "immutable things, in which it is impossible for God to lie." "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." Now if there is any future life from the dust, or from the dead, to any individuals in the flesh, even to fulfil what some suppose to be the promise of God, I am anxious to know it, and in what way it is to be accomplished. I am aware that some men think that the justice of God to the heathen demands such an event, in order that they may have an opportunity to receive or reject the blessing of life. There are many things in the dispensations of the past that we find it extremely difficult to harmonize with what we, as individuals, consider justice. Then again how God can save a man and give him a resurrection unto life, who has never heard of Jesus Christ, the great author of life, may not be plain to our mind. But that such is the case is made plain by the language of the apostle John, in Rev. vii., after beholding the sealing of the 144,000 of the children of Israel. "After this (says John) I beheld, and, lo, a great multitude, which no *man could number*, of all *nations*, and *kindreds*, and peoples, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?" [Has the gospel been given to all the world?] "And I [John] said unto him, Sir thou knowest (whence they came). And he (the angel) said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore (because they have done so) are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

Now, there are several facts brought to our mind in this chapter. First, John, or the angel, locates this event as taking place in this Gospel dispensation: For these are they which come out of great tribulation. Second, they have washed their robes and made them white in the blood of the Lamb. Third, John has a vision of it as taking place during the dispensation in which he lived. And fourth, the question was put to him as one of astonishment, Whence came all this multitude, out of every nation, kindred, tongue, and people? John answered as one who did not know: and the Angel gave him the information as to one who was ignorant of the fact: "These are they which have come out of great tribulation;" which locates it in the present dispensation.

Now it may be incomprehensible to me, and I may be unable to answer the question, how God can save an individual through Jesus Christ, and yet the individual never heard of Christ; but that such must be the fact seems evident from the language of the angel to the inspired apostle. I may be unable to give the history of the facts of all nations or families of the earth being blessed in Abraham and his seed, and yet the angel records the fact, nevertheless, that a great multitude which no *man* can *number*, of all nations, kindreds, tongues, and peoples, are saved through the Lamb. For Christ is Abraham's seed, and all these saved families have been blessed in Christ the seed of Abraham.

Now then to the question, the nature and destiny of man. He was made of the dust of the earth an *animal man*, and his tendency is back to the earth, perishing. But God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. Jesus says, "I am the resurrection and the life." Now whoever attains unto a resurrection of life, attains it through Jesus Christ. It matters not whether he be Jew, or Gentile, bond or free, heathen or pagan; for there are some of all the families of the world that John saw, and our benevolence is large enough to take them all in, for they are all blessed in Christ.

Paul could see how God could judge the world in righteousness, although all men had not received either the law or the Gospel. For there is no respect of persons with God, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law are just before God, but the doers of the law shall be justified.) For when the Gentiles which have not the law, (of the Gospel) do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile (when they have no law) accusing (or else excusing one another) in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel."—Rom. ii.

The whole destiny of man is changed by Jesus Christ, and all future life depends upon him; hence all who are blessed with future life receive it through Jesus Christ, for in him is *life*, and the light of men. I may not be able to explain the hour or the moment in which the Infinite can, or will work out this blessing; neither can I understand how Paul could say, So *all* Israel shall be saved, when I know that Jesus said, your fathers ate manna in the wilderness and are *dead;* they were a part of *all* Israel, unless God has an Israel of which they were no part of. Of one thing I am certain, we may think we are right in certain interpretations of what we call prophecies, and be altogether mistaken, and in the end cry out, in the language of the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out; or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever. Amen."—Rom. xi. 33–36.

PHILADELPHIA, PA., Feb., 1871.

A GEM FROM JOHN.

AMONG his sparkling words of truth and grace, the large-hearted, Christ-like John has this: "We love him, because he first loved us." Love for love! Beautiful thought! That is John's motto, his text, his theology, his every-day conscious Christian life. Love for love—how natural it is, how simple it seems, and yet it is at once supernatural and wondrously sublime. It is not a creed, something believed; or a doctrine, something taught; but a life-power, a constraining motive, a joy unspeakable, heaven in essence, glory in foretaste, and it is cause and consequence in happy and beautiful harmony.

I. "We love him"—*a fact.* Consciousness speaks. The Christian man *knows* that he loves. It is not a wish, a hope, or a declaration that such a state of heart is desirable, and every way in harmony with union to Christ the great lover; but it is the positive utterance of an indisputable fact of which the speaker is personally certain. It is a very blessed fact that the purest and best emotions of the child of God are matters of subjective consciousness of which no logical process can deprive him, and which remain as the consolation of his heart even when the Christian path is very rough, and Christian brethren not very brotherly. And it is only the child of God, the man born from above, the partaker of the divine nature, who can say this. The man who is only born of the flesh, however correct his deportment, and orthodox his creed, and respectable his church, cannot say it. "We love him" is the family word which can be truthfully uttered only by the children. It is the children's test. "We know that we have passed from death unto life because we love the brethren." The "*him*" is obvious as a truth, for the child of God loves his Father; but what would be the consequence of dropping the pronoun from 1 John iv. 19, and reading it, "We *love*, because he first loved us?" It would be to give the comprehensive thought of love to the Father and all his family, the Son and all his followers, the Holy Spirit and all whom he has quickened. And the very next words suggest that this was the broadly blessed fact before the apostle's mind, for he writes, "If a man say, I love God, and hateth his brother, he is a liar." But are we at liberty to drop the pronoun? The best Greek critics are agreed that the original text did not contain it. So we have the grand distinguishing characteristic of God's family—*love.* They are the men who can say—"WE LOVE."

II. It is the *consequence* of another fact. "We love," there is a consequence; "because he first loved us;" there is its cause. The cause is adequate to produce this result, notwithstanding the fact that the human heart is enmity against God. Priority in time is affirmed of it; "he *first* loved us." Here is a lesson in theology: in everything that is good, God first, man afterwards. We originate nothing that will live in a holy eternity. All that we are and do as natural men must perish; all that God does in us, for us, and through us, as subjects of the new creation in Christ, will live. The results of the Divine lover's love will continue. But the priority in time, whether it was the hour before we loved in return, or the dateless eternity before the world was, is only in harmony with the superior strength of the love which produced ours. Why, what shall we say about the love of God?

HE loved us!
He *loved* us!
He loved *us!*
He *first* LOVED US!

Put it how you will, ring the changes as you may, the effect is altogether wonderful. But we had better hold back from the overwhelming contemplation, so far as pen and ink are concerned, that each of us may take it to his closet and think over it there. There are some things in the Christian's treasury too sacred for either press or pulpit. But, O happy, happy one, who can say with the beloved disciple:—

"I love, because he *first* loved me;"
and,
"I *know* that when HE *shall appear,* I shall be *like him!*"

—EDITOR *of the Rainbow.*

AGE TO COME.

BY ELD. ABRAHAM PENNELL.

IN order to any intelligent discussion upon this subject, it is necessary that we fully understand what is meant by the phrase.

I suppose it will generally be allowed to be a dispensation to come, or to succeed the present one. I understand a dispensation to mean, the order or regulations introduced or established by God himself, made known to his people for any length of time he may think proper, and then a change to another may take place.

We are living under or in the gospel dispensation; that is, the gospel of the kingdom, which will be the next in order. I can hardly see how there should be any chance for difference of opinion amongst Advent believers, if they believe at all in the kingdom of God, or coming and reign of Christ. To say that the kingdom was established or set up at the first advent, and all the prophecies fulfilled at that time, upon that subject, is to confound the distinction between the babe of Bethlehem, and the Melchisedec Priest and triumphant King, descending from heaven with all the holy angels with him, to sit upon the throne of his glory.

Failing to apprehend the distinction between the two advents of Christ, and the order of things under each, in my humble opinion, is the principal cause of disagreement: or failing to apprehend the second advent produces the same disagreement, or confusion, deranging or disordering the Divine plan of human redemption.

We can see some of the disastrous effects of this by looking to the past history of the Jews. Here is where they failed. Christ was a stumbling-block to them; and how so? simply because they overlooked or stumbled at the first advent or next dispensation; they would have no suffering Christ; he must be a kingly one or they would have none.

The good news of the kingdom they rejected. They must have the kingdom at once, or would blindly persecute and murder their own king. And who supposes their delusion did not lead them to think they were doing God service? How much have the Gentiles profited by this sad history of the Jews? With all the Jewish Scriptures before their eyes, and all the teaching of Christ and the apostles, they have stumbled exactly in the opposite direction. They will have only one advent, and that the first. They will have a suffering Christ without the glory which is to follow.

Talk to them of a second coming of Christ, to raise the dead saints, and they will tell you, many of them were in heaven before Christ was born; and that others go just as soon as their soul is separated from the body.

Talk to them of Christ coming to set up a kingdom and reigning upon the throne of his father David, in Mt. Zion, and they will tell you the kingdom was set up eighteen hundred years ago. Their Christ will never sit upon the throne of David, no more than the Jews would have Christ suffer. To the Jews the kingdom was literal. To the Gentile it is spiritual. The Jew was right only in time. The Gentile is wrong in time and in character.

One other thing about this matter is, that the details or order of the age to come cannot be altogether accurately described. One question about this subject of the kingdom, perhaps, gives as much trouble or more than any other. That is, whether there is, or will be a state of trial or probation? An appeal to Scripture alone must decide this. I shall not go into the scripture proof now, though I think it very clear. What reason is there for the belief that this age closes up all trial or probation to mortal beings? The change from the law to the gospel certainly produced no such effect: that change was connected with judgments and mercies; and we have reason to believe that the change from the gospel to the kingdom, will also be attended with greater judgments and mercies. It would be arguing backwards to try to prove that a dispensation to come would not increase the facilities and advantages of life, as much at least as the change of the law to the gospel. Paul says, the gospel reveals what was hid in other ages. And is the world not to be blessed with the light of the gospel, or kingdom, half as long as it was cursed with ignorance and darkness? Is the light to lighten the Gentiles and the glory of Israel to cease forever at the close of this dispensation? Is it true that all the nations of the earth are to be blessed in Abraham's seed? If so, then there is an age to come, and in that age will be probation.

HONEOYE, N. Y., Feb. 8, 1871.

THE EARNEST OF OUR INHERITANCE.

ONE may be contented without being satisfied—grateful for what God has given, and yet anxious to press forward to better things, nobler attainment, a higher position. How much there is in daily experience to teach the necessity of this earnest pressing forward! Every one who knows any thing of himself must say, "I have not yet attained, neither am already perfect." Trials and difficulties within, trials and difficulties without, remind us constantly that we are yet in the wilderness, yet in the land of storms, and trouble, and sorrow, and unrest. Sometimes our sun shines brightly for a brief period; our communion with God is a conscious reality; every difficulty in religion vanishes before the supernatural light, and every burden of life is lifted as if by an invisible hand. We fondly think we have conquered the world, the flesh, and the devil. Our mountain stands strong; we are on the hill of transfiguration; have visions of the glory that fadeth not away; wonder at our past miserable unbeliefs; and feel *quite sure* that henceforth, happen what may, we shall walk with God as Enoch did! Nothing shall in future make us doubt the Father's faithfulness, or the Son's love, or the Spirit's gracious presence. We *will* be "strong in faith, giving glory to God." We will keep our garments clean, our heads up in the serene atmosphere of "heaven upon earth," and our hearts full of the peace that passeth understanding. No more shall we be tossed on a tempestuous ocean, or driven to and fro by the dark blasts of the adversary; but we will illustrate the joy of salvation by our constant happiness, and recommend the gospel by our holy consistency. We shall be, even now, more than conquerors through Him that loves us, and we shall prove to all with whom we are surrounded, that we are "the epistles of Christ written, not with ink, but by the Spirit of the living God," so that they beholding the evidence of our sonship, may glorify our Father and long for the sacred privilege we so manifestly enjoy.

Alas! how brief these periods of refreshing are! How soon we find ourselves at the foot of the mountain, grovelling in the dust, groping in the dark, and tempted by a demon! We have lost those things that we had gained; the shekinah has departed; a blast from the wilderness has extinguished the torch with which we went joyously forth to meet the Bridegroom; all is over with us now; it was only a beautiful illusion, a delicious dream, which makes the bitter reality of disappointment and sorrow almost unendurable!

"Unendurable," said you? Then something *has* been "gained" after all! Everything is not lost. You have at least this salvage from the wreck to remind you how precious that argosy was—a memory of the holy wealth which seems to have been engulfed in the dark sea. Look at it! unendurable? It is well. You cannot *now* rest where you are. Up again! That scene was too beautiful to be shut out of sight forever, that enjoyment too sweet to be henceforth denied the man that loves it. Our God is too fatherly to give only foretastes of the milk and honey; He means these foretastes to create the desire for the goodly land itself. The education of the moral taste is one of the chief objects of Christian discipline. To admire what he esteems, to value what he calls "of great price," and to strive for the rewards that he holds out to the victor, are among the lessons which the disciple has to learn in the school of his master, Christ. Let us up again, then! True, we are vexed with ourselves, and disappointed in our dearest friends, our families, and our Christian fellowship; in short, in everything about us—*all* is vanity and vexation of spirit! Well, if God says "Go forward," let us obey, though there be frowning mountains on either hand, the sea in front, and Pharaoh and his host close behind. It seems madness; there is neither bridge nor boats, and the furious adversary is in hot pursuit. Well, we must just find out God's meaning by doing what He commands. Obedience is, in fact, only another word for victory. Let us therefore press on—trying, painful as it is; for, beyond controversy, the "prize" is worth it all.

Has He not given his children an earnest of that prize? and will He refuse the inheritance to those upon whom the earnest has been bestowed? The first sheaf heralds the harvest; the earnest implies the full reward; the foretaste is a pledge of the bliss ineffable. Let us not misunderstand our God on this important matter. He certainly means what he says; and if he has said that believers are sealed by the Holy Spirit as the earnest of their inheritance, the words must be accepted as the declaration of a truth not to be disputed, and a purpose not to be set aside. The authorised version gives this sublime revelation with substantial accuracy thus: "In whom (Christ) ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. Elsewhere, also, the fidelity of God to his purpose and promise is thus declared: "But as God is true, our word towards you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts."—2 Cor. i. 18–22. The word "earnest," which had its origin in mercantile transactions, clearly means the pledge or deposit guaranteeing the rest. The Spirit is the Divine pledge to the child of God, that all the promises shall be fulfilled at the proper time. The inheritance is kept back, reserved, until the day of Christ, the glorious Heir; but the believer is sure to enter on possession then, seeing that he has the earnest now. The counsel to practical holiness, therefore, founded upon this fact, is full of significance: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv. 30.

The day of redemption, or resurrection (Rom. xiii. 23), is the time of the inheritance. The Lamb alone can open and read the sealed title deeds (Rev. v.) of that glorious inheritance, and it will be given to the sealed people. How sublimely simple and coherent all this! Compared with the mysterious, far-off "sky-kingdom" to which common theology sends the souls of believers at death, it is mid-day sunlight! The Bible knows nothing of glorification at death; *that* takes place only when the Lord of glory comes; and the Bible knows nothing of "going to heaven," but a great deal about Christ *coming* to give his people "glory, honor, and immortality" with himself. His reward is with him. Infallibly he will recognise, and right royally he will reward his friends who dared all for his truth, and remained faithful to him amidst trial, desertion, and persecution. Let us be sure that we have the "earnest," the enlightening, guiding, and sanctifying Spirit, and all will be well when the beloved Master returns. Nay, all is well *now.* If "led by the Spirit" we can well afford cold looks and hard speeches. Is He not the Comforter? and does he not prove his right to that beautiful name, by filling our hearts with peace, and joy, and hope? Yes, it is all well, even now! O for more of that constraining love to Jesus which makes service pleasant, and burdens light, and turns sorrow into songs of gladness, as we bear witness for and journey on to meet Him—our Redeemer, our Example, our Lord, our Life, our All!—EDITOR *of the Rainbow.*

LETTER TO A CHRISTIAN IN TROUBLE.

MY DEAR BROTHER IN CHRIST: You have been much in my heart since I saw you yesterday, and I have felt sweetly how much the Lord loves you, and how tender is the compassion of "the Man of Sorrows." Read, I pray you, in the xxii. and lxix. and other Psalms what He suffered, and it will help you, as it has done me, to bear your own.

I have a soul-agony known to no human being, that sometimes threatens my health, and even my reason; one that holds my life at intervals as in a vice, an interior paralysis, so that I cannot move. Christ has enabled me to bear it, and to repress impatience of suffering, but this morning, as I lay awake in the dark, after long tossing, I seemed to have power to hand the whole thing over to Christ. It was a wonderful effort, and it is a sore struggle at first to keep it there. Strange that it should be so; but nature will strive before grace conquers.

I often thank the Lord for all his dealings with me, and—

"Most for the severe;"

but I think that I have this morning as never before transferred the whole over to Him.

And now you ask, "Is the suffering gone?" No: but it is laid on Christ, and my will, which, after all was one large element of suffering, seems quite gone, and I lie in the arms of Jesus. In a hospital, those who fully resign themselves to their position escape much that the restless ones have to bear. I am satisfied with his will, whether I suffer thus all my life, or whether the weight of suffering be removed. I feel now that I have done all that I can do, committed it all to Jesus. Now it is my Lord's concern and ordering—

"And when it seems no chance or change
From grief can set me free,
Hope finds its strength in helplessness,
And patiently waits on Thee.
Man's weakness waiting upon God,
Its end can never miss,
For men on earth no work can do,
More angel-like than this."

I know, after your sleepless nights and agonizing days, what an effort this act of trust will be, and I commend you to "the Spirit of power, and of love, and of a sound mind," for the ability thus to cast your all upon Christ. A delay may only increase the disorder of your nerves and health, and make it harder to do. I urge you on receiving this, to go alone, and at once and definitely to lay your sorrow wholly upon the Lord. Then, having laid it there, keep it there. You will thus find the Lord pledged to order it to your own largest blessing, and to his own glory in you.

I could weep with you, my brother; my very soul bears your agony with you; yet it is not human sympathy that you need, but rather entire trust in God. "Commit thy way unto the Lord," and then he is engaged to surely "bring it to pass."

Yours, in the love of Jesus Christ.

January, 1871.

—*The Christian, London, England.*

FROM ELD. J. LEWIS.

BR. STORRS: I am glad that in answer to prayer our heavenly Father has lifted you up from a sick bed, so that we can have something from your pen again. Not that we have not been well fed through your long sickness; no, no; for God has some noble workmen that rightly divide the word of truth, whereby the household of faith have been well fed. We judge thus from the fact that we have had good food, whereby we have profited and have an increasing faith and growth in grace and knowledge of the truth. Here the question comes up, What is truth? Ans.: Thy word is truth; and with our present light, I cannot see but what that word teaches the doctrine of the age to come more clearly than the non-resurrection of the wicked dead; and we have thought for some time that God had a work for some one to do in establishing and confirming that, to us, absorbing truth; and we hope to see more on both sides of the question. As for myself, I have had no doubts on the subject, for more than twenty years, but that there will be some left of the nations in a mortal state.

What I wish to say further is, I would like to see Br. Thomas Reed's articles on the Non-Resurrection of the wicked put in a tract; also, Br. Storrs' on Inherent Immortality, etc. There are so many good articles in the HERALD of late, that time would fail to mention them all singly. Go on, brethren; the Lord is on our side, and we are sure to gain the victory. We have just returned from a short tour and found an increasing interest to hear on the doctrine we preach, and we pray the Lord to send us help. May He direct in all things. Pray for me; one who is looking for Jesus to come.

GRAFTON, ILL., Feb. 16, 1871.

APPOINTMENTS.

PROVIDENCE, R. I., (Richmond Hall), Sundays, Feb. 26, and March 5.

CONCORD, N. H., in the Bethel, Sundays, March 12 and 19.

MANCHESTER, N. H., in Advent Hall, Sundays, March 26, and April 2.

MIDDLETOWN, Conn., Sundays, April 16 and 23.

WEST MERIDEN, Sunday, April 30.

NEW YORK, (Cooper Institute, Room 24,) May 7.

WM. STUART.

HARTFORD, Conn., Sunday, March 5.

MERIDEN, Conn., Sundays, March 12 and 26.

GEO. W. BROWN.

WEST MERIDEN, CONN., Sunday, March 5.

EATONTOWN, N. J., Sunday, March 12.

S. W. BISHOP.

MANCHESTER, N. H., Sundays, Feb. 26, and March 5.

B. H. COUCH.

I am to preach in Onondaga county, N. Y., at HIGH BRIDGE, near Fayetteville, March 2, and April 7. If there are any Life Believers near I shall be glad to see them there.

JAMES H. JACOBS.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—John Robie, Daniel H. Willard, N. Hall, John Mullon, E. W. Surdam, Lewis Gould, C. L. Hathaway.

TWO DOLLARS EACH FROM—T. C. Craig (pays to end of vol. viii.,) Wm. Babcock, Samuel Moulton, D. I. Putnam (pays to May 31). S. A. Van Aken, Clinton Bozarth, E. W. Proctor, William Brown, Mrs. M. J. Watson, J. K. Marshall, C. A. Patterson, N. Smith, Frank Beach, Edward Mason, C. C. Webber, John Shafer, Mrs. Anna Willets, B. F. Welsh, A. B. Welsh.

VARIOUS SUMS—Mrs. M. M. Bradley, 36 cents; Lewis Morgan, $5; G. L. Hart, $3.

PARCELS SENT SINCE LAST ISSUE

Levi Wright, Mrs. I. H. Ford, J. S. Hannah, H. H. Brown, J. W. Brown, H. A. Arnold, Janett Mayo, Wm. Babcock, Silas Goodell, D. I. Putnam, M. E. Youngblood, Wm. Brown, J. V. Sims (two parcels), Henry Armstrong, O. F. Yale.

FOR OUR CAMP-MEETING IN 1871

H. Rockwell, $1.

THE CONSECRATION.

BY E. MARIA UPHAM.

Life visions fade;
I fain would rest me in the quiet shade
Of holy palm.
My heart is weary with the griefs and tears,
And longing, waiteth the eternal years
Of blissful calm.

Naught here I find,
Save an unsatisfied and restless mind,
With yearnings vain.
Earth's mysteries of knowledge lure me on
To see at last the far-off farther gone,
And find but pain.

Yet life is strong;
The human will, crushed down by grief and wrong,
Springs up anew,
With hope to find by earnest spirit strife,
In the dim pathway of a better life,
The grand and true.

I sought to see
In all the dark and strange life-mystery
A meaning clear;
I seek no more, but with a simple faith,
Believe and wait; the springs of life and death
Shall yet appear.

O, holy One,
In whom all prayer-fought victories are won,
Be Thou my guide.
With Thee, no gloom of future days I fear,
Thy love is sure; O, keep me ever near
Thy blessed side.

Thou knowest all;
Thy pitying tears for other's woes did fall
On earth-born sod;
Forgive, O Lord, nor let me ever stray
From thee again, but lead me in the way
Thy feet have trod.

On Thee I lean;
From stain of sin my guilty soul make clean,
All perfecting;
And if my feet must pass grief's dark abysm,
Go Thou with me into the deep baptism
Of suffering.

O life unknown,
In the far shadows of the great throne
Thy secrets lie.
Dear Father, through the night Thy presence prove,
Hold Thou my hand, that evermore Thy love
May satisfy.

Through earth's dark lore
I wandered long in footsteps passed before,
Of human pride.
I thank Thee, Lord, for light at last to see
The blessed truth that life when lived for Thee,
Is glorified.

—*Selected by* MRS. PAULINA D. CAMPBELL, NEW BRITAIN, Conn.

THE ONE THING NEEDFUL.

A SERMON BY ELD. R. V. LYON.

"BUT one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."—Luke x. 42.

Many people have honestly supposed that Martha was not a disciple of Jesus, but that Mary was a very godly woman. All this difference of opinion is owing to the want of a correct understanding of the organization of the two women. Martha was probably in possession of a nervous-sanguine temperament. Things, with her, must be in their place, and all moving forward harmoniously. Her work must all be done up in order; things in readiness for the next meal, and her person tastefully clad. Then a social or a religious chat, by her, would be enjoyed. But Mary was of the opposite character; being in possession of a sympathetic temperament, she could sit down and enjoy a friendly visit, though her house had not been swept—her beds not made up—nor her person tastefully clad, and nothing in the house for the next meal. With her all would be well, and nothing but stern necessity would move her to action. Now each of these women were in danger: one, of being overcharged with the cares of this life: the other, of being indolent in her domestic affairs, and that which tends to tidiness.

But at the time Jesus uttered my text, he was journeying, and "he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

What is this one thing which Mary had chosen, which is more needful than everything else combined? With one, it is a splendid form; with another, a fine house; with another a fine horse and carriage; with another, an office in TOWN or STATE; with another, a classical education; with another, a gratification of the lusts of the flesh; with another, that she may outshine her associates in her dress; with another, a companion. Now, some of these things may be needful, but they are not the "*one* thing needful" spoken of in my text.

Well, some of you say, the preacher is right, for I believe it is blessed religion. And this blessed religion consists, with some, in attending to periodical revivals—going to class or conference meetings, or meeting on the first day of the week to eat the supper, and exclaiming, "I thank God for blessed religion; I thank God I have the truth, and can show that all are wrong but Christadelphians;" I thank God that I was converted to the one faith: a Thomasite, a Baptist, a Presbyterian, a Churchman, a Methodist, a Papist; (but few thank God that they are disciples of Jesus) and I am resolved to *die* in the body to which I belong. Thus they will live the rest of the time, just as though there was no God, no future life to secure, or a *death* from which there is no revival into life, to shun.

Now, we are not against people going to meeting, or talking in meeting, or attending to any religious duty. But to say that it is the "one thing needful" named in the text, is not true. What is this one thing which Mary had chosen? I answer, Jesus, the LIFE-GIVER.

Go back with me to the garden which God planted in Eden, and take a view of our first parents, who alone of all the human family ever had the privilege of walking amid its beautiful groves, in unison with their Maker. And to make their happiness more complete, listen to those sweet notes which fall from Eden's feathered songsters, borne along on zephyr's stainless wing, and saluted the ears of that happy pair. And with full liberty to regale themselves amid the soft and balmy breezes of Paradise, and of all its trees to gather fruit most freely, "except of the tree of the knowledge of good and evil." Eat of that and you will become a dying man—consequently decayable, corruptible, and doomed to go back to dust: that will be your end. But upon your doing as I have bid you, you shall eat of the tree of life and live forever; and thereby prove yourselves worthy of having this exalted honor conferred upon you in carrying out my purpose in the creation and formation of the earth, that it should be inhabited with a race of immortal, sinless beings.

But Adam and his race have sinned, and the sentence of *death* is passed upon them. Gen. iii. 17–19; Rom. v. 12: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake: in sorrow shalt thou eat *of* it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Here we have the most indubitable testimony that men die because they have sinned; are doomed to go back to dust, the earth from whence they came. And if the Father had not been heard to say, "I have found a ransom" in Jesus, the LIFE-GIVER, death would have been an eternal sleep, and sinful man could never hoped for a pardon of his sins, a resurrection, future life, and a home where it could be enjoyed; and the time to come, when misery should cease to roll its deep, dark and turbid waves over the world.

But Jesus, the *seed* of the woman, the seed of Abraham, according to promise, was born of the virgin Mary—made a little lower than the messengers (Adam and Eve), inasmuch as he was made of sin's flesh, possessing one common nature with his brethren, for the suffering *death*. And on trial he was placed for the higher, or age-lasting life, which Adam would have obtained by eating of the tree of life, if he had obeyed God. But Jesus stood the trial, and *died* on the account of the sins of his people. But he was not to be holden of death, as the first Adam is, because he walked in the path of life, which was the path of faith and obedience. Therefore he was quickened into age-lasting life by the eternal Spirit, leaving the Adamic, or animal life in the hands of the law, where all such life will go, and be held eternally in a state of death. But as he comes forth, he leads the way for a multitude of captives—his sheep—the purchase of his blood, to come forth. Having wrested the *keys* of death and of *hades* out of the hands of the usurper, he ascends up on high, and takes his seat at the right hand of God, where he now sits as the Intercessor, the Mediator, the Advocate of his people, the purchase of his blood; and is now a representative, a surety and pledge of their resurrection.

Paul informs us that "as the *children* have one common nature of blood and flesh, he also, in like manner, partook of these, in order that, by means of his *death*, he might vanquish him, possessing the *power* of death, that is the *enemy*, and might liberate those who by *fear* of death, were throughout their whole life held in slavery."—*Diaglott.*

In this portion of Holy Writ the apostle most emphatically testifies, that Jesus will ultimately deliver the saints out of their graves, who had lived and died in the faith. And it is a fact, that the ancient saints believed in the resurrection of the children of God, but how it was to be accomplished they did not seem to understand. But upon the Father's raising up Jesus, incorruptible, the *vail*, which had hung over the grave for ages, was rent. And now, the believer can look through the grave into the age or world to come, by looking to Jesus, who is the head of the body—the church. And according to organic law, when once the head is safely born, the body will be. And *Revealed Law* teaches us that Jesus the head of the body, the church, has been safely born from the *dead*. Therefore, the body, the church, will be, at his coming. For, "Christ is risen from the *dead*, and become the first-fruits of them that slept." That is, those that sleep in him. "For since by man [the first Adam] came death, by man [the second Adam] came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." That is, in consequence of your connection with the first Adam in transgression, death. But upon your becoming united to Jesus, the second Adam, life. "But every man in his own order" or band: "Christ the first-fruits;" that is, the first in the order; first the head, then the body. "Afterwards," or the next in order, "they that are his, at his coming." "Then cometh the end." Leaving everybody out of the resurrection save those that belong to him—the purchase of his blood—"this body"—the church.

Paul informs us in Col. i. 14–20, that it is through the blood, the life of Jesus, that the church have redemption. And this redemption embraces everything which pertains to a future state. Hence he says that Christ is the beginning of the future creation or world; that he is the first-born from the dead, of every creature that will ever have a future state of existence. And that nothing will exist, only through him. For he will be the Creator of the age or world to come. Therefore, he will be before all things, the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. "For it pleased the *Father* that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him *I say*, whether *they be* things in earth, or things in heaven."

And Peter affirms, Acts iv. 12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

And Paul testifies that it is an eternal salvation. Heb. v. 8, 9, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

And the testimony of Jesus is in harmony with this great cardinal truth. Please listen to it. John xi. 25, 26, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead yet shall he live: and whosoever liveth, and believeth in me, shall never die. Believest thou this?"

From this declaration of Christ we learn, 1. That only those who believe in him will be raised to life. 2. That those who are alive and believe in him, at his coming, will not die. But according to Paul's exposition of this text, they will be changed to immortality, whilst the dead will be raised incorruptible.

Again, John vi. 53, 54, "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

John iii. 14–17, 36, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

And Jesus said to the Jews, "I am come that ye might have life, and have it more abundantly." Inasmuch as the life, that I have been delegated with power to give, is eternal. But "ye will not come unto me, that ye might have life." "I am the way, the truth, and the life." That is, am the way out of "the empire of death" into the world to come. Hence the necessity of getting into Christ, or forming a union with him, in order to get out of the grave or live again, or come into possession of future life. And this LIFE is the gift of God, or His free gift: and it comes by or through the anointed Jesus.

Thus we learn from the Bible, that everything which pertains to a future state centres in Jesus the LIFE-GIVER. Consequently those who die out of Christ have no hope of living again. Therefore he must be the "One thing needful." And hence the necessity of your making choice of him, by forming a union with him immediately. For only as the union is formed can we secure life in Jesus, which will survive us in death, by which we will be quickened into life when he comes. And all those who refuse or neglect to do it, have no more prospect of life of any description in the future, than the farmer has of a crop of wheat in harvest, who has sowed wheat which was destitute of the germ of life.

2. The power of choice is in man.

"Mary hath chosen that good part." Respected friends, what was Mary's privilege is yours, so far as making choice of Christ. And it appears that Moses gave the people to understand that they had the power of choice. For says he, "I call heaven and earth to witness, that I have this day set before you life and death. Therefore choose life that you may live." "Why halt ye so long between two opinions? If the Lord be God serve him; if Baal, serve him."

Joshua xxiv. 14, 15, "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."

Again, Jesus said, "If any man thirst, let him come unto me and drink." "How oft would I have gathered you, but ye would not?"

3. The necessity of choosing Christ.

If you would have all your sins forgiven, and opened up before you, and going before to judgment, and come into possession of "peace that is like a river, and righteousness that is like the waves of the sea," joy that is unspeakable and full of glory, the testimony that your record is on high, that your name is engraven upon the palm of the Redeemer's hand, Christ by you must be chosen.

4. If you "would be accounted worthy to obtain that world, and the resurrection out from among the dead ones," have God for your Father, and with Christ and all the patriarchs, prophets, apostles and martyrs dwell, and bask forever beneath the sunshine of an endless day; possess earth in its restored state, and take a part in the arrangement of the kingdom, and share in its glory; go to make up the bride, the Lamb's wife, the Queen of the coming age; the victor's palm bear, the white robe wear, the conqueror's song sing; and amid Eden's beautiful groves walk; stand upon the sunny banks of life's beautiful river; gather fruit from life's fair tree; have your ears saluted with the sweet notes of Eden's songsters; listen to the song of Moses and the Lamb, as it will be sung by the one hundred and forty-four thousand; stand upon the lofty hights of Zion, and unite with the saved of all ages in singing the grand anthem of salvation, Christ by you must be chosen.

5. How is he to be chosen?

I answer, by believing the record that God has given of his Son, as being "the way" out of "the empire of death," into the world to come; "the truth and the life." And this life, which he possesses, and has power to give, is spirit life, the opposite of that life we now possess, which has been forfeited by sin.

6. The medium appointed by God, through which forgiveness, resurrection, future life, and a title to earth in its restored state, where this life is to be enjoyed eternally.

Repentance for all our sins, which is a change of one's course of conduct from wrong to right; a ceasing to do evil, and a learning to do well; a breaking off from sin and turning to the Lord, with a full purpose of heart. Then the promise will be fulfilled, "Ye shall receive the gift of the Holy Spirit." To maintain this union, which has been formed with Jesus the LIFE-GIVER, there must be a continuance "in the apostle's teaching and fellowship, and in breaking the loaf," which is the Lord's supper, "and in prayers." For Jesus has said, "Every branch in me that beareth not fruit, he taketh away; and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit."

7. The necessity of making the choice now.

First, you are mortal. Job iv. 17, "Shall mortal man be just with God?" Consequently corruptible, and liable any hour to fall under the power of disease, and to be conquered by death at any moment. Have any of you a lease from the Almighty of another month? Dare any of you take the position that you will live another week, day, or hour? Death may be feeling for thy heart-strings this very moment. Do not those sparkling eyes begin to grow dim, and those rosy cheeks pale and emaciated? And this very "night thy life may be required of thee!" and you are yet in your sins, hence in danger of that death from which none will ever be revived into life. Solemn thought. Who can endure it? How dare you any longer neglect this important work?

Second, the Judge standeth at the door. Not that I claim to know the day, or the hour of his coming; neither do I believe that it is revealed in the Word of God. Yet his coming as a thief is nigh, and hasteth greatly. Many in this congregation I believe will survive the pale nations till he comes. A little in the distance, and you will see the heavens depart and roll together as a scroll; the Son of God vacating his Father's throne, clothed in robes of royalty, stepping into the car of glory, whose wheels shall roll in fire down the burning pathway of the heavens, surrounded by myriads of angels; the heavens are lit up with his glory; the trump of God is sounding; the graves of the saints are opened. Listen to their loud Alleluias as they are borne along upon the breeze, and fall upon the ears of the lost, who are to fall beneath the "wrath of the Lamb." No way for them to escape. Proffered mercy they have slighted! Solemn warnings they have rejected, and the dread hour has come! O, what bitter wailings are now heard among the rejectors of the truth. Once they made light of prayer, but now they pray. Listen to the mournful prayer which they now offer. "Rocks and mountains, fall on us, and hide us from the face of him who sitteth upon the throne, and from the wrath of the Lamb." But rocks and mountains flee away, and naked before the blazing throne of the Judge of the living and the dead; they will be compelled to stand and receive their final doom, which will be an "everlasting destruction from the presence of the Lord and from the glory of his power."

Sinners, stop and think before you further go. Remember that mercy lingers to-night, and all heaven is waiting to be gracious. O, will you not act the part of wisdom, embrace the truth and obey it, that you may with the holy of all ages meet, and with Christ and his Father dwell, and bask forever amid the sunbeams of an endless day? Glory be to God that He has provided a ransom. Shall it be yours?

In conclusion. You will allow me to state that he who has Jesus for his portion, is in possession of a friend that will never leave nor forsake him.

Health you may now have, but to-morrow it may be gone, and gone forever. Friends you may have, but to-morrow they may have become your deadly foes. You may have wealth, and that may have been consumed by fire, or taken from you by fraud, or your children may squander it, or it may be destroyed by a flood or an earthquake, or taken by the midnight assassin. But he who has made choice of Christ has a treasure, which is abiding as the throne on which the eternal God sits. For Jesus has said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand."

And Paul testifies, "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Respected friends, will you make choice of Christ to-night, that you may live forever, and range the fields of Eden?

CHILDREN'S DEPARTMENT.

A KIND BOY.

BEAR YE ONE ANOTHER'S BURDENS.

ON my return from the camp-meeting at Plainville, in September, a little incident occurred which I would like to relate for the benefit of the children who take "The Young Pilgrim," for it is something so unusual in these last days, that I want them to know it; and it was this:

When I left the depot in Hartford, with basket in hand, to take the horse cars, a young lad accosted me with these words:

"Madam, are you going to Main street? and shall I take your basket for you?"

With much surprise, I looked to see who it was that could be so kind to a stranger. Thinking that perhaps he wanted a few pennies, I handed my basket to him, and we walked along together, but rather faster than my accustomed walk. Perceiving it, he said:

"I don't know but I am walking rather fast for you?"

So we slackened our pace a little; and, after walking a while, I said to him:

"I am afraid the basket is heavy for you. I will exchange, and you may take this lighter one."

"O, no!" he said, "let me take the other one too;" adding, "I was thinking, if my mother was placed in like circumstances, I would like to have some one do the same for her."

I told him that was an excellent trait in the character of a boy, and I asked him if he loved the Lord.

"O yes," he replied, "for I don't know what I should do without him."

How my heart beat in unison with the thought he so freely expressed! It made me glad to think that he had given his heart to God, and that it was this that prompted him to obey the Saviour's injunction, "Whatsoever ye would that men should do unto you, do ye even so to them."

My young friends, would you, under like circumstances, do as this boy did?—*The Young Pilgrim.*

SOLD INTO SLAVERY.

"CARL MARSH is sold into slavery," said a man to me one day.

"Sold into slavery!" I cried. "Is there any thing like that now-a-days?"

"Indeed there is," was his answer.

"Who bought him, pray?"

"O, it is a firm; and I make bold to say they own a good many slaves, and they make shocking bad masters."

"Can it be so in these days? Who are they?" I asked.

"Well, they have agents and runners everywhere, who tell a pretty good story, and so get hold of folks, but the names of the firm—I dare say you have heard of them—are Rum and Tobacco."

I *had* heard of them. It is a firm of bad reputation, and yet how extensive are their dealings! What town or village but has felt their influence? Once in their clutches, it is about the hardest thing in the world to break away from them. You are *sold*, and that is the end of it—sold to ruin, sooner or later. I have seen people try to escape from them. Some, it is true, *do* make a good escape; but the greater part are caught and go back to their chains.

To the young, I would say, Have nothing to do with them at all. Fight them; give them no quarter; and do all you can to destroy their influence. It is in your power to take a firm stand against them, and be sure that you take it. Boys, now for it!—*Selected.*

BEWARE.

"Beware of evil thoughts. They have done great mischief in the world. They prepare the way for evil words and deeds, and utter ruin.

"Beware of evil associates, for they have ruined thousands. You may depend upon it that he is a good man whose friends are all good, and whose enemies are all characters decidedly bad."

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE DIVINE ADJUSTMENT OF THE AGES.

"BY FAITH we understand the ages *to have been adjusted* by declaration of God; to the end that NOT OUT OF APPEARANCES should that which is seen have come into existence."—Heb. xi. 3.

Special interest attaches itself to the translation and exposition of this remarkable verse. If, even here, "ages" will stand, as a fair rendering of *aiones*, a manifest gain to translation is won, inasmuch as, in that case, there will remain nothing to hinder a uniform rendering of the entire class of occurrences to which this instance seems of right to belong. This very verse is the strong hold of the divergent rendering "worlds." "Age" may be all very well for other instances of *aion*, but not for this. Here, at all events, the effort after uniformity of translation must break down: so, at least, eminent scholars affirm. Be it so: this, however, will not be denied, namely,—that *if* "age" can stand here, there needs be no hesitancy to employ it in chap. i. 2. It is, no doubt, natural enough that those who conclude they must set down "worlds," in chap. xi. 3, should in the companion passage also adopt the same rendering. It is true that there are in that earlier occurrence no such accompanying indications as there are supposed to be here, as to the translation required: "through whom also he made the *aiones*,"—that is all: nothing is said about the *aiones*: they may be "worlds," they may be "ages." But, still, if you decide for "worlds" in the later place, we can have nothing to say against your choosing "worlds" forthe earlier. The presumption is *against* the supposition that the same writer, in the same letter, writing on through both places in a similar strain, should have used one word in two senses. We must, by all means, have *either* "ages" in both places, or "worlds" in both, and this xi. 3, is the crucial instance. Here the *aiones* are found in a peculiarly rich association of terms and ideas: they have been "adjusted," adjusted "by declaration of God"—they are not mere "growths," mere "developments,"—they are not unfolded out of foregoing "phenomena" or "appearances,"—and it is emphatically "by faith" that we "understand" this. Now here, surely, should be data significant enough, either to condemn ages as an improper rendering, or to go some way towards approving such a translation. The question of *translation* then, is one of no small interest.

Of still larger and deeper moment is the question of exposition. It were something to rejoice in, if, by the adoption of the word "ages" in these two occurrences, the line of exegesis could be drawn straight through the whole class—something to hear the translator say to the expositor: The "ages" as a theme of biblical study are before you: "the present age," and "the coming age," "the conclusion of the age;" the conclusion or conjunction of the ages," "this age of evil," "the god of this age," "the adjusting of the ages," etc., are all before you: digest well the texual facts now put into your hand, and let us know the result of your ripe reflections: you may lay us under unspeakable obligations and win our lasting gratitude by opening up to us one of the most sublime and exhilarating themes of God's blessed book. But what, if the successful defence of the rendering "ages," in Heb. xi. 3, should not only lock an entire class of passages in one embrace, but should give some not obscure intimations that this last-won passage is well-nigh the most significant of all; and that what *it* has to say respecting the "ages" in a manner sums up and irradiates all that we have elsewhere learned concerning them? In that case, we may well esteem ourselves happy if we might venture to hope we had contributed the smallest impulse to the inquiry.

But to our present task; which is to ascertain whether, if we render *aiones* "ages" in this passage, we have good grounds for concluding that the verse *can receive* a legitimate exposition. We do not propose to expound the verse; all we may presume to attempt is to give some reasons for thinking that translating the *aiones* as "ages" the verse admits of a fair and forcible interpretation. We ask, then, *First:* Can we conceive of the "ages" as being "adjusted?" *Second:* Does it seem appropriate to attribute this adjustment to "divine behest," rather than to development out of previously existing "appearances?" and, *Third:* Is it obviously becoming to emphasise the fact that it is "by faith" we "understand" such divine creative adjustment of the ages to be part and parcel of the ways of God?

First, then, Can we conceive of such a thing as an adjustment of the ages? Does it strike us as appropriate to speak of their being fitly joined together? In reply, we submit that nothing could be more felicitous than the appropriation of such an idea to the ages. From the Hebrew jubilees, and upwards, to longer and yet longer ages, which extend into widely spanning dispensations; from the Adamite creation, and backwards through the remotest geological eras and epochs; from the present long-continued age of evil, and forwards into the everlasting age of good, itself inclusive of ages and ages: everywhere, the notion of "adjustment" is most pertinent to their several constitutions and developments,—most laden with homage to Him, who is King of the ages, and who, over all ages—in all—through all—maintains His throne and enhances His glory. To all the ages—to every side of them—adjustment applies: wherever the transitional points of the ages are visible to us, their architectural piecing together commands attention and admiration. What does the Mosaic legislation concerning the Israelitish jubilees amount to, but a most careful and minute "adjustment" of those little fifty year ages, the transitions of which were by them marked? How the one period of forty-nine years should end,—how the next period of forty-nine should begin,—how the intervening, coalescing fiftieth should be spent,—what immunities to men and lands it should bring;—all these things went into the fit joining together these typical sub-ages of the Jews. So, again, is "adjustment" conspicuous in the transition from the Jewish to the Christian age. As certainly as the ball of an arm-joint has a fitly prepared socket to receive it, so certainly were the Hebrew and Christian dispensations, by manifold adaptations, fitly joined to each other. John the Baptist, a Jew, yet something more than a mere Jew,—the anointed Jesus, father of a new age, and yet for a while himself a minister of the circumcision, reverently worshipping in synagogues and temple—the kernel of the old era fast decaying, yet the shell remaining awhile unbroken;—these and numberless other features of interpretation and interlacing enable us to realise, with some vividness, how appropriately that great transition of the age of which we know by far the most may be described as a *katartizesthai*, an exact and firm fitting together, a most admirable adjustment.

Nor is it to be supposed that such adjustment is applicable to the mere endings of two ages—the mere joining together of the end of one age and the beginning of the next. There are wheels within wheels, ages within ages; and ages alongside of ages, as there are many streams flowing into one river, many preparatory ages bearing along their diversified contents, and uniting them in the fuller flow of later and riper dispensations. "Now these things were *typically* happening to them; and were written with a view to our admonition, unto whom the ends of the ages reached along." (1 Cor. x. 11.) This phase also of the complexity of the ages, favors the idea of their being susceptible of adjustment.

But no matter how you characterise and classify the ages, they are always and everywhere adjusted ages. And when we remember that the ages come and go by no mere human forethought and control; when we call to mind that the texture of the ages is woven out of influences, tendencies, and actions,—human, satanic, and divine,—we may, after all, conclude that it is no trival inquiry on which we crave an additional gleam of light from heaven, when we propound for biblical research the subject of "the adjustment of the ages."

Our second question is,—Does it seem appropriate to attribute this adjustment to divine behest rather than to development out of previously existing appearances? There can be but one answer, if, at least, the transition from the Hebrew to the Christian era may be taken as a fair illustration. The Christian age is not a mere development of the foregoing Hebrew age; it is a divine creation; it sprang into being by declaration of God, it did not grow out of previously existing phenomena. No Jewish high council commissioned John the Baptist; no human father begat our Lord; no mere concourse of home and foreign Israelites could have glorified with undying fame the day of Pentecost. Hebrew jubilees might have run on for ever without bringing liberty to Satan's captives, or healing hearts broken by sin. Aaron himself, brought back from the dead, had not ventured into the tabernacle which the Lord pitched and not man; or, entering, had not discovered (*euzamenos*, Heb. ix. 12) an everlasting redemption. Nothing can be more certain than this. Here we are safe from all theological Darwins. Here we find a safe basis for offensive operations: That adjustment of the ages of which we know by far the most was effected by declaration of God, so as not to have presented us with a new age as the product of existing phenomena.

What has been may be again; what has been *will be* again. The present age was introduced by new, creative forces; so will the coming age be. This age was divinely originated by the First Coming of the Saviour; so will the next be by the Second Coming of this same Jesus. That age will no more be developed out of existing phenomena than this was. The Church was heaven-born; heaven-born will be the visible kingdom. As is the mystery, so will be the manifestation; both from heaven; both essentially new, creative, divine. There are, as yet, no appearances of the peaceful age—the age of predicted light, harmony, blessedness. Men now and then fancy they can detect such appearances: nay! they revel amid abounding phenomena of the on-coming era of universal brotherhood—and they are deceived! as when the thirsty man wakes to find how deceitful had been the glowing mirage of his dream. We look to discover the rapidly advancing realization, and, lo! over the vast battle-fields of "Christian nations," "Civilization," with bitter tears, has already inscribed her "lament." Appearances! They are vain. From no such source can abiding and constant hope be sustained. The age of peace will come in spite of appearances. Heaven has yet to revolutionize the earth. The men that delight in war will be scattered by the Avenger, when he comes. Thank God: "Yet a little while—how short!—how short!—the Coming One will be here, and will not delay." Such is the contour of our faith. We understand the whole word of God in this sense; it seems to us to be the obvious and true sense. The great era will be introduced by a great epoch. Between "now" and "then" lies a crisis—destructive, creative. This appears to us to be the pervading thought of the foreseeing Scriptures—the thought underlying, interlacing, combining, ruling all its instruction on "things to come." The riding forth of David's divine warrior (Ps. xlv.) is no mere development of existing things. The fall of Daniel's little stone (Dan. ii.) is no mere growth out of appearances. Jehovah's feet are not ordinarily standing on the Mount of Olives. (Zech. xiv.) The great and notable day of Jehovah (Joel. ii.) is not yet to be found on any national calendar. We say—this seems to be the ruling sense of the Holy Book. The return of the Crowned Nobleman from the Far Country constitutes a crisis, effects a revolution, begins a new era. Whensoever the First-begotten may again be introduced into the inhabited earth, and all God's messengers shall worship him (Heb. i.) *then* will a new time begin! There are, at present, no signs of the kingdom's becoming that of our Lord and his Christ. Even so! the ages are adjusted by declaration of God, and do not spring from appearances.

And thus, right well equipped, we confront our third and only remaining inquiry: Is it obviously becoming to emphasise the fact, that it is "BY FAITH" we "understand" such divine creative adjustment of the ages, to be part and parcel of the ways of God? Our reply to this is not premature, when we say,—Yes! it is indeed by faith that we understand this: without faith we should doubt and deny; and down-right unbelief would probably issue in keen antipathy to such a position. Why! take the crisis of the four gospels: it is all very well for us believers to say,—"Here we *see* an example of an adjustment of contiguous ages, by declaration of God;" it is true we *do* see it, but it is BY FAITH that we see it; for the simple fact is, that the men of unbelief do not see it. Why do men like Strauss and Renan write their "Lives of Jesus," but just to show how satisfactorily they can develop Christ and Christianity out of pre-existing phenomena? Why do men become so feverish in their geological discussions, but simply because they are brought face to face with the question of the divine creative adjustment of the ages? Whether we travel backward or forward, it is "by faith" that our doctrine of the ages is learnt. It is "by faith" we travel back to the primeval fiat of God when "He spake and it was done, commanded, and it stood fast:" equally "by faith" we travel on to the birth of that age of ages which shall be brought in by declaration of Him who says, "Behold! I make all things new!" We say, "by faith:"—not, of course, unfounded faith, but still faith. The more largely we study the sweep of the ages; the more thoughtfully we ponder their complexity—weaving up into their texture, as they do, the subtlest webs of converging, concurring, conflicting influences; the more manfully we avow the true hope of the age in which we live: namely, the return of the Lord Jesus from heaven:—the more shall we realize it as a resting place in which Faith alone can securely dwell, to affirm and hold that the ages have been adjusted by the declaration of God, to the end that not out of appearances should that which is seen have been brought into existence. In this atmosphere, faith is braced up for lofty flight, she mounts on eagle's wings, and bathes herself in the sun, and the joyful tidings with which she returns is, that the Infinite God, our Loving Father, is absolute Monarch of the ages.

JOSEPH B. ROTHERHAM.

—*The Rainbow.*

CHRISTIANITY.—The influence of Christianity on society is not exerted through the cannon of the warrior, and the dispatches of the statesman, but in the sweet breathings of truth that come on the opening petals of the breast of infancy, like spice-laden zephyrs from the land of the blest—in the gentle words of love that fall in dewy freshness on the wondering ear of childhood, from grey-haired sires and sweet-voiced matrons—in the nameless tellings of high and holy things, wrapped in the deep, unutterable voices of the ancient eternities that come to the silent ear of youth, before the din and strife of the babbling world have stunned these inner senses of the heart—in the longing and wistful thoughts of things of deep, abyssmal mystery that steal into the mind in its lonely musings in the solitary chamber—in the deep hush of the moaning forest—in the awful silence of the hollow midnight—in the seasons of gloomy doubt and frantic effort to scale the prison wall of mystery and darkness that rises and closes in encircling silence around all—in times of heart-sickness and disappointment, when reaching forth the hand of warm, confiding trust, it grasps the cold and slippery skin of the adder—it is then that Christianity, with its wonderful tellings of infinite things comes with apocalyptic splendor and power, and revealing itself to the heart, creates those martyr spirits that stamp their lineaments on the enduring rock.—*Selected.*

CAN MATTER THINK?

OR, CAN GOD ORGANIZE MATTER AND MAKE IT THINK?

THE Rev. E. O. Haven, D. D., LL.D., President of the Northwestern University (Methodist) at Evanston, Ill., in a recent lecture, expressly denies that God can make matter think. Just hear him:

"Manipulation cannot create. Organization of matter cannot educe emotion and thought, unless emotion and thought previously exist in the matter. A piece of gold cannot be hammered so thin as to begin to shout, or cry out in agony. Thread cannot be spun so fine as to think."

Now, it is very clear that the Doctor knows that "Manipulation," any thing done by human hands, could not give to matter "emotion and thought." His idea is, that God cannot do it. That is his idea. And it is worthy of the philosopher and "idealist" that he is, if not of the man. I hold that the sentiment that God cannot organize matter and give to it "emotion and thought" is a denial of God's power, and is rank infidelity. Perhaps it will be a comfort to the Doctor to know that he has learned allies to travel with him in the old ruts of infidelity and unbelief in the power of God. Voltaire,—the French infidel, with more wit and humor than Doctor Haven seems to be master of,—said, many years ago, that there were two things that God could not do: "He could not make a stick without having two ends." And also that, "God could not make two hills without having a valley between them."

Voltaire only wrote to create a laugh and bring the revelation of God into contempt. The learned Doctor may well feel proud of his effort to sustain his skeptical master in carrying out his impious theory. What difference is there between Voltaire and Doctor Haven? Voltaire says, "God cannot make a stick without two ends." Doctor Haven says, "God could not hammer, a piece of gold so thin as to begin to shout, or cry out in agony." The witty Voltaire says, "God could not make two hills without a valley between them." And the witty Doctor H. says, God could not spin a "thread so fine as to think." What difference is there between the two skeptics? John the Baptist said, "I say unto you, that God is able of these stones to raise up children unto Abraham." But the learned Doctor don't believe a word of it; not he. This sort of infidelity is wide spread, at present, and very popular. I heard a preacher say, in the pulpit, not a thousand years ago, "You can't make matter think; it's the immaterial part of man that doas all the thinking." Now, the learned divine, knew very well that the people before him in the pews could not out of dead matter make a walking, talking, thinking machine. What the preacher meant, was, that, God could not make matter think; that's the idea. Rev. Luther Lee, D.D., is of the same opinion: he asks the question,—"Is thought the result of some modification (of) matter." His whole reasoning on this question amounts to this, that "matter cannot think, because it is matter!" And hence, the undisguised meaning, underlying his whole arguments is, that God cannot organize matter and make it think. This is the Alpha and Omega of all that modern divines have to say touching the power of the Almighty; who, in their learned opinion is not Almighty at all. The Rev. John Cumming, D.D., F.R.S.E., of London, in a labored argument on this point says:

"The brain is not the soul; how absurd in any one to maintain that man's soul is what is called the pineal gland: that is, a part of the brain, which has been analyzed by chemists, and shown to be made up of phosphate of lime! Now phosphate of lime could not write Shakespeare's dreams; phosphate of lime could not write Milton's Paradise Lost. And the same phosphate of lime is found in animals, and yet they do not write, or think, nor indicate the intellectual powers that man has."

The whole drift of this argument amounts to this, that because "phosphate of lime" in its natural state does not write, or think, therefore, God could not make anything out of "phosphate of lime" but what it is—senseless matter! So it is evident that modern divines, to sustain the Pagan theory of the immortality of an imaginary "entity" called a "soul," rob God of the attribute of Omnipotence and make him as "feeble-minded, blind," and imbecile as themselves.

Orsin Pratt, a Mormon writer, whether he is a Rev., Very Rev., Right Rev., or a D. D., I do not know; but if I have not given him his proper title he may select any one of the above he pleases. Mr. Pratt is very plain in what he has to say respecting the power of God. He does not, like some of his brother divines, use elliptical words to deceive, but is very plain. Here is what Doctor Pratt has to say:

"If matter exist without capacities of intelligence, it must have existed eternally unintelligent, and must forever remain in that state. We do not consider it possible for the Almighty (though we speak with all due deference to his superior and transcendent powers)to create an intelligent power, or to impart it to materials where it does not already exist. On the other hand, matter once possessed of an intelligent capacity must have always possessed this property, and must forever continue to retain it. As there is no being, as we conceive, able to originate this power, so there is no power, as we also conceive, able to annihilate it."

Here is open, undisguised infidelity. All that remains to be done now is, for these doctors to have a friendly meeting, and decide by a democratic vote that, if there be a God at all that he is an imbecile, and that the doctrine of the immortality of the soul must be saved at the expense of "annihilating" the power of God! It is denied that beasts think; but I venture the statement, that Baalam's Ass understood his subject better, and exercised more common sense, on one occasion, than any of the divines mentioned in this paper have done on the subject of inherent immortality.

O God, deliver us and all we love from "wolves in sheep's clothing."' J. W. S.

UPLAND, PA., Feb., 1871.

(*Continued from last week.*)

THE ATONEMENT.—A REVIEW.

BY J. C. DAY.

FULNESS is altogether a positive term, and imports not barely enough to save us from the deepest poverty and ruin, but an abundance to make us rich. I never hear of the fulness of Christ without having the idea awakened of unlimited stores of positive good laid up in him, from which the whole church are supplied, and then I can see a glorious import in the term, a meaning too rich and vast to be relinquished till demonstration tears it from me. This fulness of grace consists, as I conceive, of three parts. First, a plentitude of pardon. Sufficient for sins however great or numerous. Secondly, a plentitude of the Spirit, given to Christ without measure, from which fulness we receive grace for grace, and are strengthened with might according to the riches of his glory: and thirdly, a plenitude of inheritance. The fulness is particularly marked as being that of the only begotten of the Father, who gives, to all that receive him, power to become the sons of God, (John i. 12, 14; or in other words, joint heirs with him to the riches of the glory of his inheritance. Eph. i. 18. All these ideas are plainly comprehended in the fulness mentioned in Colossians. To that passage let us now direct our attention.

"In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God," (by whom he is revealed) "the first-born of every creature," (the Heir of all things) the Head of the body, the church, (the fountain of influence:) the Head, as it is said in the same passage, from which all the body, by joints and bands having nourishment, ministered and knit together, increaseth with the increase of God. The first-born from the dead. That in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell: whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of Christ, in whom are hid all the treasures of wisdom and knowledge; (the fulness of truth competent to furnish a complete revelation); and this I say lest any man should beguile you with enticing words. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily: (knowledge is a part of the fulness of God. Eph. iii. 19); and ye are complete in him. So far as instruction is concerned, ye have need of nothing more than the fulness of the gospel of Christ. But this is not all; for as wisdom, love and power, the sum of the Divine perfections, go in to constitute the fulness of the God-head bodily, ye are complete in Christ, not only in point of instruction, but in regard to his influence as King, heir, sanctifier and deliverer from the bondage both of Jewish ordinances and from satan himself. Ye are complete in him, which is the Head of all principality and power, in whom also ye are circumcised with the circumcision made without hands. You hath he quickened, having forgiven you all trespasses, blotting out the handwriting of ordinances, that was against us, and having spoiled principalities and powers he made a show of them openly.—Col. i. and ii.; Eph. ii. 7, and iii. 8.

These are the unsearchable riches of Christ, and the exceeding riches of grace through him: and they all go in to constitute that fulness of grace and truth which are found in him. Having suggested these considerations, I now proceed to argument of a more decisive cast. 1. That which is our righteousness in the sight of God is no other than the righteousness of Christ; (Jer. xxiii. 6; xxxiii. 16;) and is said to be in Christ, (Isa. xxv. 24,) to be of Christ (Isa, liv. 17; lxi. 10,) to be by the faith of Christ (Rom. iii. 22,) and is called the righteousness of God because appointed by him. (Rom. i. 17; iii. 22; and x. 3; 2 Cor. v. 21; Phil. iii. 9.) The term is obviously taken from the first covenant, as appears by the frequent comparison between a legal righteousness and this. Moses describeth the righteousness which is by the law, that the man which doeth these things shall live by them; but the righteousness which is of faith speaketh on this wise: If righteousness came by the law then Christ is dead in vain. If there had been a law given which could have given life, verily righteousness should have been by the law. That I may win Christ, and be found in him, not having my own righteousness which is of the law, but that which is through the faith of Christ. (Rom. x. 5, 6; Gal. ii. 21; iii. 21; Phil. iii. 8, 9.)

Now what ought to be the influence of a righteousness which thus plainly comes in the room of a legal one, and takes its name? Under the first covenant, a righteousness both protected the subject from punishment and entitled him to positive good. If, then "the Lord our righteousness" does only the former, and not the latter, he is but half what a righteousness was under the first covenant, leaving the rest to be supplied by our own works, and the very term in the gospel is sunk down to one half of its original meaning. But who told us that the word is thus changed? If you use a term to-day which I know had a different meaning yesterday, I am bound to understand it in the same sense, unless you plainly tell me that its import is altered. And I ask where has God told us that righteousness under the gospel means but half what it did under the law? On the contrary, the very nature of the word precludes the possibility of such a change. Righteousness is a term altogether of a positive import. It implies more than a title to be exempted from an ignominious death: it imparts the claim of one who is right, who not only has not transgressed, but has done all that was required. A righteous man is something more than a man who is not a malefactor. To say of one that he does not deserve to be executed, would be rather a poor compliment to a righteous person. We do not talk of the righteousness of a culprit just released from the State-prison, because the law has no longer a penal demand against him. And the term has a meaning no less positive in the New Testament. "They being ignorant of God's righteousness, and are going about to establish their own righteousness, (certainly something more than avoiding crime and escaping punishment) have not submitted themselves unto the righteousness of God."—Rom. x. 3. Self-righteousness always means, as it does in this place, a pretended claim, not so much to pardon as to a reward. We read of the blessedness of the man unto whom God imputeth righteousness without works.—Rom. iv. 6. But why without works? What have works to do with pardon? This is only not to impute bad works. Christ is the end of the law for righteousness.—Rom. x. 4; but is the law nothing but a penalty? and is its whole end answered, so as to make out a righteousness without fulfilling the precept?

Thus we see that the term in the New Testament has not lost its original meaning. If, then, Christ is our righteousness, he must do more than save us from the death of a malefactor, he must be the ground of all the treatment which belongs to the righteous. If righteousness has the same influence, and answers the same end in the government of God, that the perfect righteousness of men would have done, or if the common expression is true, that believers are treated as righteous on his account; then he is certainly the ground of their title to life. To talk of their being

treated as righteous on his account, and to deny that they receive eternal life for his sake, or through him is to say that a personal righteousness would not have entitled them to life under the first covenant.

[*To be Continued.*]

SOUTH ASHBURNHAM, MASS.

DIFFICULTIES.

BR. STORRS: While reading "A Contrast," by Br. Joel Simonds, between the two Adams, there was a thought came to my mind concerning the present and the future state, on this wise: As Adam the first, was the head of the *mortal* race, and he being mortal represents them, we see they are all in a dying condition, "all are of the dust, and all return to dust again;" which we all understand.

Now while this state of things is going on, the number of the race is kept good, by the natural law of generation, by being begotten and born of the flesh, in agreement with the command of the marriage covenant, viz., "Multiply and replenish the earth." But according to our Saviour's language this state of things ends, with the end of this age, where he says, "The children of this world (or age) marry and are given in marriage: but they which shall be accounted worthy to obtain that world (or age) and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more."

It seems, according to our Lord's reply to the Sadducees, in the future world, the marriage covenant is dissolved, and the law of generation ceases, and also death has lost its power to kill, for they cannot "die any more."

Now as Christ is the head of the immortal race, he represents them; but who will represent mortals in the world (or age) to come, should there be any there?

If Peter, James and John were "partakers of the glory that shall be revealed" (1 Pet. v. 1) and this took place at the transfiguration, when they fell to the earth on account of the cloud of glory that overshadowed them, how will mortals stand it when "the glory of God will cover the earth as the waters cover the sea?"

"When the Son of man shall come in *his glory*, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."—Matt. xxv. 31-34. Verse 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:" "And these shall go away into everlasting punishment: but the righteous into life eternal."

Again: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came and took them all away; *so* shall also the coming of the Son of man be."—Matt. xiv. 37-39.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—Paul. Let the light shine.

J. S. POTTER.

EAST BOSTON, MASS., Feb. 15, 1871.

T. P. LEWIS, Hartwick, N. Y., writes: Through the kindness of Providence I still continue my pilgrimage journey in this busy, tumultuous world. Years of thought, hard experience, and reading, serve but to confirm me in the doctrine of No future life except through Jesus Christ alone. I am almost alone here in this faith, though I see an unmistakable tendency among the sects, all around me, to abandon the doctrine of endless sorrow and weeping. Indeed there are quite a number here who have given up the immortal soul dogma, yet they stick for the reliving of the wicked dead, so as to have them die the second time; which, to them, is the second death. I am impressed with the idea, that you have been restored from your sickness for some purpose, which might not have been accomplished by others. I feel I am somewhat isolated, and would be glad to meet with those in like faith, if it were convenient. Yours, in the faith.

APPOINTMENTS.

CONCORD, N. H., in the Bethel, Sundays, March 12 and 19.

MANCHESTER, N. H., in Advent Hall, Sundays, March 26, and April 2.

MIDDLETOWN, Conn., Sundays, April 16 and 23.

WEST MERIDEN, Sunday, April 30.

NEW YORK, (Cooper Institute, Room 24,) May 7.

WM. STUART.

MERIDEN, Conn., Sundays, March 12 and 26.

GEO. W. BROWN.

EATONTOWN, N. J., Sunday, March 12.

S. W. BISHOP.

I am to preach in Onondaga county, N. Y., at HIGH BRIDGE, near Fayetteville, March 2, and April 7. If there are any Life Believers near I shall be glad to see them there.

JAMES H. JACOBS.

THE HERALD OF LIFE.

NEW YORK, MARCH 8, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

RESPONSE TO "DIFFICULTIES."

[See left hand column, please read that before reading our Response.]

WE respond to some of Br. Potter's difficulties because he, doubtless, thinks them insurmountable.

It no more follows that all *mortals* will cease to live when this age is followed by another, than it did when the antedeluvian age ended in the patriarchal age, or that in the Mosaic age, or that in the gospel age. In neither case were all mortals cut off. Enoch was translated, still mortals remained. Elijah was translated, still mortals were left and propagation went on. Jesus was raised from the dead, yet there were mortals still. What then shall hinder there being mortals in a future age, or under the administration of the kingdom of God, which is the next dispensation? True, they that attain that age by a *resurrection* from the dead, will not marry nor be given in marriage: they are immortal like their risen Lord. But does that prove that none others in that age will marry or be given in marriage? Not at all. Those who use the words of our Lord in Luke xx. as proof that there are no mortals in that age read carelessly, we think: they overlook the subject of discourse and the important conjunction "*and.*" The Sadducees held that there was "*no* resurrection of the dead." If such were the case, in their estimation there would be a difficulty in marriage matters. Our Lord tells them, "They which shall be accounted worthy to obtain that world, [*aionos*—age], *and* the resurrection from the dead, neither marry, nor are given in marriage," etc. The question was not about the living, but about "the dead." Those who attain to that age, by a resurrection from the dead, are clearly distinguished from mortals by the conjunction "and," which would have been needless if all in that age were immortal.

Jesus told his disciples, "Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones judging [ruling] the twelve tribes of Israel." —Matt. xix. 28. The immortals are the rulers in the kingdom of God "under the whole heaven" (Dan. vii. 27); that kingdom is an everlasting one, and its rulers "cannot die any more." In that day "the LORD shall be King over all the earth: in that day shall there be one LORD and his name one . . . . And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles: and it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King the LORD of hosts, even upon them shall be no rain: and if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment . . . of all nations that come not up to keep the feast of tabernacles."—Zech. xiv. 9, 16-19.

Thus we see there will be mortals when the LORD is King over all the earth, and punishments will be inflicted on the disobedient.

As to the earth ever having been filled with inhabitants, that has never yet been; and if all that have ever lived from Adam to the present time were now alive, there is land enough in North America to give them all a farm sufficient for their sustenance in a reign of universal peace, such as will be under the reign of JESUS and his associate rulers: and if the seas are to be converted into dry land, as some suppose, it would take thousands of years for mortals "left of the nations" to "replenish the earth," with inhabitants, "and subdue it" agreeably to God's command to Adam.

When Peter, James, and John beheld the glory of their Lord on the mount of transfiguration, so far from falling to the ground at the sight, Peter was delighted, and cried out in his rapture, "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias."—Matt. xvii. 4. Peter felt as reconciled mortals will feel under the reign and glory of our risen Lord and resurrected saints and changed living ones, of whom Moses and Elijah were the type. The kingdom of God was represented in miniature on that mount of transfiguration—Jesus in glory; Moses the resurrected; Elijah the translated; Peter, James and John the mortals: and the disciples did not fall to the ground at that sight; but when the "cloud overshadowed them," and a voice spoke to them out of the cloud; then they fell to the ground, not before. They had been in too much hurry to have the kingdom established, and to have it done in their own way, as some are in these days.

But there is another idea attached to the term "glory" besides that of brightness: it is that of "honor—renown—fame—praise;" and when it is said, "the glory of the Lord shall cover the earth," etc., it is most likely the term glory relates to these, and answers to the petition "Hallowed be thy name." God's name will then be honored, adored, loved, praised and extolled in all the earth.

The case of Noah is introduced only to illustrate the state of the world at our Lord's return, to set up his kingdom; a state of general indifference to that event, and a destitution of faith in it, so that it would come on them unlooked for and suddenly, as did the flood on the old world in the days of Noah.

"Flesh and blood cannot inherit the kingdom of God," etc. True: because to *inherit* is to be an heir. Christ is the primal heir. "If children (of God) then heirs: heirs of God, and joint heirs with Christ," (Rom. viii. 17); and we become children of God, in fact, by "being the children of the resurrection." —Luke xx. 36. These are those who "inherit the kingdom." But the subjects of that kingdom are not heirs, and do not inherit it, though they are greatly blessed in living under the rule of the heirs of it. The heirs are immortal and cannot die any more. Does that prove all mortals are excluded from being citizens there? We think we have shown that there are mortals there, who are liable to "punishment." See our remarks on Zech. xiv., which is only one scripture among many of the same character.

THE PROMISE AND OATH OF GOD TO ABRAHAM.

WE regret to learn from Br. Green that he has "concluded not to reply any farther on the" above subject. He says, many are urging him to go on, and others begging him to desist, for it would unsettle many on the doctrine of No life out of Christ. Br. Green adds, "So far as you and I are concerned, we could discuss the subject to the end, and the effect would be, we should love each other better and better." So we believe: and we selected Br. Green at the outset, because we were sure such would be the result. What a pity we could not say this of all professed lovers of truth: but as Br. G. says, "It is not so with all: bitterness is manifested by many, as though a man could not be a Christian unless he thinks as they do." Truly it is lamentable that there should be any such among those who claim to be Advent or Life believers. What truth have we, not held by those claiming to be "orthodox," that we have not had to contend for, earnestly, against all protests, and even expulsion from their churches because we continued to promulgate what we believed to be the truth? Have we stereotyped our past positions, so that a brother who makes an advance, as he believes, in the knowledge of God's plans of blessing the world, must have "bitterness" manifested toward him? and the cry be raised, "You will unsettle" somebody on other doctrines? Is such fear the way we came as far on in truth as we have? Such a spirit is unworthy of any who have advanced to the position of Life believers.

If any choose to stand still, where they are, they can do so, or go back; but for ourself, we choose to "go forward," cost what it may; others may follow if convinced we are right, or remain stationary if unconvinced: we shall not quarrel with them, though expressing our own views, answerable to God alone. We are not a stereotyped man, and hope we never may be while in this imperfect state, where all "know but in part."

One brother has accused us of misrepresenting Br. Green, in our replies to him, without specifying wherein. As he may make the same statement to others, we have to say, Br. Green makes no such complaint, to our knowledge; nor do we believe he will. The representation is evidently the fruit of that "bitterness" of which Br. G. speaks in his note to us.

We shall soon take up the subject of the promise and oath of God to Abraham and give our views freely, and no one need feel responsible for them but ourself: but we advise all, "In patience possess ye your souls," and thus show yourselves desirous to know all the truth that may be known.

The time was, twenty years ago, when a good brother said to us, "You will *never* make us believe in the non-resurrection of the wicked dead." But he now preaches it strong. He now feels about the same in relation to our views of the promise and oath of God to Abraham; but, if this age lasts, he will probably preach them, and rejoice that we did not desist in proclaiming them, as he and others so much desired we should.

Brethren and sisters, you prayed very earnestly that God would raise us up from our late sickness. We never once prayed such a prayer during our sickness: our prayer was, that God would glorify himself and His Son in us, whether by life or death. He has seen fit to restore us; and now we desire to seek only His glory and the glory of our LIFE-GIVER, and not our own. By His help we shall keep that one object steadily in view.

THE OATH OF GOD TO DAVID'S LORD:

OR, THE PRIESTHOOD OF CHRIST.

"The LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."—Psa. cx. 4,

SUCH is God's testimony concerning the Priesthood of Messiah, David's Lord, who is the Christ. God's oath makes sure that his priesthood is unchangeable and never to pass away; for God has sworn to it "and will not repent," or, change His mind: the thing is as fixed and eternal as it is possible to be made. "The law maketh men high priests which have infirmity; but the word of *the oath*, which was since the law, maketh the Son, who is consecrated forever more."—Heb. vii. 28. There is no limitation to the Son's priesthood here: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he *ever liveth* to make intercession for them."—Heb. vii. 24, 25. Here is no limit to the priesthood of Christ, unless he shall cease to live: if He can die, his priesthood may end; not without.

He is made a Priest, by the oath of God, after the order of Melchisedek. This personage was, "King of righteousness, and after that also King of Salem, which is, King of peace; . . . having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually."—Heb. vii. 2, 3. Here is no countenance of the idea that the priesthood of Christ is ever to end, but the reverse. The date of the commencement of the priesthood of the Son of God and its end (if it ever is to end) is clearly hidden from view. In this character, He hath "neither beginning of days nor end of life," so far as is revealed, but "abideth a Priest continually." Whoever attempts to limit it, undertakes to "be wise above what is written," and should be careful that his theory does not set aside the oath of God.

Christ, during this present age or dispensation, is a priest upon his Father's throne: but the time will come when He will sit upon his own throne—that to which He is heir, viz., David's throne. "I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations."—Psa. lxxxix. 3, 4. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me: it shall be established forever," etc.—Verses 35-37. But this throne has been "overturned" for more than two thousand years; yet God's oath secures its re-establishment to Him "whose right it is," viz., David's Son, Jesus the Messiah: Ezk. xxi. 27. This throne is Jesus' own throne; and, when re-established, is perpetual and eternal. That throne is upon this earth, for David never had a throne in heaven, nor in what some people call "the new earth"—meaning a literal new earth, formed after this earth has been dissolved by fire. If such an earth ever exists, David's throne never did exist there, and never will, unless it is removed from the scene of David's rule. But be that as it may, David's throne is secured to an heir, which all admit is Jesus the Christ.

The question then arises, Will he exercise the office of his priesthood on his own throne? Let JEHOVAH himself answer. "Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: even He shall build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon his throne," etc.—Zech. vi. 12, 13.

We do not care whether the temple here spoken of is the literal or spiritual temple. If it is the spiritual, then we must look beyond this age for its completion, when all the materials are collected by a resurrection from the dead; and His sitting and ruling upon *His throne* is when the temple is completed; "and He shall be a *priest* upon his throne:" hence his priesthood continues into the age following the present, or the kingdom of God age. The next age is the kingdom of God, which is to follow the present "wild beast" governments. Then will David's throne be reoccupied by its rightful heir, and his priesthood continues; "for the mouth of the LORD hath spoken it."

Then, and not till then, if ever, will a mediatorial kingdom be established. God offered to ancient Israel to make them "a kingdom of priests" (see Ex. xix. 5, 6) if they would obey His voice. But they did not, and that kingdom came not into their hands, but God visited the "Gentiles, to take out of them a people," (Acts xv. 14) which Peter characterizes as "a royal priesthood." These are being trained, in this dispensation, to be rulers in "the kingdom of God," or dispensation to follow the present: for saith Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father on his throne."—Rev. iii. 21. So, if a mediatorial kingdom is ever to be established it will be when the "royal priesthood" sit down with Christ on his throne, where he will still exercise the office of High Priest, and his brethren, honored with a place on His throne, will exercise the office of subordinate priests.

This order of things, like all other good things, the papists have attempted to forestall, by their human arrangements, by calling their mode of operations the "Mediatorial kingdom;" (and Protestants have borrowed their phraseology,) thus "making the words of God of none effect by their traditions;" displacing God's arrangements of the ages, or dispensations, to exalt themselves in this mortal state.

We have not designed to give more than an outline of this subject in this article, but shall enlarge upon it when we bring out fully the subject of "God's promise and oath to Abraham." We trust we have said enough, at this time, to set candid inquirers after truth to thinking. By prayerful thinking we shall "grow in grace, and in the *knowledge* of our Lord and LIFE-GIVER, Jesus the Anointed." —2 Pet. iii. 18. Let none suppose they have come to know all the truth; for, at present, "we know in part," said the Apostle to the Gentiles. The ancient Jews stumbled and fell at the doctrine, brought out by the Apostles, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel," (Eph. iii. 6); it was "the mystery, which in other *ages* was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit."—Eph. iii. 3, 5. Let us see to it that we do not, like the Jews, stumble and fall at the doctrine of the great blessings to come to the Gentiles (who have never yet had the gospel) when the dispensation of the kingdom of God is opened; which is now nigh at hand, and is "the age to come," when "the earth shall be full of the knowledge of the LORD, as the waters cover the sea."—Isa. xi. 9. Psa. lxxii. 19; Hab. ii. 14.

"THE RAINBOW."

SEVERAL persons have inquired of us, within a few days, to know how they can become subscribers for the above-named Magazine. We know but one way, and that is to write direct to its publisher and inclose him the money for it. We are not authorised to say what the subscription price is to American subscribers, but think it is *two* dollars *United States* currency. The address is,

"DR. WILLIAM LEASK,
34 Sandringham Road,
Kingsland, London, E.,
England."

Send as above, inclosing $2, and pay your postage. Be sure to write the direction plainly; also, write plain your own Post Office address and your name.

We are glad to have our friends help DR. LEASK by taking his Magazine. We do not agree with all that is found in it, and we presume the Editor does not; but we are happy to say that the editorials are generally excellent.

PAPERS SHORT.

BY some mistake in our paper dealers, our papers ran short last week, so that a few of our subscribers are not yet supplied. Any one willing to part with the HERALD, of March 1, will oblige us by returning it, addressed, "HERALD OF LIFE, New York City."

We owe an apology to our patrons for the inferior quality of the material on which our paper has been printed for some weeks back. We have hardly got so as to look after all the affairs of the office yet; but we trust we have put a stop to being furnished with such thin paper as we have had the last several weeks.

FRANCE.

LITTLE remains at present to be told respecting the war just closed. The terms of peace, substantially reported last week, have been ratified by the Assembly, and the conquerors, having occupied Paris, have withdrawn. A dispatch from Paris, dated Wednesday, March 1, says:

"The Prussians, entering Paris at last, first appeared at the Arc de Triomphe at a quarter before 9 this morning. They took possession in the usual Prussian manner: first came one Uhlan officer, Lieut. Bernardy, of the 14th Hussars, then two more, then six abreast. Advancing leisurely up the avenue, the grand army of Uhlans reconnoitered, went all around the arch vainly trying to pass under, and then galloped back to report difficulties. Another group arrives and repeats the same maneuver, with evident disappointment at being unable to pass under. They finally gallop at full speed down the Champs Elysees. At a considerable distance in the rear comes a dense blue-black mass, which is the advance guard of the thirty thousand.

The crowds which during the siege usually gathered about the army have disappeared. This morning only a few women, and perhaps fifty men, apparently artisans, are to be seen. There are no shouts and no gestures when the Uhlans appear; there was only the sarcastic cry, when the Prussians failed to pass under the arch, 'Don't you wish you could?' Seeing the head of the column enter, I hurried across the Champs Elysees, over the Pont des Invalides to the Esplanade, of the same name. The line was guarded by *gendarmerie*. In the square, fronting the hotel, were troops in line, and Gardes Mobiles grouped irregularly, awaiting orders. Their officers were astounded at learning that the Prussians had already entered, and could scarcely believe those who first brought them the news. In a few minutes the news had spread, creating great excitement, but there was no demonstration, though the officers were discussing the probability of a collision.

"Troops were strongly posted in front of the Foreign Office, and *gendarmerie* occupied the courtyard of the Chamber of Deputies and Pont de la Concorde. At the foot of this bridge, on the Champs Elysees, was a double barricade, consisting of empty artillery caissons interlaced; and another barricade, was placed transversely, across the quay of the Tuileries. The gates of the Tuileries were closed, and soldiers were peering through the rails at the Uhlans, who had now reached the end of the Champs Elysees, and taken their stations, three on each side, under the group of statuary called the Horses of Marly. The faces of the statues representing French cities, at the corners of the Place de la Concorde, were vailed with black cloth, twined with white. The Strasbourg group was gloomy, with faded garlands. The group recently placed in front of the statue, illustrating Ulrich's defense, has been removed."

The trial of German occupation of the city was a severe one not only to the Parisians but to the French generally. Wise counsel, however, prevailed and it was, on the whole, borne properly. President Thiers had issued a proclamation to the people of Paris, appealing to their patriotism and wisdom for the preservation of order. Famine, said he, compelled the surrender of the forts and obliged the Government to open negotiations. They were only able to obtain an extension of the armistice by consenting to the partial occupation of Paris. He urged the people not to break the convention, and thus entail frightful misfortunes upon France. Gen. Vinoy also issued an "order of the day," in which he gave equally sound and good advice. To the peaceful influence of these proclamations is no doubt largely due the fact that no disturbance of note occurred.

A dispatch dated London, March 3, says: "A special telegram to the 'London Times' from Versailles says the Germans evacuated Paris to-day, and Prince Frederick Charles retired immediately behind the Seine." The following from the same source and of the same date says, of the ratification of the treaty of peace: "M. Favre, to-day, notified to Count Von Bismarck the vote of the National Assembly ratifying the preliminaries of peace. Count Von Bismarck at once replied that he was ready to exchange formal ratifications, and that the Emperor had already signed the treaty. M. Favre immediately proceeded to Versailles, when the ratifications were exchanged. The peace Plenipotentiaries will hold their sittings at the Hotel de Ville, Brussels."

A dispatch from Versailles says the French indemnity is payable in three installments, viz.: "One milliard of thalers in 1871, two milliards in 1872, and two milliards in 1873. Interest is only payable on the last installment from which the proportion of the debt appertaining to Alsace and Lorraine, estimated at one half milliard thalers, and the cost of the railways in Eastern France is to be deducted."

This from Berlin, March 3:

"The Empress has received the following dispatch from the Emperor:

"'VERSAILLES, March 3.

I have just ratified the conditions of peace, which the Bordeaux Assembly have accepted. Thus far the work is complete, which was through seven months of battles to be

achieved, thanks to the valor, devotion, and endurance of our incomparable army, and the sacrifices of the whole Fatherland. The Lord of Hosts has everywhere visibly blessed our enterprises, and by His mercy has permitted an honorable peace. To Him be the Honor! to the Fatherland the thanks.

WILHELM.'"

The above was publicly read amid the booming of artillery, the ringing of bells, and other demonstrations of joy.

France, then, has no longer a war of defence to prosecute. But now comes the extremely difficult task of reconstructing the Government. Her political future must still be to her and to the world a matter of speculation. Nothing can be definitely counted on respecting it. That form of government however which seems to us most likely to be established is what may be called a republican monarchy of liberal character. But time only will reveal her future.

The following correspondence has passed between the Emperor of Germany and the Czar Alexander. The Emperor, in a letter to the Czar, after stating the terms of peace with France, said: "We have arrived at the end of a glorious and bloody war, which was precipitated by the frivolity of the French. Prussia remembers that you prevented the spread of the war. God bless you."

The Czar, in reply, said that he shared "the joy which was felt by" his "illustrious brother," and hoped for "a durable peace." "The happiness and glory of Russia and Prussia are now insured."

The correspondence is evidence that there has been a thorough understanding between the two Powers during the war. It is not unreasonable to suppose that they also understand each other respecting certain contemplated movements on the part of Russia in the east.

L. C. T.

"WOES TO COME!"

SOME friend has sent us "The Baptist Messenger" for October. It opens with "A Sermon delivered at the Metropolitan Tabernacle, by C. H. Spurgeon." The text is Rev. ix. 12: "One woe is past; and, behold, there come two woes more hereafter." But it is really of no consequence what the text is, or what it teaches as it stands in the divine book. The words suit the preacher as a peg on which to hang a homily of horrors, and he succeeds to admiration! Mr. Spurgeon says:

"With the particular context of this small sentence I have no intention to meddle this evening. I am not an interpreter of unfulfilled prophecy; I leave that for those who have time and talent for such researches. Doubtless these words were spoken of old by the angel that appeared to John the Divine. After he had lifted the curtain of futurity and shown the terrible things that God would do in the earth, he explained to John, 'One woe is past; and, behold, there come two woes more hereafter.' To my own apprehension, while reading this in private, it seemed just such an utterance the angel of God might address to the soul of the ungodly when he leaves the body. 'Death is over,' saith the Angel. 'One woe is past; and, behold, there come two woes more hereafter.' Thou hast passed through the Jordan, but thou art to pass through two streams deeper still; thou hast passed through the woes of death, but behold there comes a second death: "One woe is past; and, behold, there come two woes more hereafter.'"

Now it is prudent to avoid unfulfilled prophecy if a man feels himself incompetent to deal with it; but it would also be prudent not to put into the lips of the "Angel" that which he never said, and not to make use of Scriptural words for the purpose of teaching sentiments which Scripture, reason, the nature of man, and the character of God, concur in pronouncing impossible, absurd, horrible, and blasphemous. It is little to say that some of Mr. Spurgeon's utterances in this sermon harrow the feelings and shock the moral sense; but it is time for every Scripturally instructed Christian to protest against them when they so foully calumniate the character of the Lord our God. Just read the following if you can:

"Who can tell the terrors of the day of judgment? Who can describe the two woes to come when this life's fitful fever is o'er; yet certain it is that after the woe of judgment there comes the woe of hell. Oh, what a woe is that in which all the woes of the lost are condensed! Can you bear to see a fellow-creature in pain? The face-ache or the tooth-ache draws forth my sympathies. We cannot bear to see a fellow-creature in agony. But how shall I attempt to describe the pains of hell? You cannot feel them here, bless God for it. There is no pain on earth strong enough to be compared with the pains of hell. Napoleon—a man who had perhaps the hardest of all hearts—one day rode across the battle-field; his horse trod upon a poor wounded man just ready to die, and the poor man rose up, and cried, 'Oh!' at which Napoleon shrieked too, and cried, 'Oh, God, what pains a man may suffer.' Could you and I put our ear to the grating of the world of spirits for a moment, we would say, 'Oh, God, what pains a man may suffer!' You cannot compare the pains of this life with the agonies to be endured hereafter. Could all the misery that ever startled the keepers of our hospitals be conceived, it could not convey the least idea of the pains of the spirits that are doomed to dwell in eternal fire and everlasting burning. The woe, however, will act its terrible part on the soul. The memory, and hope, and fear, and thought, and imagination, conscience, and judgment—all will be racked, every one stretched on a bed of fire, every nerve strained to its utmost, every vein made a road for the hot feet of pain to travel on. Jesus Christ, the most loving of all preachers, preached most terribly on hell. He calls it the pit without a bottom. He spoke of it as the place 'Where their worm dieth not, and their fire is not quenched.' Imagine not, therefore, that I can speak too seriously, or portray too vividly, the doom of the ungodly; but I dread the subject, and I feel it a relief to leave it."

We are not acquainted with the place where Jesus Christ calls hell "the pit without a bottom;" but if it be *that* it can hardly be at the same time "*a bed of fire.*" Nor did our Lord speak of it as the place "Where their worm dieth not, and *their* (?) fire is not quenched;" for the words in Mark, even if genuine, do not refer at all to the hell of Mr. Spurgeon's imagination. The valley of the son of Hinnom (corrupted into *gehenna*), was the place where the *dead* bodies of criminals were consumed by fire, and where worms fed upon the filth of the city. But the idea of bodies and souls *living in fire*, and that forever, whilst "every vein is made a road for the hot feet of pain to travel on," is so astoundingly horrible, that nothing but ages of theological corruption could made it possible for any sane man to *suppose* that he believes it! Mr. Spurgeon! in the name of our gracious MASTER reject this impious fable, and tell your splendid congregation, in your own glowing language, that the ungodly shall utterly perish, shall never see life; because for mortal man there is no immortality except in CHRIST, the Son of the blessed God.—*The Rainbow.*

A PROTEST AGAINST THE WORD HELL, AS THAT WORD IS NOW UNDERSTOOD.

CHILDREN are naturally jealous of their father's good name, and cannot bear to hear evil reported of him. I am therefore jealous of the name of God, and cannot bear the "hard speeches ungodly sinners speak against him," and for which judgments will overtake them (Jude, verse 15), in attributing to him the existence of a place called hell. I solemnly protest against the diabolical doctrines concerning hell preached and believed by men professing to know God, but who by their preaching, or by their belief, prove that they know not the God who revealed himself to Moses (Ex. xxxiv. 5–7), and was manifest in his Son Jesus. Matt. v. 44, 45; Luke xxiii. 34.

The original inspired Hebrew language contains no word that signifies hell, or any thing approaching to it. What does hell mean? the "regions of everlasting woe," into which thousands of millions of deceased "immortal souls," from the days of Adam, have gone! regions, where Bunyan and Spurgeon, and other false prophets, testify millions have been writhing in agony from the day of their death! regions where the devil and his angels reign supreme, and whose divinely-appointed mission and delight it is to torment forever and ever the "vital sparks of heavenly flame," alias "souls," who through helpless ignorance, in most cases, died unsaved! Such is a faint picture of the orthodox hell, which, if a man does not profess faith in, he cannot be a respected member of any one of the Evangelical churches or Christian Associations of this day.

Now, I solemnly affirm, before God, that his inspired word reveals the existence of no such place. I affirm that the inspired Hebrew word *Sheol*, translated twenty-nine times hell, thirty-one times grave, and three times pit, in the Bible, conveys no such idea as hell now does. I say *now* does, for it is well known to many, who might testify if they would, that in the days of King James, when our version of the Scriptures was made, hell and grave were almost synonymous terms; and hence *Sheol* was rendered indifferently, hell and grave. But now that hell has become an absolutely profane word, and conveys ideas entirely foreign to the Hebrew Scriptures, and most dishonoring to God, I protest against its use by God-fearing people, and maintain that when God's word is read *Sheol* should be either transferred, as in the case of the Greek word *baptizo*, or rendered by some English word or words that will convey the meaning of the inspired word *Sheol*. Moses used it seven times. Six times it is rendered grave. Why should it be read *Hell* once? Is it fair to the common people they should be deceived in this matter? Is it fair to the author of the Pentateuch, be he Moses or the God who inspired him, thus to pervert his language? I appeal to the professed ministers of God to tell the people the *truth* of this matter. I appeal to all to whom this protest may come, that they search out the truth concerning the *Sheol* the Bible speaks of, as they value God's good name and favor. Here are all the passages where the word occurs; read them in the light of the context, and in the light that one Scripture throws on another, substituting *Sheol* for grave, hell and pit, its English representatives, and you will be freed forever from man's traditions concerning hell, and, I trust, in future fear God and his righteous judgments, rather than the devil and his imaginary regions of everlasting woe!

The texts where *Sheol* occurs:

1. Where it is rendered *grave*:—Gen. xxxvii. 35; xlii. 38; xliv. 29, 31; 1 Sam. ii. 6; 1 Kings, ii. 6, 9; Job. vii. 9; xiv. 13; xvii. 13; xxi. 13; xxiv. 19; Psa. vi. 5; xxx. 3; xxxi. 17; xlix. 14, 15; lxxxviii. 3; lxxxix. 48; cxli. 7; Prov. i. 12; xxx. 16; Eccles. ix. 10; Song of Sol. viii. 6; Isai. xiv. 9, 15; xxxviii. 18; Ezek. xxxi. 15; Hosea xiii. 14.

2. Where it is rendered *pit*:—Num. xvi. 30, 33; Job xvii. 16.

3. Where it is rendered *hell*:—Deut. xxxii. 22; 2 Sam. xxii. 6; Job xi. 8; xxvi. 6; Psa. ix. 17; xvi. 10; xviii. 5; lv. 15; lxxxvi. 13; cxvi. 3; cxxxix. 8; Prov. v. 5; vii. 27; ix. 18; xv. 11, 24; xxiii. 14; xxvii. 20; Isai. v. 14; xxviii. 15, 18; lvii. 9; Ezek. xxxi. 16, 17; xxxii. 21, 27; Amos ix. 2; Jonah ii. 2; Hab. ii. 5.

JAMES R. LITHGOW.

—*The Rainbow.*

THE WORK OF THE HOLY SPIRIT.

WE can never sufficiently adore God for the work of His Holy Spirit. No language can describe the value, no heart conceive the preciousness of that work. To be awakened from a perilous sleep; to be quickened from death and made alive unto God; to have an invisible Comforter abiding with us during the time of our Lord's personal absence from us; to have a Witness-bearer with our spirits that we are born of God; to enjoy a peace that passeth understanding amidst the perplexities, cares, sorrows, and temptations of life; to have every trial sanctified and every sorrow turned into blessing; to have divine doctrines written upon the heart, and divine promises brought seasonably to the memory; to be able to say Abba Father; to have the earnest of the unfading inheritance; and to be sealed to the day of redemption;—these are some of the inestimable blessings and privileges brought to us by the Holy Spirit of God. Who can value them enough, and speak of them in terms of becoming gratitude? When we think of what a man is by nature and what he becomes by grace, of the immense moral distance between a child of wrath and a son of God, the sinner and the saint, the creature of yesterday and the heir of immortality, we *must* be profoundly impressed with the unspeakable honor the Father has put upon us by the gift of his Holy Spirit, through our blessed Lord, his well beloved Son. Insensibility to the necessity and preciousness of the Spirit's work is always a sign of declining piety; a deep sense of its importance and earnest prayer for its renewed action is the sure token of increased vital godliness. We can no more live unto God without the Holy Spirit than we can come unto God without the Saviour. The wonderful economy of redemption, arranged in full view of what man *is*, and what God willed redeemed man *to be*, makes this perfectly clear. Hence, "If any man have not the Spirit of Christ, he is none of His. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the flesh, ye shall live."—Rom. viii. 9, 13. The whole subject of the Holy Spirit's work is of such intense importance, and a clear recognition of it so indispensable, that we counsel Christian men to give it that prayerful attention it so richly deserves.—EDITOR *of the Rainbow.*

GOD'S GARDEN.

THE latest argument we have heard in favor of denominationalism is a garden illustration. It is maintained that God wisely ordained this system for the attraction of different classes of minds, just as flowers of different colors and odors are planted in a garden to beautify and give variety to its attractions. Each denomination is supposed to be a class of flowers in God's garden.

Now, to get the gist of this argument, let the reader imagine a garden planted with a variety of flowers. The roses discover that they are planted more profusely than other flowers, and they consequently suppose themselves the most important, and set up a regular fault-finding with other flowers because they are not all roses. The lilies say, we have grown in this garden longer than any other flowers, and all others should be exterminated because they are not lilies. The sunflowers say, we have a custom of keeping our faces to the sun all day, which we consider appropriate; now we recognize all the rest as flowers, but they have no business in this garden, unless they conform to this custom. And there arises a general jealousy and bickering and back-biting in regard to the proper qualifications of a legitimate flower. But the mind need run but a short distance to see that the comparison above referred to is, to say the least, a libel on the flowers.

But we are astonished at any man who reads the Bible, to say nothing of professing to be a minister of the Gospel, who will charge God with ordaining such a system—setting up more than a score of different sects to maintain as many different antagonisms. Especially is the inconsistency manifest when it is remembered that Jesus charged his disciples, "Be ye one, as I and my Father are one." There was no sectarianism about the oneness of Jesus and his Father. It is also written by an inspired apostle, "Let there be no divisions among you." It will not be denied that divisions naturally beget strife, envyings, hatreds, and a host of kindred sins expressly denounced in the Bible. The inconsistencies of this system, which it is claimed was ordained by God for the purpose of coaxing those sinners who would not come to him unless they could find terms to suit themselves, have confounded and disgusted ten sinners where the accommodation has attracted one.—*The Nazarene.*

LETTERS AND EXTRACTS.

FROM DR. J. K. FINLEY.

BR. STORRS: "Whom having not seen I love." It has been a source of grateful acknowledgment to our kind heavenly Father, that He has been pleased to raise you up again to comparative health, with a fair prospect of further usefulness in his service. I had felt all along, until two or three weeks ago, that you would not recover; and I believe if it had not been for the persistent "prayer of faith" going up from hundreds, perhaps thousands of your friends, and friends of our Saviour, such would have been the result.

Your article on the blasphemy of immortal-soulism is true, every word of it; and it is unaccountably strange that good people, who think they desire to know and love the truth, do not see it plainly taught in the Bible.

I send you by this mail a number of the "Presbyterian" to let you see an article on "Brown's Catechism for Children," which certainly contains the Orthodox teachings, but which the writer condemns as unfit to be put into the hands of children. It is just the milk that I was fed with all through the period of my childhood. It is published without remark by the editor, and of course looks as if they are becoming ashamed of their "gospel." I am very sure there are no Life believers, who are afraid or ashamed to put the *Gospel* of JESUS CHRIST into the hands of our children. The glad news sent us by our loving Father is intended and adapted to be a comfort and blessing to all of every age. "Their Rock is not as our Rock themselves being judges." Yours, in love.

NILES, MICH., Feb. 27, 1871.

P. S.—I feel ashamed that I have never given expression to the warm sentiments of affectionate regard which I have long felt for our beloved Brother THORNE. His writings breathe the loving spirit of our Master, and I have never seen anything, from his pen, that was not both interesting and profitable. His management of the HERALD has been altogether satisfactory to me, and to all others, so far as I have any opportunity of judging. Much love to him.

J. K. F.

FROM HENRY YOUNG.

"Stereotyped Theology is the bane of Revelation."
—DR. LEASK.

BR. STORRS: We have been weak in body and mind for many months past, and so almost disheartened, caring little for what we read, or having too little energy to write to any one, because it has seemed to us that most writers and speakers were determined to "stereotype" their "theology," and so do little more than repeat, in dull monotony, what had been many times written and spoken.

We write now to speak of a happy change which has come to us on reading your responses to Br. Green, as also your reply to "A Dear Brother" in the last HERALD, where "blessings antecedent and consequent" are so fully explained; and the words you promise us on the priesthood of Christ we are expecting to read with increased interest.

Our prayers for your recovery are turned to grateful praise; and we can but feel that this long confinement by sickness has given you a deeper sense of the glorious future scenes which are so soon to open on our view. All praise to the God of this glorious revelation which so cheers the hearts of the weary, waiting ones, "in this house of their pilgrimage."

Dear brothers and sisters, fellow-pilgrims, one and all, let us care for nothing else but how we may secure the prize of unending life to ourselves, and do all we can that others may secure the same; and what stronger motive can be given us than this hope of future glory promised, and which by an eye of faith we can see ready to be revealed. Surely,

"A hope so much divine
May trials well endure,
May purge us all from sense and sin,
As Christ, the Lord is pure."

How very excellent are those articles copied from "The Rainbow." They must, we think, be very acceptable to every reader. God bless the Editor and patrons, and strengthen their hands in this work of spreading the truth, is our prayer; and as they think "a stereotyped theology is the bane of revelation," and of course have not stereotyped their own, we have no doubt they will soon see truths in advance; and gladly take the steps which the HERALD is now taking; and when this is done, the following quotation, which we take from an article headed, "The Meaning of the War," will read somewhat different from what it now does. It now reads as follows: "People will have it that the dispensation of grace is the last dispensation which the Divine programme of all time furnishes for mankind."—"The dispensation of grace the *last* dispensation"?

We would ask, has there been a dispensation since Adam sinned which was not a dispensation of grace? Has not God in every dispensation declared himself "Gracious and merciful?" and does not "his mercy endure *forever?*" "He delighteth in mercy," and as he cannot change, "with him is no variableness or shadow of turning," and as Christ is "a priest forever," will not pardon and peace through him be offered *forever?* We know that most people will have it that this present gospel dispensation is the last dispensation of grace which "The Divine programme of all time furnishes for mankind," and that "this radical error vitiates the frame-work of their logic, and hurries them to conclusions which are at once wild and worthless." Now if we would not have the framework of our logic thus vitiated, we must have the truth, the whole truth and nothing but the truth. But as one can never know that the ideas he has formed on one part of a whole system of truth, which he is examining, are *entirely* and *exactly* correct until he has a perfect understanding of *every part* of said system, how important that he keep up this examination and "stereotype" nothing till the whole system is known. O this human infallibility is too much like Rome.

PITTSFIELD, N. H., Feb. 25, 1871.

FROM ELD. W. S. CAMPBELL.

BR. STORRS: I have recently spent two Sabbaths with the friends at Cooper Institute, New York, and was much gratified with the fellowship prevailing among them, and the earnest looking for the Lord and his kingdom which increases and intensifies them.

While they have not requested me to act as their scribe, and might not especially thank me for reporting their condition, I must, nevertheless, say, that they maintain a living position on the prophetic word, and are awake, all the time, on the subject of Immortality. There is a spirit of forbearance among them which is conducive to inquiry and the advancement of scriptural knowledge; and when we say this, we claim that there is a wide opening for the acquisition of learning in the Divine prophecy.

There is, apparently, no disposition to trammel or control one in the dispensation of truth; at the same time, there may be a close watching of the positions and conclusions of the brethren who labor in word and doctrine, and a healthy criticism applied where necessity may demand some attention to the arguments of ministers.

There are several preachers among them, and these seem to be sound in subjects pertaining to the faith of our Lord Jesus Christ. Moreover, there may be some well defined acquirements secured by associating with the lovers of the gospel there. It is a place to learn. The old, firm brethren are alive, in spirit and in hope. God bless them.

On Sunday, 19th inst., I preached at the newly opened place in Philadelphia—Hope Hall, corner of 2nd and Pine Sts., at 3 P.M. Also, on Sunday 26th, at the same hour. The attendance was good. The sermons were upon prophecy, showing the end near, and were well received. Many of "the outsiders" are disposed to attend this meeting, and manifest a deep interest in the subjects discussed. There is a free spirit in the work, and great hope of success. Finally, I spoke again, at Ninth and Spring Garden, in the morning.—Sunday, 26th, upon the sounding of the "Seventh Trumpet."

My health is still further improved, and with many thanks for the mercy of our God together with the kindness of friends in the Lord, and also with renewed confidence and hope of ultimate recovery; I leave for the East.

NEW YORK, Feb. 28, 1871.

FROM JAMES H. JACOBS.

BR. STORRS: I am thankful for the HERALD OF LIFE. I love the doctrine it maintains. I think it the most heavenlike of any paper I know of. I am, with the other lovers of Jesus, trying to maintain the doctrine of Life only to the righteous, and a character like the pattern set forth in God's dear Son; and am looking for him to have the government on his shoulders; then will the governments of this world end, with all their oppressions: then will the heavenly commence and the Son of God be the Ruler among the nations; then will the nations learn war no more; then will the gospel that God preached to Abraham be fulfilled. But if what I hear and read that some believe, that when Jesus comes, he will take those that believe on him now, and those who are dead in him, to heaven for a thousand years, destroy every one else for 1,000 years; then, when the 1,000 years are ended, bring to life all that have been destroyed 1,000 years or more, then set the world on fire to destroy them again; if such is God's purpose, how can the gospel promise to Abraham be fulfilled?

I thank God for your restoration to health. May the lives of all who love God be precious in his sight. O that men would praise the Lord for his goodness to the children of men.

BLODGFTTS MILLS., N. Y., Feb. 17, 1871.

ELD. R. V. LYON, under date of Feb. 24, writes from Indiana: I am still out here, on the broad prairie, presenting the brightest gem of the gems of truth, for the sole purpose of winning a bride for Jesus, our LIFE-GIVER. The people turn out *en masse*, and give their most profound attention to my message. Many begin to think that Jesus is soon to come and give life to his people. The church in this place number some fifty, and all of them, save one or two, believe that there is no life in the future for any short of a union with Jesus, and a holy life subsequent to its being formed. Since my last I have immersed ten into the name of Jesus for the remission of sins. I have secured three more new subscribers for the HERALD OF LIFE, etc.

Yours, truly, in hope of eternal life.

[At a later date Eld. Lyon writes as follows:]

BR. STORRS: Truth is finding some out here in the prairie land of the noble State of Indiana. On Sunday, the 26th of Feb., I gave my last discourse to the people in this place for the present, and perhaps for all-coming time. And in it I presented a perfect pattern for them to imitate—Daniel in Babylon—what the church should be at the present time. After the close of our services (which ended by eating the Lord's Supper), we retired to the water through the mud, and amid the falling snow, and immersed two lovely young ladies "into the name of Jesus" our LIFE-GIVER, "for the remission of sins."

After taking our leave with God's nobility and others who came to witness the scene, we mounted our *nag* and rode some five miles to Br. L.'s. After eating our dinner and supper (under one head) and a social religious interview, we retired for the night, and on the 27th, at 7 A. M., we took the cars for our own sweet and quiet home, where we arrived the next day at 10 A. M., a little tired and worn down. But my prospects are bright for the saint's Eden home. Had the opposers of the doctrine of the non-living of the wicked dead been with us at all our meetings, and listened to the thirty-eight sermons which I preached, and witnessed the falling tears, and beheld the multitude who listened with the most profound attention to our message, and the answers given to the questions asked, etc., we think we should no longer hear them say that the doctrine does no good, and that those who preach it never have any revivals as the result of their labors, or build up the church of God. There is quite a number of churches in C. W. and the States that have been brought into existence under my labors; and all who know me understand that I make the doctrines of no future life for any of the human families who die out of Christ first and foremost in all my public and private labors. I send you two more new subscribers.

SUSPENSION BRIDGE, N. Y., March 1, 1871.

OBITUARY.

JENKS.—Fell asleep in Christ, in Westfield, Mass., Feb. 21, Mrs. MARY A. JENKS, wife of Br. T. T. Jenks, aged 36 years.

For the past two years Sister Jenks had been suffering from that fell destroyer—consumption. The nature of her disease was such as to severely try her patience; but the trial was not *too* severe, for Jesus was her helper and she was enabled to bear all her sufferings with resignation. For many years she had been a follower of Christ and during the last few years of her life she was a firm believer in the speedy advent of the Saviour and "Life only in him." She sleeps, "but not forever."

Br. Jenks is sustained by the hope of a speedy reunion. May God comfort him and the other bereaved ones. Funeral discourse by the writer.

W. N. PILE.

SPRINGFIELD, MASS., Feb. 25, 1871.

GOWELL.—Fell asleep in Christ, in Gardiner, Maine, Feb. 20th, PARKER GOWELL, aged 75 years.

The enemy conquered, though bravely he fought,
Our father, companion and friend.
He has gone to the grave, he's returned to the dust,
Oh! when will this *mortal* state end?"

For years he suffered with a hard racking cough, so he could not get out to meeting, but he prized his Bible all the more. He was a great Bible reader; and he took it for the man of his council. Truly it was a lamp to his feet and a light to his path. For years before he ever heard of the non-resurrection of the wicked dead, he could not impute it to that God who had styled himself a God of love and mercy to raise poor mortals from the grave and kill them over again; so when he heard Br. Bishop preach on the "No life out of Christ," he was all ready to receive it for truth.

He has taken great satisfaction in reading the HERALD OF LIFE the past winter: read them over two or three times.

This is the fourth time that the cruel enemy, death, has entered our family. A brother, two sisters, now a kind father, a tender and affectionate husband, have fallen, but they rest from their labors, and we await the coming of him who is the resurrection and the life, and hope for a reunion where death will never come.

MARY E. GOWELL.

HALLOWELL, ME., March 2, 1871.

A GREAT CHANGE.

SOME time since a lady whose time has been much devoted to religious work, going on board a ship of war, was received by an officer on deck, not without respect, but accompanied by many of those expressions which unfortunatel yare too frequent in the lips of sailors; the lady expressed her wish that while she was on board, he would have the goodness to desist from language of that description; he professed his readiness to oblige her, and during the period of her being on board, not one oath escaped his lips. She pursued her course, distributing her Bibles and tracts, and above all her admonition. On her return she was accompanied by the same officer, and had an opportunity of thanking him for his kindness in attending to her request; he expressed his willingness to oblige her on any occasion, and said there was nothing she asked him to do he would not do. "Then" (said she) "I will thank you to read that book," giving him a Bible. He felt himself surprised, but considering that he had given his promise, he was bound to fulfil it.

The lady afterwards visiting a distant part of the country, went to the church, heard a sermon, and was returning, when the minister running after her, said, "If I mistake not I am addressing such a lady?" mentioning her name. "That is my name," said she, "but I have no recollection of you." "No, madame," said he, "do you not recollect visiting such a ship, and giving an officer a Bible?" "Yes," said she, "I do." "Well, madame, I am that person, and the good effects of it are what you have seen this morning."—*Selected.*

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. R. A. Palmer, D. H. Tichenor, Joseph H. Morgan, B. C. Simonds, Deborah Hunt, G. B. Choate.

TWO DOLLARS EACH FROM—Clarendon Kelly, H. H. Corbin, Henry Young, T. P. Lewis (pays to April 1872), Mrs. C. M. Holloway, Jacob Shade, S. M. Frame, Mrs. Cyrrena Briggs, Wilford Pugh, E. C. Byers, P. G. Smith.

VARIOUS SUMS—James L. Boyd $20 on pledge; G. H. Danforth, $5; D. B. Salter, $25 on pledge; Stephen Pell, $3; Benj. Mellor, $5 on pledge; S. Royse, $5 (all right now); Wm. H. Spence, $3.

PARCELS SENT SINCE LAST ISSUE

Joseph Laciar (by express), Henry Miller, P. O'Hare, Elias Heitzman, Wesley Sill, J. E. Stevenson, S. R. Clinkenbeard, E. W. Smith, Wm. H. Spence, Mrs. J. McClean.

RECEIPTS TO TRACT FUND.

D. B. Salter, Saltersville, N. J., $30.

A Lesson.

We cannot always be giving:
 The woman has come again;
She has such a whining story
 Of hunger, or cold, or pain;
She wearies with repetitions—
 Her Johnny is out of place,
Her children are sick with hunger,
 I tire of her listless face.

Good Philip sat lazily reading,
 The crimson gas-light shook,
From a shade that was ruby-tinted,
 Its red flakes over his book.
I thought that he did not notice;
 But suddenly, sweet and low,
He said, with the voice of a dreamer,
 "Don't let the woman go."

And then, with his smile so royal,
 So sweet with pity and pain,
He called her into his study,
 Out of the merciless rain.
"Sit down, my friend;" and he gave her
 The best chair in the place;
And I saw a quick flush brighten,
 Her haggard and listless face.

And then, with his tones like music,
 He sounded her frozen heart,
Till the thrill of a tender question
 Sundered its ice apart;
And tears and sobs and passion
 Came thick as the midnight rain;
And she told such a pitiful story
 My own heart throbbed with pain.

"You see," said my Philip. softly,
 "She is greater than you or I;
She has struggled and conquered where we, love,
 Should maybe sink down and die;
She has fought in the dark with demons,
 With evil on every side;
And Satan hath tried to strip her
 Even of her woman's pride.

"Love, let us be very tender;
 The lowliest soul may be
A temple of priceless treasures,
 That only God can see."
So the woman left our study
 With the face of an angel of light;
And she is my noblest pattern
 Who came as a beggar that night.

—*Selected.*

"The Seeds of Things."

REVIEWED BY WILLIAM N. PILE.

Under the above caption an article appeared in the Herald of Life of Dec. 14, written by Br. J. B. Cook, which is professedly a "review," in part at least, of a pamphlet recently published by us, entitled "The Mediatorial Kingdom." As its author, it is but proper that we should notice this "review," not for the benefit of those who have read the pamphlet (for we think that such have a sufficient refutation of Br. Cook's theory in the pamphlet itself) but for that portion of the readers of the Herald who have not seen it.

The pamphlet was not published in a spirit of controversy, but for the purpose of setting forth what we humbly conceive to be the truth upon Christ's present position and work. Yet we are not sorry or surprised that it should meet with opposition. Not *sorry*, because truth can suffer no loss in this way, but must necessarily be the gainer, in that a demand is created in candid, unbiased minds, to hear the testimony upon the "other side." Not surprised, for it is but natural that men should oppose that which counterworks their theories, especially when they are held to be so fundamental as the "age to come" view seems to be to Br. Cook.

He is fearful that, if our view be correct, the "Mediatorial Kingdom" will "end, short of salvation" and "victory." "Salvation" is chronologically located by the Scriptures at the "*end* of faith."—1 Pet. i. 9. Faith and sight cannot exist together. The latter ends and supersedes the former: hence the "things which are *seen* are temporal; but the things which are *not* seen (hence objects of faith) are eternal."—2 Cor. iv. 18. Again, faith is that which is "in part" or "imperfect," but when that which is perfect is come, then that which is *in part* shall be done away.—1 Cor. xiii. 9, 10.

Christ appears the *second* time without a "sin offering" (which excludes the application of any text to the "age to come," which speaks of such offerings) unto "salvation." This "salvation," however, is not that of a world or of unbelieving Jews in a future age, but of "those that look for him" before and at his coming. The process by which "salvation" is effected then ends in the accomplishment of that for which the process was instituted. The "gospel" or "glad tidings" of this "salvation" must necessarily precede the salvation of which it is the "glad tidings," inasmuch as when the promised good is reached, the "glad tidings" of it are at an end. This is fully recognized by the Saviour, who said, "this gospel of the kingdom shall be preached in all the world for a *witness* unto all nations; and *then* shall the *end* come." The theory of the "age to come," it seems to us, reverses this order, for it reaches the end (of the age) first, and afterward preaches the gospel to all nations. Paul also locates "victory" at the sounding of the *last* trump, which victory embraces exclusively the righteous dead, by a resurrection to incorruptibility, and a change of the righteous living to the same.

Our brother next says of our pamphlet—"The tabernacle *and throne* of David it takes up from the dust and desolation of centuries, and thrusts them in at the right hand of God on high!"

From this it is evident that our brother has more than flattered us by stating, in the preface to his article, that "the tract herewith noticed gives the points plainly;" for we have either failed thus to do, in this instance, or else he has failed to discover that which *is* "plainly" stated; for by reference to pp. 15–19 of the pamphlet his mistake will be apparent. We have placed the "anti-typical tabernacle of David" just where we believe James, Peter, Paul, Barnabas and others, gathered in council upon this question, placed it. See Acts xv. 1–17; Heb. ix. 8; viii. 1, 2. It is not our purpose at this time to incorporate in this article our views of the "Tabernacle of David," for its proper limits would not permit; but we would simply say that if the "Tabernacle of David" was to be built "*that* the residue of men" (Jews) and "all the Gentiles" "might seek after the Lord," it follows that if Gentiles are now successfully seeking the Lord this "tabernacle" is restored, unless an effect can precede its cause. The writer is a Gentile by nature, and humbly believes he has sought and found the Lord, hence *he* believes that this prophecy is fulfilled.

Our brother is opposed to the use of the word "forever" (*aion*) in the sense of "eternity." We are aware that *aion* has a limited sense, and is frequently thus used in the Scriptures; but we think the idea that it *always* has such meaning, instead of being advantageous to his view, is in some instances decidedly injurious to it. For instance he quotes, "Christ abideth forever" (*aiona*); also, "he that eateth this bread shall live forever" (*aiona*). Can it be that our brother believes that Christ abideth "into the age" *only?* Or can it be that the future life of the believer is restricted to the "age to come?"

We do not charge him with believing such an error. But, perhaps, he thinks his statement that after the "*age* to come," we are to go thence on to the "loftier cycle of seven times seven if God so please," relieves his view of this burden; but "seven times seven" are but forty-nine ages, and if restricted ones, must come to an end. It is said of saints in the future, "neither can they die any more;" hence they must outlive even forty-nine restricted ages. Now if Christ will *never* cease to "abide" and saints *never* cease to live, when the word *aiona* is used with reference to his abiding and their future life, it must cover *eternity*.

"*If* God so please" there will be such an "age to come" as our brother believes in, but we do not view it as God's pleasure.

But again he writes thus: "He (Christ) shall be a priest forever, *eis aiona*, into the age—to come." The words "to come" are inclosed within quotation marks (perhaps by mistake) as if they were part of the Scripture. This might convey to the mind of the careless reader the idea that such is the promise of God, but no such promise was ever made. It is simply "priest forever." Now we will apply our brother's restricted sense of *aiona*, and see what the result will be, in the light of Scripture testimony. The Em. Diag. renders Heb. v. 6 thus: "Thou art a priest *for the* AGE according to the order of Melchisedek." We will now let Paul inform us *where* and in what *age* Jesus officiates in this order. Heb. vi. 19, 20: "Which (hope) we have as an anchor of the life, both sure and firm, and entering the place "within the vail WHERE Jesus, a forerunner on our behalf entered, having become a high priest according to the order of Melchisedek."—Em. Diag. This proves that "within the vail" is the place where Christ officiates in this new order. Our brother believes that the Milchesedek priesthood embraces Kingly power, but strives to place it in the "age to come;" but Paul places it in the *age* during which Christ is "within the vail," hence the gospel *aiona* (age) is the one to which the promise refers. If Christ "were on earth he should not be a priest." He is not in the "order of Aaron," for with the end of the Jewish age there was a "change" in the law and in the "priesthood." This change was to the "order of Melchisedek." Why this change if Christ is *but* a priest? Aaron was *but* a priest, hence if Christ was no more he is in the same order. Melchisedek was priest and king at the *same time;* hence if Christ is in this order he must exercise kingly authority *while* he is a priest. It follows, therefore, that as Christ is a "priest *for the age*," during which he is "within the vail," when the "end of this age" is reached and Christ leaves his present position, he ceases to officiate in such capacity.

Again, our brother writes thus: "The times of refreshing from the (then returned) presence of the Lord—the *times of* restitution of all things spoken."—Acts iii. 19–21.

This is designed to convey the idea that the "times of refreshing" is *after* the Lord's return, and identical with the "times of restitution;" but if our brother is a Greek scholar, he is doubtless aware that a correct rendering of the passage places the "times of refreshing" *before* the second advent. The Em. Diag. gives verse 19 thus: "Reform, therefore, and turn, that your sins may be blotted out; so that seasons of refreshing may come from the presence of the Lord." This rendering is supported by the Syriac, Bib. Un., Dr. Noyes, Adam Clarke, and others.

This makes the seasons of refreshing consequent upon repentance and conversion (not on Christ's coming), and gives the benefit of the same to those alone whose "sins" are "blotted out." This, however, is but an instance of the results of that theory which crowds into the future what really belongs to the present experience of Christians. The "times of restitution" *are* after Christ's coming. This we believe; but we have no faith in a restitution requiring a thousand years in its accomplishment, and *ending* with the revolt of the "nations which are in the four quarters of the earth" (after being subject to the peaceful reign of Christ for one thousand years!!) "the number of whom is as the sand of the sea."—See Rev. xx. 7, 8. If this is future, the nations will certainly have a very poor appreciation of Christ's administration. Base ingratitude!

If others can believe this, they must reciprocate our charity by permitting us to reject it. The restitution which we acknowledge is attended with no such denouement, but is the "new heavens and the new earth." Amen.

Br. Cook speaks freely of the "seventh day," which he thinks we ignore. If he means by this that because, after the creative work of the six days, God rested on the "seventh," *therefore* there will be a period of one thousand years after Christ comes as the *anti-type* of that seventh day, then we must still be considered as ignoring it. The theory that makes the seventh day typical of one thousand years in the future is purely inferential. There is not a text in the Scriptures in its favor. Neither will the "seventh day," as a *type*, fit the idea. It should be noticed that the six days were "evening-morning" days, while the seventh has no such limit. Now if the "seventh day" was designed, from the fact of God's resting upon it, to denote a *rest* in the future just one thousand years in duration, then it is incumbent upon those who hold that view to prove that the seventh day was not only a limited day, but that with its *end* God resumed the work of creation. The fact is, that God has "rested from his work" ever since the "seventh day" commenced, which fact does not fit the idea of a rest in the future of a thousand years, but would rather prove that with the end of *six* thousand years there would come an *eternal* rest.

Peter's language is sometimes pressed into service to support the idea that "the day of the Lord is one thousand years long," but it was never designed for that purpose.

Peter had stated that in the last days scoffers would come saying, "where is the promise of his (Christ's) coming?" This they would say in unbelief, alleging as a reason that "all things continue as they were from the beginning of the creation." Peter then disproves this statement, by citing the instance of the flood, as proof that "all things" do not so continue. He then asserts that the same God who threatened the world with this flood of water, and had fulfilled his word, has *also* threatened to purge it by *fire* at Christ's coming.

He then proceeds to refute the charge of "slackness" on the part of God in fulfilling his promises, by asserting the eternity of His being as proof that they will all be fulfilled.

He says: "But beloved, be not ignorant of this one thing, that one day is, *with* the Lord, *as* a thousand years, and a thousand years *as* one day. The Lord is *not* slack concerning his promise as some men count slackness."—2 Pet. iii. 8, 9. The simple idea is that *time*, be it short (one day) or long (a thousand years), is, with an eternal being, as nothing. The promise of God, though made a thousand years ago, is as sure of fulfilment as if made but one day since. This is what Peter meant and *all* he meant. David said, "a thousand years in *thy sight* are but *as* yesterday when it is past, and as a watch in the night."—Psa. xc. 4. If we were to apply this reasoning of our brother on Peter's language to this of David, we might be led to believe that a "watch in the night" typified "one thousand years."

Our reviewer next proceeds to say of the writer: "He undermines his own *hope* and loses his *life* amid the falling lumber of his own logic." Again: "If his argument avail at all to end the Mediatorial Kingdom at the close of this groaning, dying age, then it avails also to *end* his hope and portion in rayless night!" Still again: "The Redeemer's *reign* in the power of his promised redemption, he hides away from the face of the earth as if ashamed of it."

We consider these statements (for they are not arguments) and others of like character, in which the article abounds, unworthy of a reply, unless it be found in the language of the following Scripture: 1 Cor. iv. 3–5; Rom. xiv. 4, 12, 13; Matt. vii. 1, etc.

Such statements as the above savor strongly of that exclusive spirit which characterizes the so-called "brethren of *one* faith," or "Christadelphians," who shut the doors of the kingdom of God to all who do not believe in their "age to come" view, and submit to immersion into the same.

We most heartily believe that the "Mediatorial Kingdom" *does* end at the "close of this groaning, dying age." So long as mortality continues there will be groaning, sorrow, tears and death; but when the *last* trump sounds "death is swallowed up in victory." Amen. The *last* enemy that shall be *destroyed* is *death*.

Our view accords more glory to Christ than our brother's, we think, for while he merely acknowledges him *now* as a *priest*, we believe that he is our priest *and king* in the "reign of grace," and will also be King forever, subject to the Father, in the future "reign of glory!"

Br. C. says again of the writer: "He *reverses* the whole, and puts Jehovah in the place of *adonai*. Psa. cx. 5, has the Messiah (David's Lord, *adonai*) withdraw," etc.

Our brother here virtually admits that, if Christ *does* withdraw and Jehovah takes his place when the "day of wrath" begins, *his* theory *is* reversed. Dr. Adam Clarke, after speaking of "*sixty-two* of Dr. Kinnicotts and twenty-three of De Rossi's and some ancient editions, with the Septuagint, Syriac, Vulgate, Arabic and Anglo-Saxon" (O. T. MMS.) says of verse 5: "Jehovah is the reading of a great number of the MMS. in the above collections." *Adonai*, then, does "withdraw," according to this "great numbers" of MMS., thus "reversing" our brother's theory. But we are not confined to this Psalm for proof of our position.

When the "seventh trumpet" sounds (at Christ's coming) there are voices heard saying: "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because *thou* hast TAKEN TO THEE thy great power and hast *reigned*. And the nations were angry, and *thy* wrath is come."—Rev. xi. 17, 18. If language can prove any thing, this proves the assumption of power by Jehovah, and the consequent withdrawal of Christ (*adonai*) who had previously exercised it, and also proves that "the day of *his* wrath" (Psa. cx. 5), is the day of Jehovah's wrath. See also 1 Cor. xv. 24–28. The mistake, if any, seems to belong to our brother.

We quote again from our reviewer: "Zion was the site of David's throne, the throne of the Lord, Mount Moriah (not Zion, as the tract has it) was the site of the temple." Again: "The geography of the temple on Mount *Moriah* gave it an absolute distinction and separation from the throne in *Zion*. The king and the priest had each their separate place and special service. But in *this tract* the *geography*, history, typical and dispensational truth involved, are put in endless confusion!"

Our brother here supposes he has found another mistake—this time a geographical one, and if his harsh statements about "endless confusion" were true, it would not be surprising if such were the case! But let us see. Dr. Adam Clarke thus comments on Gen. xxii. 2: "The land of *Moriah*—this is supposed to mean ALL the mountains of Jerusalem: comprehending Mount Gihon or Calvary, the Mount *of* Sion, and of Acra." Calmet says: "The place that was pitched on for erecting this magnificent structure (Solomon's Temple) was on the side of Mount Sion, *called Moriah*." Again says Dr. Clarke on Psa. xlviii. 2: "The ancient city of Jerusalem, which David took from the Jebusites, was on the south of Mount Zion, *on which the temple was built;* though it might be said to be more properly on Mount Moriah, which is one of the hills of which Mount Zion *is* composed." Perhaps, if our brother had been aware of these facts, he would not have made such a wholesale charge of "endless confusion." David says, "Beautiful for situation, the joy of the whole earth, is *Mount Zion*, on the *sides of the north*, the *city* of the great King." If the temple was in the city, and the city on Mount Zion, it follows that both temple and throne were on Zion. The temple was the place where God dwelt (see Psa. lxxxi. 1), and from whence he promised to hear and bless his people, and if the reader will examine the following Scriptures he will learn that God "dwelt in Zion:" Psa. ix. 11; xviii. 6; xx. 1, 2; xlviii. 1, 2; lxv. 1, 2; lxxxiv. 7; lxix. 1, 2; cxxxiv. 3; cxxxv. 21; Isa. ii. 3; viii. 18; Jer. viii. 19; l. 28; Jon. ii. 4, 7.

In view of this, the "geographical" error also must belong to our brother.

We believe that the offices of king and priest were separate during the Jewish age, and so state in our pamphlet; but *before* they *were* separated, by the introduction of that age, they had been united in the person of Melchisedek. Christ is not in the order of any priest of the Jewish, but of Melchisedek, hence the two offices which were separated during the Jewish age *again* become united in the *anti-type* of Melchisedek. This is designed to show the superiority of the gospel dispensation over that of the law. Zion, with its city and temple, were all typical of things above, where Jesus now officiates in the "*heavenly* Jerusalem."—See Heb. xii. 18–25.

Lastly, our brother says: "Many will argue away the 'age to come,' though it is the only time for the Mediatorial Kingdom. They can't see how it can be. Of course not. 'The entrance of thy word giveth light.'"—Psa. cxix.

We were once favorable to the "age to come" view (but it never affected us just as it seems to affect our brother), but upon a more careful investigation of the subject, the "entrance" of what we humbly conceive to be God's "word" so enlightened our mind, that we were led to regard it as an error.

We conclude with the words of Jesus: "The children of *this* world (*aion, age*) marry and are given in marriage; but they which shall be accounted worthy to obtain THAT world (age) and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke xx. 34–36.

Springfild, Mass.

The War in Heaven.

BY W. GARDNER.

"There appeared a great wonder in heaven; a woman clothed with the sun."—Rev. xii. 1. Heaven and the woman are synonymous terms for the true church.

Ver. 3. "There appeared another wonder in the heaven (in the pagan church), and behold a great red dragon," (the pagan emperor) having seven heads and ten horns, and seven crowns on his head." The seven heads, the seven forms of Roman government. The ten horns are the ten kings or kingdoms that broke off from Rome.

Ver. 4. "His *tail* drew the third part of the stars of heaven, and cast them to the earth." Tail denoting sensuality. The "stars" were ministers of the true church, that went over to the Pagan or Papal church—for better pay. Rev. i. 20 shows that stars and angels mean ministers. These stars or ministers are the angels of Jude 16, "Who kept not their first estate"—the angels of 2 Pet. ii. 4, "Who were cast down to hell," to the Catholic church. Rev. xii. 5, And she brought forth a man child, Christ, who was to rule all nations with a rod of iron, as per Psa. ii. 9; cxlix. 8.

Ver. 6. "The woman (the true church) fled into the wilderness, (of the people, Ezek. xxi. 35) that they should feed her (with the bread of affliction, Deut. xvi. 3) a thousand two hundred and three-score days," *i. e.*, years, just as Daniel said.

Ver. 7. "And there was war in heaven (the church, between Paganism and Papacy), Michael the Pope fought, and his angels, or servants, against the dragon, the Emperor.

Ver. 9. "And the great dragon was cast out," of the Pagan church. The word shows this war, this casting out was in 508. Milmon says: "Paganism had ruled in Rome 1100 years." Now, *i. e.*, from 538, the Catholics ruled, but less Christian than before.

Ver. 10. "I heard a loud voice in heaven, (the Catholic church) saying, Now is come salvation, strength, and the kingdom of God." This boast was by the Catholics after they got into power.

Ver. 13. "The dragon (the Emperor) persecuted the woman. The woman fled into the wilderness, for a time, times and half a time;" showing that John was quoting the terms used by Daniel, to measure the 1260 years of Papal rule.

Ver. 17. "The dragon was wroth with the woman." 'Tis as true now as then; the government, whether Pagan, Papal or Protestant, is opposed to true religion. But as the Protestant church has fallen, it is going hand and glove with the world—'tis "hail fellows well met."

Washington, D. C., Feb., 1871.

Children's Department.

For the Young.

LUTHER'S SNOW SONG.

On a cold, dark night, when the wind was blowing hard and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside—

"Foxes to their holes have gone,
 Every bird unto its nest;
But I wander here alone,
 And for me there is no rest."

Tears filled the good man's eyes as he said, "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was opened to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said—

"Charity, good sir, for Christ's sake!"

"Come in, my little one," said he. "You shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room had made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep they looked in upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning they found that he was only too glad to remain with them.

They sent him to school, and afterwards he went into a monastery. There one day he found a Bible, which he read, and learned the way of life. The sweet voice of the little singer became the strong echo of the good news—"Justified by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little street-singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther! "Be not forgetful to entertain strangers."

The following is the whole of the song which Luther sang on that memorable night:

Lord of heaven! lone and sad,
 I would lift my heart to Thee;
Pilgrim in a foreign land,
 Gracious Father, look on me.
I shall neither faint nor die,
While I walk beneath Thine eye.

I will stay my faith on Thee,
 And will never fear to tread
Where the Saviour Master leads;
 He will give me daily bread.
Christ was hungry, Christ was poor—
He will feed me from His store.

Foxes to their holes have gone,
 Every bird unto its nest;
But I wander here alone,
 And for me there is no rest.
Yet I neither faint nor fear,
For the Saviour Christ is here.

If I live, He'll be with me;
 If I die, to Him I go.
He'll not leave me, I will trust Him,
 And my heart no fear shall know.
Sin and sorrow I defy,
 For on Jesus I rely.

—*Selected.*

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NEW YORK

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ*;" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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NO CONDEMNATION IN THE ATONEMENT.

BY ALFRED H. CLEAVES.

IF words have a signification anywhere, they must certainly have one in the language of him who spake as never man spake; and of whom it is said, "his word was with power."

The characteristic of his ministry was health for the invalid; and comfort for the mourner was the charm that made his presence sought: life from the dead was in his word; and he brought immortality to light through his Gospel.

He declared of his words that they were spirit and life; and when a subject was required upon which to predicate a faith, he smote the enemy at the gate, and brought forth Lazarus from the prison house, a living witness and an infallible proof of his quickening power; and the poor of the people trusted in him.

While the weeping sisters sought his face, he proclaimed himself the resurrection and the life; and to those who believed in him he gave assurance that death should not destroy their life.

He testified that some should live and beleve in him who should never die; and an eminent apostle afterward spake by this word to comfort those who sorrowed for the sleeping, when he taught the Thessalonions, that God would raise the dead in Christ, and change the living saints.

This comforting language expressed no subordinate theme in the Saviour's teaching; it declared the aim and end of his undertaking.

When he appeared as a light shining in the darkness, and the darkness comprehended it not, this life was the light of men; which lighteth every man that cometh into the world.

To as many as received him, gave he power to become the sons of God; and they passed from darkness into this marvelous light: there was no darkness in him; but, how great the darkness of those in whom this light has become darkness!

Is there any condemnation in him?—"He came not to condemn, but to save the world." "This is the condemnation . . . that men love darkness rather than light, because their deeds are evil."

How does he affect wicked men, then, in the act of atonement? If a person should inherit an appetite for some pleasure procuring poison, like opium or tobacco, and find when tested that his lust controlled his will, he would seem an object of pity rather than censure; but if a reliable physician should offer him a remedy, or counterpoison, and he were to refuse the cure, his weakness would no longer present an excuse, and pity in those who beheld him would give place to contempt. So in the atonement of Christ; the condemnation of wicked men is not secured by his presence, but merely made manifest.

Had he not appeared, then no test could have been produced in the law as it came by Moses which would have made a distinction between the good and evil.

The law condemned all alike; while it convinced all men of sin, and its consequences, it made no distinction between those men, who knowing the judgment of God, that men who committed sin were worthy of death, took pleasure in sin, and in those who engaged in it; and those who felt to exclaim, in view of their condition under such an administration, "O wretched man that I am! who shall deliver me from the body of this death?"

It was to remedy this very defect that the atonement was provided: however the mind of man was affected by his outward circumstances, that law secured no advantage to the person who consented to its requirements in spirit while he failed to fulfil it in his actions; it was not applicable to the mind, it applied to the outward conduct, it came in the letter, its demands were specific, and it killed alike those who sinned wilfully, and those who sinned through infirmity: it was weak through the flesh, or an inability of men in the flesh to keep it: designed as a rule of life for the perfect, it gave life to such, and to none others; it made nothing perfect that lacked this quality; but the bringing in of a better hope did.

This better hope is made such by its being a better provision in the Divine government as it comes by Christ, than any thing which appears in the ministration of Moses.

As a law of sin and death; as an arrangement for wicked men, and a means of excluding evil, it was all that was necessary, and has never been superseded as a regulation for sin; but remains the strength of sin to-day; but as an agency for punishing the offender and leaving the innocent in purpose, it was insufficient.

The law of the Spirit of life in Christ is an application of the same law in a form which enables God to be just and the justifier of him who believes in Christ; it enables those who walk not after the flesh, or carnal appetites, to secure by faith what they fail to secure in moral training, or their walk after the teachings of the Spirit, or a spiritual law; for the law of Moses was the law of God, and this law was spiritual; but the best of men were carnal, sold under sin. God, in sending his Son into the world as he did, condemned sin in the flesh, and by this act made it possible for those who wish to honor the Divine government to secure in themselves a fulfilment of the righteousness of this law.

The atonement is a provision,—not to justify sinners unconditionally, and secure to them without exception, a resurrection from the dead, as church fathers and modern theologists have taught; but to enable those who prefer the presence and favor of God to their Adamic estate of depravity, to pass from death unto life; and to be accounted hereafter worthy to obtain that world and a resurrection from the dead.

There is nothing of threatening therefore in the atonement; it is not a means of condemning the world only in the sense of exposing guilt.

The words of Moses are sufficient for accusation, and the law which made sin known is calculated to condemn the offender; but grace and truth came by Jesus Christ: if all the world should reject him, their infirmities would furnish no excuse, for he furnished in his sacrifice an antidote and a corrective for the sins of inheritance: he was lifted up as Moses raised the serpent; not to impose a curse, not to make salvation compulsory; but, that whosoever believeth on him might not perish but have everlasting life.

It is not requisite that all should live again in order to choose death; but with death upon them they may choose to remain under its reign, or turn to reign in life by one Christ Jesus.

He who was dead, but is alive, and alive for evermore, says, "behold! I come quickly, and my reward is with me, to give every man according as his work shall be." There is a government which condemns; and a government which makes alive. God administers his law for the wicked by Moses; but "all who believe in Christ are justified from all things from which they could not be justified by the law of Moses."

BOSTON, MASS., March 3, 1871.

PROGRESS.

[WHEN such articles as the following appear in "Orthodox" papers, we may well say "Progress." It is the article referred to last week by Dr. Finley in his letter. It is taken from "The Presbyterian" of January 8, 1871, a leading paper of that denomination, published in Philadelphia, Pa.—EDITOR.]

MILK FOR BABES

IN JOHN BROWN'S SHORT CATECHISM FOR YOUNG CHILDREN.

We are reminded, in several places in the New Testament, that babes in Christ ought to have a special diet. They are to be "fed with milk, and not with meat," for "strong meat belongs to them that are of full age." It is a matter of course that when we do give them a taste of meat, we choose that which is tender and sound; and as long as we use milk, we seek for pure milk—neither soured, skimmed, nor adulterated. We do not take its purity for granted because it is white and liquid. Bad meat proclaims itself at once, but bad milk needs tasting and testing. We get the force of the figure, therefore, if we are reminded not only to use milk and not meat for babes, but also pure milk carefully tested.

Our divinity doctors have been very careful to provide for the older children strong meat, fit to make sound men and women in Christ. Who can over-praise the Shorter Catechism? Who will make it, even more than it has been, a praise and glory through the Church? When our adversaries wish to make charges against us, they use the Confession; but it is the Catechism that strengthens our friends and builds up our children. It gives no uncertain sound any where. Every word makes its point—terse, rich, and full. The only regret that may be entertained is, that no edition has been authorized leaving the Ten Commandments to be their own interpreters, and so shortening, by twenty-seven not vital questions, the summary of the gospel. Of a truth the Church has been very careful for her children's meat.

But how about the milk for babes? Has the Church made provision for them, or is it satisfied that they are well provided for? Is it possible that they have been neglected? It would seem so. The Church has prepared only meat, but no milk. We have no catechism, prepared by authority, for that tender age when lisping lips first take up the form of sound words. Our publication societies and private publishers have tried to meet the want with various catechisms for young children, and our own Boards have not neglected the matter. But nothing as yet from any source has been so satisfactory that its worth has carried it into our churches. The supply is abundant, such as it is; but nothing has wide reputation, except perhaps that very Catechism named above, which least deserves it. The result is that we have, as it were, an open market, where milk for babes is bought and sold. All sorts of people bring it; almost every church and family buys it; and they take their own risk as to whether they are getting the pure milk of the word, or milk from unsound sources, or good milk soured, or hurtful compounds nicely labelled, in which Christ's name appears, but not Christ's grace and glory. Perhaps the most conspicuous instance of an old name and a good name carrying a bad article is in the case before us.

I heard lately a little, loving girl of seven reciting to her mother from the beginning of Brown's Catechism. She was not a "little innocent," nor a "little angel," but she had a tender place in Christ's regard, and she was a child of prayer and of loving Christian example, and Christ's arms were open for her. And she had a heart—well, what kind of a heart had she? That is just the question she was answering.

"Q. What kind of a heart have you by nature?

"A. A heart filled with all unrighteousness.

"Q. Does your wicked heart make all your thoughts, words, and actions sinful?

"A. Yes; I do nothing but sin.

"Q. Can you of yourself reform and renew your wicked heart?

"A. No; I am *dead* in trespasses and sins.

"Q. What, then, can change and melt your rebellious, hard, and stony heart?

"A. Nothing but God's almighty power and free grace."

What a natural, artful confession to put into a child's mouth! The only comfort was that the words were utterly unmeaning to her. And the mother's heart revolted at the hard sayings—not because they had no doctrinal truth in them—but because they had no spirit of Christ in them, and no aptness to touch the child's heart, but rather to make it hard and stubborn.

Let us examine this John Brown's Catechism a little more closely. It has served five generations. Perhaps it is time for it to die. It is possible that we understand the gospel in this nineteenth century—at least the gospel as applied to children—better than they did in the eighteenth. When we want to comprehend the richness, the fulness, and tenderness of the gospel for sinners, we go back rather to the seventeenth than to the eighteenth century. Can any one surpass Bunyan on his own ground? In reading almost any where in his century we are touched with wonder, that with all our modern thought, they are still our fathers in Christ Jesus. The eighteenth century dealt with coldness and blight. We are suffering from it even still. The presence and influence of this Catechism is a sign against us. If this needs proof, a slight examination will furnish it.

I have quoted some hard sayings—unnatural, almost repulsive from a child's lips or a child's heart; shall we go on with such quotations?

"Q. What will become of you if you die in your sins?

"A. I must go to hell with the wicked.

"Q. What kind of a place is hell?

"A. A place of endless torment; being a lake that burns with fire and brimstone.

"Q. What is original sin?

"A. It is that sin in which I was conceived and born.

"Q. Doth original sin wholly defile you, and is it sufficient to send you to hell, though you had no other sin?

"A. Yes.

"Q. What other sin besides original sin have you?

"A. I have actual sin also.

"Q. What is actual sin?

"A. It is the sin which I daily commit in thought, word, and deed.

"Q. What are the wages of sin?

"A. Death and hell.

"Q. What are you then by nature?

"A. I am an enemy to God, a child of Satan, and an heir of hell.

"Q. What will the wicked for ever do in hell?

"A. They will roar, curse, and blaspheme God."

What shall we say about this? Is it pearls and rubies of wisdom as it drops from infant lips? Does it really give them a true idea of their condition? Is it food fit for children? It seems to me rather as if it would spoil what little of the sweetness and savor of the gospel they might get elsewhere.

Let us go on, into questions that are wrongly conceived, and answers that are untrue. We can find plenty of them, for this is a hard book—not like the gospel. There is no love in it, no sorrow for sin, no loving help, no dear Saviour with open arms. Salvation from wrath is the end; heaven is a refuge; Christ is a door; holiness is a condition; God a terror, and death is at hand. What else could have inspired these questions?—"*By whom, think you, to escape God's wrath and curse?*" "*What is the only way of getting safe to heaven?*" And notice the answer to this question:—"Why must you be so earnest in prayer for an interest in Christ, newness of heart, and pardon of sin?" Answer—"*That I may live always in readiness for death.*" And he leaves Christ altogether out of his final question—"*What will your sincere prayers and holy life end in at last?*"—as if these were the end of the law for righteousness.

This failure to give the children simple and true views of God, Christ, faith, and holiness, is continued in the pictures of heaven:

"What will the righteous for ever do in heaven?"

"*They will behold the glory and sing the praises of God in Christ.*"

Would that heaven enchant either young or old, if the Bible did not add to it Christ's blessed presence and face, and the re-union of saints, and rest, and peace, and purity, and glad service, and glory? No wonder that a book like the "Gates Ajar" has run through so many editions, when this Brown's Catechism is in so many of our schools and houses, to create the home-sickness and the weariness of them that have no hope.

We might find fault with the taste that speaks of the Virgin Mary as "*a mean woman.*" We might find fault with the theology which teaches us that Christ bore "*infinite wrath*;" or that teaches a purely Episcopal or Romish view of baptism, with fictitious engagements which must have been made by sponsors, and where there is no mention of the parents. But though these points are highly important, they are too far above the children to harm them, except as they cling to the memory, to be stumbling-blocks by and by. But what shall we say of this in italics, as if it were a scriptural assertion?—"*God, out of Christ, is a consuming fire.*" And what will pastors say when that famous unscriptural text, over which so many inquirers have stumbled, and which Dr. Spencer, in his "Sketches," tried so hard to root out, is located here at last also in italics—"*The prayers of the wicked are an abomination to the Lord.*"

We might gather other points, and we would do so if more were needed to draw attention to this Catechism. Enough has been presented by quotation to show its unfitness for use. Why may we not, then, hope for its disappearance? Let us do honor to the memory of the good man, its author, by conceding that he failed in his effort, and by letting his failure drop into oblivion. This tardy justice to him should have been done a hundred years ago. Let us be watchful over the tone of the piety of the coming generation. We want them to start right. We do not want them to learn a gospel of works or a gospel of fear. We want them to love Christ.

The idea of Christ which is impressed on their young heart will affect both the manner of their conversion and the spirit of their future service.

R. S.

IMMORTAL-SOULISM.

THE ROCK UPON WHICH CHRISTIANITY STRUCK AND HAS BEEN ALMOST DASHED TO PIECES.

How can we account for the acceptance by the Christian world of the unscriptural dogma, the immortality of the soul? The Bible, from Genesis to Revelation, holds out as clearly as the sun shining in his strength that "all the wicked will God destroy." This information our kind Father in love has given us in his word, which, if we will, becomes a lamp to our minds to enlighten them, but if men will not accept it as truth, God will send them strong delusion instead, and their religion will consist of beliefs even ridiculous for men whose minds were made capable of receiving the truth.

In 1 Timothy, vi. 15, 16, it is written that God is "the only Potentate, the King of kings, and Lord of lords, *who only hath immortality.*" This is very emphatic; but our human creeds say that man also has immortality. We call Paul's writings inspired, we Christians profess to believe this. He also says that man is of the earth, earthy, that no good thing dwells within us. Now we ask, dear brethren, which do you believe—your creeds, which say you are immortal, or an inspired apostle, who says that God only has this attribute?

The prejudice in favor of creeds, and man's unparalleled carelessness in regard to what is truth, should startle and astonish us. Let us look at some things in regard to which God has allowed us to walk in gross darkness, for robbing him of the glory of alone possessing immortality. Of these delusions, we mention spiritualism, with all its abominations: apostolic succession of men, instead of God's Spirit to lead his church: the assumption of powers and titles, which detract from Christ's dignity and office. Again, as a result of this delusion, is men's fondness for such things as water baptism, restricted communion, etc., not seeing with Paul that there is but one baptism in the Christian system—that of the Holy Ghost: also, the doctrine of going to heaven at death, or down to eternal torments. And, notwithstanding Jesus said that by the preaching of the apostles he would tell the world of the truth plainly, which the apostles did without giving an intimation of immortal souls going to heaven or hell at death, yet men insist on taking Christ's parables, those beautiful figures, and creating out of them a literal place of torment on the one hand and an ethereal heaven on the other.

God, by his servant Moses, in the book of Genesis, tells us how man and the rest of the animals were made out of the dust of the ground. Theologians tell us God breathed into Adam's nostrils an immortal soul. Dr. Adam Clarke, referring to the death of Moses, twenty-five hundred years after the creation of Adam, says that up to that time the Jews had not heard of an immortal soul. Taking Clarke for authority, as most theologians do, how can they reconcile this great contradiction. Moses was the great lawgiver of the Jews, yet had never told them of an immortal soul.

Let us look at a little of the proof of what Clarke says. Moses informs us of Adam's creation, his fall, sentence and execution; says Adam's sentence returned him to the ground out of which he was taken; and not even in the promise of Christ to the seed of the woman, do we get from Moses one word about an immortal soul. Moses informs us of the flood, that terrible destruction of mankind, of beast and fowl: he tells us of God's familiarity with Abraham, Isaac and Jacob: of the birth of their children, concerning their marriages, etc.; God talked with them as friend talks with friend—but not one word does Moses say about an immortal soul within them. But the apostle Paul says, they "looked for a city which hath foundations," which he calls the hope of the fathers—the resurrection from the dead, and not a home in man's etherial heaven.

The Bible does not convey the idea that man was made for heaven, but for earth; was made conditionally immortal. It was on earth he was promised life if obedient: it was here he sinned, and was sentenced to return to dust again; it was here a Redeemer was promised, came, suffered for man's sin, died and was buried, rose again—the whole transaction, first of man then of his Deliverer, all had reference to this earth. Paul says that was not first which was spiritual, but natural—of the earth, earthy. The second Adam was the spiritual man. But we feel to lay down our pen when we reflect on the plain teaching of God's word regarding the total destruction of man by the flood, of the people of Sodom and Gomorrah, of Pharaoh and his host, of Korah and his company, of the Israelites bitten by serpents—whose destruction Peter says, was given for our examples.

What really Christian mind, taught of God, can fail, as he reads the book of Job, the Psalms, the Prophets, to see the distinct teaching of man's utter want of immortality, and his sure destruction if he dies in his sins. Paul and the rest of the apostles take up this great truth, so plainly taught by Christ himself, that the wages of sin is death—not torment but a return to dust. Could anything prove more clearly than does the animal sacrifices that we have no life in us but our blood life? As the victim's blood was poured out, man was reminded of his sentence to death—not to spiritual death, but to such a death as the animal died, a physical death—and as the remains of the animal were taken without the camp and destroyed with fire, man's complete destruction was represented.

We know it is humiliating for proud, boastful man, who has through false teaching assumed so much to himself, his titles, his theories, his supposed wisdom, etc., to take a true survey of himself as God made and sees him; no future life or goodness except as it flows from Christ our LIFE-GIVER. We hail Christ, then, as our spiritual life while here, and our resurrection life when he comes again, to give us immortality—the hope of the Gospel, and brought to light by the Gospel.

Before closing this subject, we wish to show some evidence from some of the laws that God gave to Israel. If any were taken in adultery, God commanded to stone them to death; if a man was born in certain particulars physically imperfect, he was to be put to death; if children were persistently disobedient, they were to be put to death. Now, we ask, had such persons immortal souls, and were they, as theology teaches, in value more than ten thousand worlds? Could a holy, merciful and all-wise God act so out of harmony with his just judgment and revealed goodness? If it were not for the spoliations of theologians and creeds, men would answer in a body, instinctively, No! The Jewish church—the priesthood, the ritual, the blood taken by Aaron into the holy place, representing man's doom as well as the life-blood of Christ—the coming Lamb of God who should atone for a lost world and restore life again—all showed most plainly that in us was no eternal life; that it was all to be obtained through Christ, by a resurrection from the dead.

All glory to Jesus; he is our life, the great conqueror of sin and the grave. And unto God, the Father, Son and Holy Spirit, be glory forever. Amen.

A. N. B.

—*The Nazarene.*

A NEW THOUGHT—PERHAPS.

"THE GLORY OF GOD TO FILL THE EARTH."

BY ELD. J. B. COOK.

THERE are three leading thoughts to associate with "the glory" as seen by Moses, the prophets, and the apostles with Jesus in the mount.

1. The glory of God, when revealed, has enlightened, elevated and blessed his people. The clearest and most advanced stages of Divine revelation to our world have embraced the brightest displays of this *glory.* This is so.

Moses in the mount—Moses coming down from God, was enshrouded and infused with this glory. Then the revelation of Moses transcended all that had gone before, or after, for over 4000 years.

The most honored prophets and kings of Israel were those who shared most of this glory.

The Messiah was the *Sun* of the transfiguration glory. He was the centre of this Divine manifestation, from his birth at Bethlehem to his ascension from Olivet. Thus, those who have been most radiant with this glory have been the pre-eminent instructors and exemplars of mankind.

2. Those who have been best instructed, and brought nearest to Moses, under the law, and to Messiah through the gospel, have been the most favored, most enlightened, most civilized, and most blessed of men.

3. It follows, therefore, that the highest need of our world is, the further disclosure of this glory, and "Presence of the Lord." This will fulfil "the *times* of re-giving Life."—Acts iii. 19. This will consummate and crown God's "good-will to men." The prayers of David, the son of Jesse, end up in this glory and kingdom that will "fill the whole earth." Christ in his glory is Christ in his kingdom. 1 Pet. i. 17. And *there* is the blessing of the *nations.* Psa. lxxii. 17–20. "The glory of God" over Israel assured their deliverance—their national salvation. Ex. xiii. 21; xiv. 19. Thus it will be again. Luke ii. 32. It was not their calamity, but their unfailing security that God was over or among them. His temporary abandonment of them—his *absence* on account of sin—occasioned their calamity and curse. Deut. xxviii. 15–29.

But again: "When the Lord shall build up Zion, he will appear in his glory."—Psa. cii. 13–21. His saints shall then "appear with him in *glory.*" "Moses and Elijah"—the resurrected and translated—were in the mount and glory of the kingdom, while the remnant, in the flesh — Peter, James and John—found it "*good to be there.*"—Matt. xvii. 4.

This subject of "*glory*" is thus sealed, sanctified and set home to the heart of every well-informed believer; so that all argument (based on our inability to endure this glory, to prove *no* proper age to come, and that all men, except the saints, must perish at its revelation) is formed in utter *mis*-apprehension of this subject, as a whole.

Truth is always consistent with the promise. Faith, hope and love all cry: Reveal thy glory, O God; and let "all flesh see it together: for the mouth of the Lord hath spoken it."—Isa. xl. 5; Zech. viii. 20–22.

The argument against the revelation of "the glory of God," in association with the fulfilment of his promise, is in principle like that of the popular preachers against the second coming. But, no! Christ will come in *this glory,* in order to accomplish "the fulness of the blessing of the gospel." He is the King of glory. Amen.

BROOKLYN, N. Y.

RELIGION is something more than opinion; something more than ecclesiastical relationship; something more than ceremony. It is not only light, but life; its seat is not only in the head, but in the heart; it is a thing of the will, affections, and conscience, as well as of the intellect, and memory, and bodily organs. It is a deep conviction of guilt in the sight of God, a humbling sense of corruption of nature, true faith in Christ as the great atonement, peace through belief in the gospel, supreme gratitude and love to God, a spiritual and heavenly mind, and a holy life.

It is the mind of Christ, the image of God, the Bible lodged in the heart as the rule of the inward and outer life—a thing God-wrought, heaven-descended and eternal.

A KANSAS pastor declined an addition of a hundred dollars to his salary for this reason, among others, that the hardest part of his labor heretofore had been in the collection of his salary, and it would kill him to try to collect a hundred dollars more.

PATIENCE.

BY HELEN ROBERTSON.

THE practical apostle, in writing to the twelve tribes scattered abroad says, "My brethren count it all joy when ye fall into divers temptations; knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Many christians have felt and still feel that patience is about the hardest christian grace to attain to, and let have easy work in his or her heart.

It seems specially hard in these last days, when there is so much accomplished in a day, so much running to and fro, at railroad speed, and communications go like the lightning. We are apt to partake of the spirit of our surroundings, and feel that *we* must accomplish such and such things, when we ought to say in quiet patient submission, "If the Lord will, we shall live and do this or that."

The Lord sees this impatient ambition for worldly aggrandisement in his children, and he knows it would be for their hurt, so he lets them fall into divers temptations. They are apt to fret and feel badly about it; but what does James say? "Count it all joy." Why, this is hard to endure. What makes you talk so, James? This is a trial, but know that the trying of your faith works patience; and let patience have her perfect work.

Patience is not of natural growth. We are naturally self-willed and impatient. How is this to be got out of our proud hearts? for out it must come, if we are to be perfect and entire wanting nothing. Paul says, tribulation will do it. He says, "we glory in tribulation also, *knowing* that tribulation worketh patience." But we must let the patience have easy, perfect work, otherwise the tribulation will do us no good. In another place Paul says, "No chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them who are exercised thereby."

How long are we thus patiently and quietly to endure? It is often hard when we are reviled, not to revile again. We go aside, choke down the grief that is rising up, or weep submissively before the Lord in our closets, then go out and meet the reviler just as if nothing had happened. We ask, *how long?* The same faithful apostle tells us, Be patient, therefore, brethren, *unto the coming of the Lord.* So there is a time coming when the patient will be rewarded; when the meek shall inherit the earth. But we must see to it, that we are not impatient and expect the fruit before it is fully ripe. "Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh."

Who would blame us for longing for the Lord to come? for then and not till then the meek are to inherit the earth, and delight themselves in the abundance of peace.

Concerning our blessed Master, it is written, "In the days of his flesh, when he had offered up prayer, and supplications, with strong crying and tears unto him who was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him."

The Captain of our salvation was made perfect through suffering. The servant is not above his lord. If the bitter cup is pressed to our lips, don't let us dash it from us, but drink it, knowing the jewel is in the bottom.

David says, I waited patiently for the Lord; or, in waiting I waited for the Lord, and he inclined unto me and heard my cry. We know that David committed rash and foolish acts, like other men, and was severely punished for them; but he always humbled himself submissively before the Lord, and tried to do better next time. He learned to wait patiently for the Lord, or the Lord's time, and so he was brought out of great troubles, his feet set upon a rock, and his goings established; also a new song put in his mouth. Praise to our God. So he says, "Blessed is that man who maketh the Lord his trust, and respecteth not the proud." He also teaches others saying, "Rest in the Lord, and wait patiently for him; fret not thyself because of the man who bringeth wicked devices to pass. For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth."

Do we want an inheritance that is incorruptible, undefiled, and that never shall fade or pass away. Also immortality and eternal life, so we can enjoy it all amidst unalloyed bliss? We ask, Do we really desire all this felicity? If we do, then let us wait patiently on the Lord, for "those that wait upon the Lord they shall inherit the earth . . . and shall delight themselves in the abundance of peace." O how glorious! What more can we ask? "Wait on the Lord: be of good courage, and he will strengthen thine heart: wait I say on the Lord."

NEW YORK, March, 1871.

GOOD HEALTH.—The March number is received.

CONTENTS.—The Water we drink; War Surgery; On Poisons; Public Murder and Suicide; The Opthalmoscope—What it Is and How it is Used; What to Eat; Condiments; Consumption—General Pathology of the Lungs; Prof. Brown Sequard in Boston; The Alchemists; Courier Pigeons.

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THE HERALD OF LIFE.

NEW YORK, MARCH 15, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

DEFERRED ARTICLES.

OUR correspondents must have patience at the non-appearance of their articles. We have a large package of them on hand which we have not had time or strength yet, even to examine. Some are long, and some badly written. These latter, especially, are hard cases for our head, however valuable the matter may be in them. We shall do the best we can, and as fast as possible.

THE CHRISTIAN PASSOVER.

OR, THE LORD'S SUPPER.

THE time for this "Feast" the present season, comes on the 5th of April. It will be celebrated on the evening of that day by such as choose to unite in it, in this city, the place is not yet fixed on, but most likely it will be in the Cooper Institute where it has been for two or three years past; but definite notice of it will be given in the HERALD OF LIFE before the time. All who love the Lord Jesus, and are disposed to unite with us on the occasion, even if they do not accept our belief, that the only scriptural season for its celebration is a yearly anniversary of its institution, will be gladly received, as it is the Lord Table, and each individual is responsible for his own act. Let each one examine himself or herself, and so let them eat.

CHRISTIAN COURTESY.

IT is not often that we find this grace in secular papers, and still less frequently in so-called religious ones. Hence, we were not a little gratified with the following notice in the "Granite State Free Press," published in Lebanon, N. H. With its Editor we never had any personal acquaintance. He is a prominent member of the Baptist church in that town, and his kind notice of us and our paper calls for our acknowledgment. We thank Br. CHENEY for his liberality in this matter; and say of his paper, it is the very best country secular paper we know of. We wish him all success in conducting it. He speaks as follows:

"We are glad to see that Rev. George Storrs, editor of the *Herald of Life*, New York, a native of this town, who during the winter lay for several weeks apparently at the point of death, has so far recovered as to be able to resume in full his editorial labors. His disease, we believe, was pneumonia. The *Herald of Life* is the organ of that class of Christians who call themselves Life Believers—that is, who think the reward of well doing is eternal life, and the penalty of incorrigible sin eternal death, and there will be no resurrection of the impenitent dead. Mr. Storrs is a vigorous writer, and urges his peculiar views with great force and in a most kindly spirit. This paper is a model of neatness typographically, and is published at two dollars a year."

MAN'S ORIGIN AND NATURE.

THE notion that man, by creation, is possessed of an immortal entity, called *soul;* and that he was created holy, originally, we think, is the foundation of nearly all the theological errors and superstitions that have bewildered, blinded, and made infidels of a large part of Christendom, or those where this corrupt theology has been promulgated.

The account of man's creation, as given by Moses, is very simple and easy of comprehension; and when duly considered commends itself as the only rational account of man's origin and nature: especially when we gaze on the facts in man's death, or *disorganization.*

Man's origin is the same as that of any other of the animal creation. Compare Gen. ii. 7 and 19. "The LORD God formed man of the dust of the ground." . . . "And out of the ground the LORD God formed every beast of the field, and every fowl of the air."

Thus it appears the origin of man is precisely the same as that of other living creatures on the earth. The only real difference is this—Man's organization made him capable of higher intellectual development than any other of the animal creation; and for this reason, he was placed at the head of all the others, and to have "dominion over" them.

As to holiness, there is no evidence in the Mosaic account that man was in possession of any such quality more than other animals. "God saw *every thiag* that he had made, and behold it was *very good:*" Gen. i. 31. All were alike good, but not a word of the holiness of any of them. Holiness is not a creation—it cannot be created—but it is a development. As such it can only be produced in a created being by *trial.* In order to its development there must be law to which the creature is required to yield obedience; and there must be intelligence sufficient to comprehend that law, without which no law can have any claim to active obedience. Where such intellectual capacity does not exist—whatever the nature of the life in possession—there can be no claim for moral obedience, and hence neither holiness or sin has any existence in that being—the thing is impossible.

Man, of all the animal creation, alone—so far as we know—had intellectual capacity sufficient to understand law—requirements or prohibition—addressed to mind; or a capacity to determine from words addressed to his understanding what his course of conduct should be. This capacity was the basis, the foundation, for the development of a moral character above that of a mere animal. But such development could not be made without a law addressed to man's intellect; and that law must be adapted to his understanding or comprehension. As yet he is but an animal and can only be approached as an animal man. Hence the law must relate to the action of his animal nature. In harmony with this fact we find his CREATOR thus approaching him, having provided for the new formed creature "every tree that is pleasant to the sight, and good for food," He placed man in the midst of these delights and bid him regale himself without restriction, with one exception. That one exception constituted the law—a law the highest of which man's nature was then capable, and yet the most trifling that it was possible to give. This law was addressed to man's intelligence, and related to the regulation of his animal appetites; or was addressed to him as an animal, such as he really was.

Hence he was tested, or tried as an animal for the development of a moral character; which trial if man obeyed his CREATOR would have raised him above a mere animal—or above the government of animal appetites—and would have constituted him holy. It would have developed a mind having a supreme regard to his MAKER'S will. This is holiness. Such a development would have—if persevered in—proved him worthy of continued life; hence would have secured him access to the "tree of life," and he would have "lived forever."

But a contrary development would unfit him for life, by making him out of harmony with the CREATOR, preferring his own will to that of God's; hence the propriety of its being distinctly stated to the man, that if he did show himself determined to make his own will supreme he should "surely die:" discord under the government of God could not be tolerated. Every thing that has life must come into harmony with God or discord be eternal. Hence when Adam developed the fact that he chose to give the supremacy to himself, or to his animal being, rather than to his CREATOR, he, in fact, chose death rather than renounce animal gratification. Thus, Adam had "*Life and Death* set before" him. He chose the latter—fell under his animal nature, and shared the fate of all other animals, but death was just as much more to be dreaded by him as his intellect was greater than theirs. Not, however, because he had any sufferings to endure "beyond the grave," for his Creator made no such communication to him: it was, "*Dust thou art,* and unto dust thou shalt return." So far as we have any inspired authority, such was the end of the animal Adam.

In the whole account man is spoken of, treated as, and his destiny decided, as a unit; not as part mortal and part immortal. Such a position is a pure, unfounded, unscriptural, and mischievous assumption; and has filled Christendom with superstition, notions about purgatory, ghost worshippers, worshipping the dead, spirit-rappers, doctrines of demons, and infidelity; all the natural result and offspring of corrupting the word of God in relation to man's origin, nature, and destiny.

Adam's posterity are on trial as animal beings, like as he was. They are indeed, under another and different dispensation. His failure was final by one transgression, and the penalty certain to follow; admitting of no remission: His posterity have been subjected to death "in hope." That is—though they die their death may be abrogated, or abolished, by a union with the second Adam, Jesus the Messiah. The animal nature must be subjected, or brought under "subjection" to an intellect purified by the Spirit and word, or will of God. The dispensation we are under admits of repentance toward God, for past failures, and remission of sins past, through union with the second Adam—the LIFE-GIVER—so that death may be abrogated, or annulled. By this union with the second Adam, the Spirit of God is received, the intellect, or mind, becomes in harmony with God, and is subjected to His will, denying the animal nature, keeping it under and bringing it into subjection to the will, or word of God. See Rom. viii. 9–15; 1 Cor. ix. 26, 27. Thus living—thus dying—death cannot hold them; it cannot prevail to keep them under its power; they are *members* of the second Adam, and must share in his revival into life, clothed with incorruptibility and immortality.

It will be seen that men are still dealt with as units, and as animal beings; naturally subject to mortality, corruption, and death; and that in order to escape these, the animal, or flesh, is to be mortified—made to keep its place, as a servant—while the will of God is to be supreme, and the animal be made to give way wherever it sets up a plea opposed to the will of God, as revealed in His word of truth. Those who thus act, during their probationary state, continue to be temples of the Holy Spirit, which dwelleth in them, and whereby they are sealed unto the day of redemption. See 1 Cor. vi. 19; 2 Tim. i. 14; Eph. iv. 30. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. viii. 11.

The great work of redemption is to redeem, or deliver, men from sin—the dominion of the flesh, or animal nature—and from corruption, or death. To puzzle men with metaphysical and theological notions about immaterialism—immortal souls—undying souls—half alive and half dead—part in the grave and a part in heaven, or hell, or purgatory, and all such anti-scriptural fancies, is to "shut up the kingdom of heaven against men," by bewildering their minds, and making the impression that religion is all fancy, about which the priest alone has any concern; and in the final result to land men in utter indifference to all religion. Shall men continue to be thus deceived by traditions?

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. 1.

THIS subject we consider one of the greatest importance we have ever presented to the consideration of our readers; because, if this promise and oath are equivocal, or uncertain of fulfilment, what foundation have we on which to stand in relation to any other promise supposed to be made by God? All other promises are made doubtful, if this is proved of uncertain meaning. No promise of God was ever made with greater clearness or more solemnly proclaimed. To treat it, therefore, with neglect or as if it might be explained to suit human theories, is to undermine all faith in the words of God.

HAS THIS PROMISE AND OATH EVER BEEN FULFILLED?

Let us present the subject as it appears in the Bible. God had called Abram out of his country to go into another; "unto a land that I will show thee." He then told him, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii. 1–3.

After this, when Abram was ninety-nine years old, God appeared to him, and said, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations: neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee . . . I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant," etc. After this, when God was about to overthrow Sodom and Gomorrah, He said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"—Gen. xviii. 17, 18.

At length Isaac is born, the heir of the same promises, and when he was grown to some years, the LORD called Abraham to go to a certain place and offer up his son Isaac "for a burnt offering." Abraham made every preparation to carry into execution this command of God. He had gone to the place pointed out, erected his altar, bound his son and laid him on it. He then stretched forth his hand and took the knife to slay his son. At this point, "the Angel of the LORD called unto him out of heaven," forbidding him to proceed any farther. Then followed a second call out of heaven saying, "By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall *all the nations* of the earth be blessed; because thou hast obeyed my voice."—Gen. xxii.

This promise was renewed to Isaac, Gen. xxvi. 4, as follows, "In thy seed shall all the nations of the earth be blessed," etc. The same was more fully confirmed to Jacob, Gen. xxviii. 14, "In thee and thy seed shall *all the families* of the earth be blessed." Thus it is seen, by the language used by the LORD, that all nations embraced all the families of those nations. Peter, in referring to this matter, Acts iii. 25, says, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall *all the kindreds* of the earth be blessed." Here all families of the earth are embraced. Paul, who, saith, "The scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. Here is no limitation—"all nations," and of course "all the families of the earth" are to be "blessed" with the gospel proclamation in order that they may be "justified by faith;" that is by believing the message of God's love to the world, or to all the families of the earth. In order to believe it, they must have it proclaimed to them. How can a man believe in that of which he has never heard? Have all the families of the earth heard of the love of God, to "the world," in any age or dispensation past or present? Certainly no man living can prove that they have, and the evidence is clearly against any such assumption. If any age could boast of such a result it is the present century in which we live; but what are the facts?

In a work of a late date by Mr. Shimeall, of this city, who has written and preached much on prophecy, he gives the following statistics:

"The aggregate population of the earth is twelve hundred and twenty-five millions. They may be divided into the following religious systems, namely:

1. Of Brahminical Pagans, in Asia, - - -	650,000,000
2. Of Mohammedans, in Asia and Africa, - -	150,000,000
3. Of Pagans in a purely savage state, - - -	100,000,000
4. Of Jews, the kingdom of Judah, dispersed, -	14,000,000
In Christendom there are—	
1. Of the Western, or Romish Church, - - -	170,000,000
2. Of the Eastern, or Greek Church, - -	60,000,000
3. Of Protestants, throughout the world, - -	80,000,000
Total population - -	1,224,000,000"

He then adds: "It results from the statistics, first, That less than one fifth of the earth's population are included within the pale of Christendom. Second, That of these latter, only about one-third bear the Protestant name. Third, computing, as we must, the real numerical strength of Protestant Christianity by the communion statistics of all the various branches of the Protestant Church, scattered over the world, they do not yield a total of over 15,000,000. of the [1,224,000,000]. What a picture."

All this, notwithstanding the promise and oath of God that in Abraham all the families of the earth shall be blessed. From facts like these, one of two things seem inevitable. First, there is an age or ages yet to come, in which the promise and oath of God will be fulfilled; or, Second, *that* promise and oath of God does not mean what it says, and it is impossible to tell what it does mean; and so, the "two immutable things, in which it is impossible for God to lie" cannot be relied on to teach what truth is. No wonder if men are made infidels under the teaching which involves the possibility of the promise and oath of God meaning something entirely different from what is expressed, or is never to be fulfilled at all.

WHERE ARE MEN JUDGED?

THE general teaching is, that God investigates and decides on the characters of men in eternity, or in another life after a resurrection from the dead, while the Bible very clearly and distinctly teaches that he judges in the earth, as the following passages show:

"He is the Lord our God, his judgments are in all the earth."—1 Chron. xvi. 14. "He is the Lord our God; his judgments are in all the earth."—Ps. cv. 7. "Verily he is a God that judgeth the earth."—Ps. lviii. 11. "He shall not fail nor be discouraged, till he have set judgment in the earth."—Isa. xlii. 4. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. xxvi. 9. "I am the Lord which exerciseth loving-kindness, judgment and righteousness in the earth."—Jer. ix. 24. "A king shall reign and prosper, and shall execute judgment in the earth."—Jer. xxiii. 5. "I will judge thee in the place were thou wast created, in the land of thy nativity."—Ezek. xxi. 30. "And Jesus said, For judgment am I come into this world."—John ix. 39. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner."—Prov. xi. 31. "*Now,* is the judgment of this world."—John xii. 31.

This testimony is explicit and emphatic, and shows beyond all doubt that God judges in the earth. And there is no passage which teaches a different sentiment—in no single instance is it asserted that man is judged in eternity, We never read of men going into another life, or world, to be judged; neither do we read of judgment after the resurrection state. The resurrection and a judgment after are never associated together. Hence when we read of judgment, nothing is said of the resurrection from the dead; and when we read of the resurrection, nothing is said about judgment except it be an *executive* one. God judgeth in the earth; *now* is the investigating judgment; and often the execution immediately follows, as in the case of Sodom, the old world, Egypt, the Canaanites, Babylon, Jerusalem, and many cases that might be named; and when death overtakes the sinner there is no ransom that can deliver him from death's dominion; though as to the declarative judgment, fixing him in that state, it takes place at the resurrection of the just. The wicked dead being left in the state of death, are thereby declared "unworthy of everlasting life;" and so are judged to "remain in the congregation of the dead." Such is the Bible presentation of the subject; and let all men lay it to heart, and realize they are now passing through the trial judgment which is to decide their eternal destiny; and let them learn to live soberly and righteously in this present time, for soon the trial will be over and execution will surely follow.

"ETERNAL TORMENTS."

THIS doctrine, which is the legitimate fruit of the doctrine of inherent immortality, is productive of more real infidelity than any other error ever promulgated. The Life views are the real antidote for such a horrible and blasphemous doctrine. We have an illustration of this fact under the ministry of Eld. MILES GRANT in San Francisco, California, where he has been preaching for some weeks past, on the Advent of Christ and immortality only to those in Him. We take the following from the "World's Crisis," in a communication from Br. Grant. He says:

"An intelligent lady in San Francisco, who had attended our meetings for some time, and been blessed by so doing, being brought from the dark abyss of Spiritualism and infidelity to the comforts of christian religion, sent us a private note, containing a double gold eagle, as a token of gratitude for the light she had received while listening to the discussion, and lectures on the moral nature of man. In the note she says:

"'I see what mighty weapons they [these truths] are with which to fight error. . . . I believe it was the doctrine of eternal torment of the wicked more than any thing else, that led me, in early life, into *utter disbelief* of the Bible, as a revelation from God. For many years I honestly and earnestly labored with all my power to remove all faith in it from the mind of every one with whom I came in contact. Several have told me that I was the means of destroying their faith in the Bible, as a revelation from God. I would to heaven I could say as much in regard to my being the means of establishing the truths of that book in the minds of others. . . .

"'This same doctrine of eternal torment, which I never had a doubt but what the Bible taught, has made me often take refuge in that '*refuge of lies,*" Spiritualism.'

"Now, this lady's voice may be heard in the prayer and conference meetings, confessing Jesus. She now sees that the Bible does not teach the doctrine of eternal torment."

A FALL.

IT is perhaps pretty generally known by our readers throughout the country, that a certain political party in this state has for several years commanded the patronage of the Roman Catholic element, a very strong one, particularly in this city. Of course an enormous price has been paid for this, among the items of which is that of the large amounts yearly appropriated by the Legislature for the relief and assistance of charitable institutions, the greater part has been given to that sect. In one instance, when about $130,000 had been appropriated for the purpose named, the Roman Catholics obtained more than $100,000 of it. That is not far from the proportion they usually secure. Then, in this city, Catholic institutions have secured what amounts to perpetual leases of property worth millions of dollars per annum, at one dollar per year. This, as might well be supposed, has created no small outcry, not only among other religious denominations, but among very many who take no particular interest in any religious sects. These misappropriations of the State's money have been denounced as partial, unfair and unjust, while the city transactions have been condemned as fraud and theft, all Protestant religionists joining in the denunciation.

The popular outcry had become so loud and severe at times, that the spoilers evidently deemed it a matter of policy to do something toward silencing it. Their manner of procedure in all such cases is, where it *can* be done, to purchase.

In 1869 certain Baptists of this city organized themselves into a society, having in view the founding of a "Home for the Aged, Infirm and Destitute Members of Baptist Churches." During the session of 1869–70 the Legislature of the State empowered the Commissioners of the Sinking Fund to lease to this Society certain lots of ground within the limits of the city, free of rent, on which to erect a Home. A few days since the patrons and members of the Society were required to act upon the question as to whether the trustees of the Society should be instructed to retain or to annul the lease. There were lengthy speeches and strong arguments on both sides, but, upon taking a vote, the action of the trustees in accepting the lease was approved by 126 to 36. How have the mighty fallen! The Baptists have not, we think, been behind others in condemning the course of the Roman Catholics in these matters, together with the party which serves them, but as soon as the mess of miserable pottage is offered them they yield their birth-right and take it. We cannot yet think the action of this "Home" Society represents the feelings of a majority of the Baptists of this city, and if it does not we trust the general body will treat the matter as it deserves, and thus remove whatever of undue censure now attaches to the sect.

Doubtless many of the Rev. gentlemen who voted for the measure have time and again denounced poor, nearly-famished Esau for selling his birth-right to obtain food to preserve life. They have no such plea as had Esau.

Do they say that we, aged and infirm as we are, are famishing? Then devote to erecting and otherwise honestly obtaining a "Home" some, only a comparatively small part, of the money now expended for costly edifices, with all their expensive and luxurious appointments, in which the more *fashionably* and lazily to worship God three hours each week. No, no, good Baptist friends, you have swallowed the wretched little crumb of bait that was thrown you, and now your lips are forever sealed to all protests against what the whole Protestant church has heretofore been crying against, and you have not even the plea of Esau to offer in extenuation. Hereafter when the R. C. Church wrings from its laboring masses the means to build costly cathedrals, and then sells its influence to the party that will steal for it millions of hard-earned treasure taken from the people by taxation or otherwise, you can only gaze upon your paltry free-lease of a few city lots, and open not your mouth. It will not answer the purpose to say, "if we did not take the lots, some other sect would." The principle that has been sacrificed was worth ten thousand times more than all the lots they or you can ever get or need.

And still the tempter is abroad and at work. Will another Protestant sect fall? Oh, the pride of life! How has it debauched the church! It has led it to waste millions for mere show, to gratify fleshly lusts, and now it impiously demands the sacrifice of precious principle. Who next will yield to the winning voice of the tempter?

L. C. T.

EUROPE.

If anything were needed to show the utter helplessness of Louis Napoleon at the present time it is found in the French treatment of the sort of proclamation recently made by him in the form of a communication addressed to the President of the Assembly. The deposed monarch protests against the legality of the vote by which that body declared that his dynasty had forfeited the throne. He affirms that the Assembly was created only to make peace, and hence has exceeded its powers. He contends that the foundation of all public right is the plebiscitum; to that he is ready to bow, and to that alone. This protest is as utterly unheeded, is treated with as much silent contempt as though it had emanated from some crazy peasant. The protest itself is but a wail from perdition whither, through the lake which burned with fire and brimstone, the treacherous beast which so long carried its harlot rider was unceremoniously hurried. Truly he is being tormented day and night.

A revolutionary outbreak of considerable proportions by the National Guard intrenched on Montmartre created a great deal of excitement and anxiety during the past week, but the disturbance *seems* to have been quieted without any serious collision. The following relating to the subject is dated London, March 11:

"Advices from Paris dated this afternoon and evening have been received. The news is somewhat conflicting. A dispatch dated this evening says that the insurgent National Guards still hold possession of 417 pieces of cannon. On the other hand, a telegram from Paris in the afternoon, after reporting that all is quiet in Montmartre, says the National Guards return the cannon in their possession to the Government on conditions that their organization is not to be dissolved and the continuance of the allowance to each member of one franc and a half per day until work is resumed. Referring to the same subject the "Times" special correspondent at Paris telegraphs that the National Guards holding Montmartre have surrendered the cannon held by them, and that the remainder will be formally summoned to surrender all their arms."

The Assembly have finally settled the somewhat exciting question as to what place shall be the seat of Government. One party has been urging a removal to Paris, another a removal to Versailles, and a third the continuance at Bordeaux. On Saturday the Assembly rejected, by a vote of 407 against 104, a proposal for an immediate removal to Paris, and then adopted a proposition for removal to Versailles by a vote of 406 against 104.

"The Times," of London, under date of March 9, has a letter from Madrid announcing that the Duke of Montpensier has been banished to the Island of Minorca because he refuses to take the military oaths to support King Amadens.

The German Landwehr have been dismissed from service and forwarded to their homes.

Advices from Rome under date of March 11 say,—"The public agitation which has prevailed for some months past in this city, particularly since the entry of the lay officers of Italy, is producing consequences which are not at all creditable to religion or useful in the discipline of society or for the cultivation of morals. The sanctuary is likely to be invaded by excitement. I have just heard that disturbances occurred this morning in the Jesus church, in which, though there was considerable fighting, no person was seriously wounded."

These disturbances were overcome and order restored by the interposition of the authorities.

L. C. T.

STARTLING FACTS.

We frequently hear it remarked in these days, that every description of evil is fearfully on the increase. People sometimes observe, on the other hand, that society is no worse than formerly even in this country, but with our unparallelled advantages for receiving intelligence from all parts of the world of events in a few moments after they have occurred, we hear of a vast amount of evil which would not otherwise come to our notice, and hence evil itself *seems* to be rapidly spreading, when it is in fact only our facilities for hearing and knowing of it that is increased.

The last time we ever heard Prof. Hudson in public was in this city. The position which he took on this point was that both evil and good were increasing. This is probably true. Society may, with respect to its especial alliance to good and evil, be divided into three classes, viz., first: those who progress in the practice and development of good; second: they who give themselves up to the power of evil, and are ever seeking out and practicing some new and unheard-of enormity of it; third: a middle class, who are not openly allied to or identified with either of the others, but who favor both as taste and circumstances seem to suggest. It may be urged that very much of the good which is credited to the first class, they are in great measure *compelled* to the practice of by the excessive wretchedness and woe introduced into society by the wickedness of the second class. This is true, of course, but no matter why or what the occasion for its practice, it is *good* nevertheless, and evidences a love of good if actuated by right motives.

The condition of society at the present day justifies, we think, the conclusion that not only is there a marked moral degeneration of the middle element spoken of, but a gradual giving way and settling also of the lower types of the higher class. In accounting for this men may hold and urge the adequacy of a multitude of theories combining a multitude of causes. That many causes do unite to this end there can be no reasonable doubt, and if we were asked to name that which is most powerful of all we would say, the corruptions of the gospel. We are thoroughly impressed that nothing would exert so vast an influence in turning this awful tide of evil as the going out of every true-hearted Christian into the world and publishing the pure, simple truths of the gospel of our Lord Jesus Christ, and showing forth the power thereof by lives of consistent godliness. We will not now attempt to show how such a result would be reached by such means, as that is not our present aim.

If we were asked to name the *next* greatest cause of increase of evil we would say, the use of *spirituous liquors*. No person who does not make this subject somewhat a study can form any adequate conception of its extent and destructiveness. It was formerly fashionable to use intoxicating beverages, but the Temperance movement of some twenty-five or thirty years ago wrought a great change, and the use of spirituous beverages became uncommon even in gay and fashionable circles. Too soon there came a reaction, and now it is as bad as ever, perhaps worse. "It is a startling fact," says a writer, "that full one third of the applicants for admission into the asylums for drunkenness, are women, the most of them from so-called high life. They started a new one near New York, two years ago, and before the first story was up they had 1,589 applicants for admission—22 ministers, 492 women—most of them from so-called high life. I have seen it stated in a leading journal and a popular literary magazine, 'that there are a number of the most costly and richly-furnished saloons in the city of New York, that are only open to rich aristocratic ladies; and they could be seen publicly there drinking all sorts of liquors, and in all stages of inebriation. There are costly suits of rooms to sleep off the effects of their liquors, if they get more than they can carry.' At social parties wine and strong liquors are passed around by fair hands, and urged upon the guests by smiling faces, in all our cities, and often in our smaller places that are only able to ape the vices of larger places."

Few, indeed, have any idea of the magnitude of the liquor business or of the immense capital invested in it. Let us look at some of the figures which show us the facts in this matter. T. E. Jackson, giving the statistics of New York city, says, "We have one million population" (these figures are shown by the census of 1870 to be a little too high)—"one half native Americans, the other half born in foreign countries, of forty different nationalities. Forty thousand kegs of lager bier are daily consumed. Fourteen million six hundred thousand kegs a year, and but 4,000,000 barrels of flour. The meat bill of the city was $30,000,000 last year (1868), and the liquor bill over $68,000,000. The amount of capital invested in manufacturing establishments is $65,000,000; invested in the 71 banks, $90,000,000; in the liquor business, $200,000,000—$42,000,000 more than in both manufactories and banks. There have been 68,880 arrests for intoxication and disorderly conduct during the past year, and there are 92,272 persons in institutions under the care of the commissioners of public charities." Of these 92,272 persons, nine tenths, it is safe to say, aret here on account, directly and indirectly, of intoxicating liquors.

To comprehend still further the magnitude of the cost of intoxicating drinks, let us look at the country at large, and compare the cost of its liquor with some of the great and necessary productions. It is said that "by the census of 1860, we find the value of the six leading productions of the country were, flour and meal, $524,000,000; cotton goods, 115,000,000; boots and shoes, $90,000,000; clothing, $70,000,000; woollen goods, $69,000,000; books, newspapers and job printing, $42,000,000. Total, $610,000,000. Thus we have the appalling fact, that the cost of liquors to drinkers in one year, was $1,411,403,624 more than the value of all the flour and meal, cotton goods, boots and shoes, woollen goods, clothing, and printing of books, newspapers and other printing produced in the United States in the year 1860.

The actual net cost of liquors in one year, is $2,021,403,624. Time lost by drinking men, 739,020,579. Cost of crimes caused by intemperance, $87,000,000. Cost of pauperism, $27,000,0000. Cost of litigation, $241,000,000. Total proximate cost of intemperance in the United States in one year, is $3,015,225,206.

All the extraordinary appropriations for the United States Government, including all army and navy expenses for 1862, were only $313,261,629. In 1863 the they were $882,238,800. During these two years of terrible war, of army-raising, equipping and clothing, ship-building and fortifying, the expenses of intemperance were $1,919,623,772 more than the war expenses of the nation.

If each of the 140,361 licensed rum-sellers in the United States have twenty customers, then we have 2,807,200 tipplers, taking the direct route to the drunkard's doom; for one out of every thirty, in the course of a year will become a confirmed inebriate. Hence 93,574 confirmed sots are annually manufactured in the United States. Again, we will suppose that the $3,015,224,202 that are directly and indirectly spent for and because of intoxicating liquors in the United States a year, are all in silver dollars. To count $100 a minute for ten hours a day, it will take 1,377 years to count them."

These are indeed appalling facts. What is to be end of these things? There is truly much good among men, but the evil greatly overtops it. Increasing as evil doubtless is, the lover of Christ, while doing all he can for humanity, for God and the truth, is often impelled to exclaim, "Come, Lord Jesus, come quickly!"

L. C. T.

AN EXHORTATION.

BY A. BOYNTON.

"If thine eye be single thy whole body shall be full of light."

"A double-minded man is unstable in all his ways."

Let it be understood that scriptural declarations, emanating as they do from a perfect being, are perfect in their declaration; and it is not expected that finite creatures will ever come up to their full import; but a perfect rule being given, an approximation towards it, as far as may be, is the life work of man.

While some passages have a specific application, others, like those we have selected, though perhaps spoken in reference to spiritual things, have a general application, reaching all departments and conditions of life. We think the two texts calculated to illuminate each other. Christ's teaching was by figures, and the figure used here, all will understand as referring to the mind, and its purpose or action.

In business affairs, we all know that success is generally in proportion to the singleness or unitedness of purpose and effort. A diligent application of the powers of the whole man, in any one given direction argues success, and such success as the capabilities of the man will warrant: for all men vary in this particular, at least as they are severally related to any given course of action. Men are like machines in this respect; some are of small power, can do a given amount of work and do it well; while others of greater power can do a much larger amount and do it as well.

We look around sometimes and wonder why men do make such poor steerage through this world, take such a zig-zag course to "get gain;" while any one may reasonably conclude that they never will succeed to competence or wealth; yet they are blind to facts, and persistently follow their way of folly to the end; and why? Because they are too wise, too blind to be taught of God. His word is both a rule of business, and of morals. Let us heed it then, on all occasions, and on all accounts.

But we designed to dwell more on the spiritual nature of our subject which lies back of, or is a foundation to all true success, which is only Godward; for, for this purpose was man created; and here he finds his true happiness for this and a future life; "to know (or glorify) God and enjoy him forever." But little progress is made in this direction by any with a double object of vision. Two objects of an opposite nature placed before the mind, the attention is constantly changed from one to the other, producing that very unpleasant state called "double-mindedness," which leads to feebleness of action; which is anything but happiness to its possessor, or efficient to his fellow man. He is "unstable;" stands doubtingly, timidly, as one in faint twilight sees but dimly; consequently, all his movements partake of more or less fearfulness and uncertainty.

In this age of haste, it is well to "inquire after the old land marks," or God's principles or laws of action; any other rule than this will surely lead us off the track, and end in wreck and destruction. "Thou shalt have no other gods before me," is the 1st commandment in order and importance in the decalogue, and also the one soonest and most frequently broken in its true spiritual import. The glory or pleasure of God is to be the prime object of the creature and *his* peace, comfort, and joy follow as the *result* of that service or worship. But when *self* is the *object* of our action, an *idol* is erected on God's altar, and his holy temple, ("which temple are ye."—Paul) is profaned.

Dear brethren of our common Lord and Saviour, here we feel is the crying sin in the churches of christendom,—*a want of clear eye-sight;* a sort of quack process has been substituted, and submitted to by those seeking the way of Life, and a very obscure vision is the result. "*No man* can serve two masters," is as true to-day as when first uttered. We may please men perhaps with a cloak of religion; but God only accepts us as our hearts are pure; or, in the words of our text, "our eye is single." Here, as we hinted, has been a radical defect in our conversion; the intellect has been reached, the reason corrected, the passions moved, good resolutions made, followed by many good deeds, but the man has not had the "washing of *re*-generation, and *re*-newing of the Holy Ghost." "The creating *anew* in Christ unto good works," having the "law of God written *in* the mind and *on* the heart;" he has stopped in the temple court, where the *law* only is heard, while the gospel opens to Christ's children the "holy place."

No man can have a single eye to the glory of God who is not crucified to the flesh. This is a daily or life work, expressed by the apostle in his exhortation thus: "Present your bodies unto God a *living* sacrifice continually." This position only will insure unto us "light in our dwellings;" this keeps union among brethren: union not in sentiment which may cause a warm shake of the hand; but a union in *affection* which kindles in the heart; a *love* which *warms* wherever it reaches. The precepts of the gospel are of a *spiritual* nature, so much so, we fear the masses of those who accept them (intellectually) will fail of their chief benefit. May God in mercy grant us his *Spirit*, which shall lead us into the truth, and sanctify us thereby, that we may be saved in his soon coming kingdom. Amen.

West Batavia, N. Y., March, 1871.

LETTERS AND EXTRACTS.

FROM GEO. W. ALLSHOUSE.

Br. Storrs: I knew that on your recovery from your late sickness, so many of your dear friends would write you with joy and gladness, and with *thanksgiving* to God that he has raised you up again, so that you would have many letters to publish of so much more value than any I could write, I refrained from writing till I could no longer, for my soul yearns to express my gratitude to God in this way also, by a few lines to you.

The first paper I received after the annual meeting, which informed me that Br. Thorne had been appointed your assistant, I was full of fears, and strongly impressed that something was going to happen, and that perhaps the Lord would soon release his servant from his labors, and then, when the news came that you *were sick*, you cannot imagine my feelings, emotions and fears; but O, the wisdom and goodness of God, for He knew that his servant would be sick and made provision for it, thanks be to his holy name. No doubt many were the prayers and petitions addressed to Him for you; and who knows but that the Lord perhaps condescended to hear even my humble petitions and prayers in your behalf, though the least of all; for as such I must look upon myself; but bless the Lord, the cries, prayers, petitions have been turned, by the Lord, into praises and thanks to him for his goodness to you, and to us also; and how good the Lord is to you in giving such help as Br. Thorne. May the Lord bless him with every blessing that is for his good and comfort, and for the honor and glory of God.

I cannot write, nor express myself as I would, for I am yet in the *furnace* of affliction, though the *fire* at times is not quite so hot and fierce as it has been, yet the blinding smoke, and the suffocating dust from the FURNACE have often so bewildered and confounded me, that I could scarcely take a step forward, but must "stand still, and see the salvation of the Lord," when he had cleared away the obstructions again. No doubt all my afflictions and adversity I needed, and will in the end be for my good, and the honor and glory of the Lord.

You cannot imagine my feelings and thankfulness when Br. Thorne stated that my paper was paid for. The Lord reward him and you for your kindness to me. It has been a source of trouble to me to be thus situated; but perhaps the Lord will be pleased to smile upon me again, in his providence; if not, may He give me grace to be fully and entirely reconciled to his will and dealings with me. We often need much hammering and squaring, in the wilderness and quarry, before we are fit to be placed in the Lord's building.

May the Lord spare and help you and Br. Thorne, and all his servants and children, and give us all eternal life, when the Life-giver comes.

Yours, in hope of *that boon.*

Rochester, N. Y., March 6, 1871.

FROM S. J. BRIMHALL.

Br. Storrs: We need a living Herald of Life in this country; one that will give the Life views in their purity. The life preaching we have is mixed with a *mortal* resurrection of the wicked, and then follows a difficulty on the question of the judgment, and putting the two resurrections one thousand years apart.

The world is becoming religiously radical and contentious, so that gendering strifes are frequent. We do need a living preacher to take the Book and teach the people the rich truths of that book, the same as a schoolmaster follows his author. A Life preacher could be sustained, and I believe would be very successful. The masses are ignorant of the Life views, yet they are very restless and are grasping at everything that is told, in hope of being saved; scarcely beyond the notion of "I hope to die and go to heaven." Most people here, as in other places, believe as they have been taught, and they must needs be taught different before they can believe the truth.

I trust that some good man, who can, will come and teach the people what they want to know. Send some minister of the Gospel of the kingdom of God, and we will be ever grateful, and do all we can to sustain him and help on the work.

Appleton, Kansas, March 1, 1871.

Wm. Brown, Chicago, Ill., writes: Unlearned as I am, and a foreigner, yet I love the truth as it is in Jesus, and am seeking to know more of Him, who to know is life eternal. About eighteen months since, God, in his great love, led me to see that man is all mortal, and that only by seeking for glory, and immortality, were we to have eternal life; and unto them that look for him will He appear again the second time without sin unto salvation. About twelve months since, I was, as I trust, learned, through the Herald of Life and the Bible, to see the way more perfectly, and that a resurrection to a future life is to those only who have the Spirit imparted to them which raised up Christ from the dead. O, how much more brilliant the love of God manifests itself to me since. I feel so thankful to our heavenly Father for restoring you to health again, and I cannot but pray that He will preserve you in life until you shall see the King in his beauty.

Yours, in hope of eternal life when the great Shepherd of the sheep shall appear.

W. H. Fahnestock, Harrisburg, Pa., writes to L. C. Thorne: I lately found among my papers a copy of Br. Storrs' "Bible Examiner" of Aug. 16, 1844; and it is truly delightful to look back twenty-eight years and know that the "truth," as made known by Br. Storrs, still lives, and is shining brighter and brighter as we near the haven of rest. "The day star" then arose in "our hearts," and the day dawn approached; the beams of the Sun of righteousness appeared above the horizon—his rays have spread far and wide; and before long every eye shall behold that "glorious appearing," for which we have been so long looking. I write to ask, Has the first article in the "Bible Examiner" of Aug. 16, 1844—"Probation after the Advent"—ever been published in pamphlet? I esteem that number of the "Examiner," (the only one I have) worth more than its weight in gold. Please let me know if the article is published in a tract, and what is its price.

Response by the Editor.

The article has not appeared in pamphlet form. We recognize Br. Fahnestock's name, formerly of Pittsburg, Pa.; but have heard nothing from him before, for more than twenty years. We hope we may hear from him again before long.

ANOTHER ACCUSATION.

Some of our opponents accuse us of only reading those parts of the Bible that teach the doctrine of no future life out of Christ. They are guilty, at least, of attempting to create an impression in regard to that which they know nothing about. However, we let that pass as a clever orthodox dodge, and admit the charge—not because we do confine our reading to any particular part, but because we do not know of any place that *teaches* otherwise. But the peculiarity of the accusation is in the fact that it admits that some parts of the Bible do teach such doctrine, while they maintain that other parts teach quite the reverse. Now this is placing the Bible in rather a suspicious light, and virtually charges it with duplicity. We are unwilling to admit that the Bible teaches opposing doctrines; we believe it to be consistent in all its parts, when properly divested of theological and sectarian contortions.

If the Bible does teach that man has an immortal soul—which it never mentions; that God, knowing the end from the beginning, makes creatures to be eternally tormented; that men are conscious when dead; then surely it does not teach—what it plainly affirms—that God "only hath immortality;" that "the soul that sinneth it shall die;" that "God is love;" that "the dead know not anything"—"in that very day their thoughts perish." On the other hand, if the Bible *does* teach the latter plainly expressed doctrines, it certainly does *not* teach the former inferential dogmas.

We reiterate our promise, that if our opponents will show us *one* mention, in the Bible, of an *immortal* soul in man; or one assertion that man has or can have immortality, except through Jesus Christ and his resurrection, we will at once accept it as truth.—*Nazarene.*

One of our New York city dailies contains the following:

"A Roman Catholic paper is looking forward hopefully to Romish supremacy in this country. It says in that case that the clergy will be out of the pale of the civil law, and no matter what the offence, will be amenable only by an ecclesiastical court."

APPOINTMENTS.

Concord, N. H., in the Bethel, Sundays, March 12 and 19.

Manchester, N. H., in Advent Hall, Sundays, March 26, and April 2.

Middletown, Conn., Sundays, April 16 and 23.

West Meriden, Sunday, April 30.

New York, (Cooper Institute, Room 24,) May 7.

Wm. Stuart.

Meriden, Conn., Sundays, March 12 and 26.

Hartford, Conn., Talcott and Porter's Hall, Sunday, April 2.

Providence, R. I., Sundays, April 9 and 16.

Charlestown, Mass., Sundays, April 23 and 30.

Geo. W. Brown.

I am to preach in Onondaga county, N. Y., at High Bridge, near Fayetteville, March 2, and April 7. If there are any Life Believers near I shall be glad to see them there.

James H. Jacobs.

Charlestown, Mass., Sunday, March 19.

W. S. Campbell.

New York, (Cooper Institute, Room 24), Sunday, March 19, at 10 1-2 A. M., and 3 P. M.

S. W. Bishop.

BUSINESS DEPARTMENT

CASH RECEIPTS.

One dollar each from—Dan. J. Esser, Dr. E. W. Welles, W. H. Whitman, Hannah Webster, Samuel Burpee, D. Cass, T. B. Rollins.

Two dollars each from—Mrs. Kate Hauck, Adam Friese, Samuel Snively, Lovilla Fidler, Henry C. Webster, S. J. Brimhall, P. W. Fuller, Mrs. E. S. Fenner, Andrew Whitcomb, Henry J. Brunner (we have not all the back numbers).

Various sums—W. Beatty, $5; Mrs. D. C. Corwin, $3; James Hays, $3; W. S. Olmsted, $50 on pledge—$50 for tract fund; Lucretia B. Lamb, $3.

PARCELS SENT SINCE LAST ISSUE

Aaron Veeder, H. J. Orcutt, A. C. Jones (Oregon, two parcels), J. Hays, D. Cass (have none of Halsted's work; send to him, Box 91, Newark, N. J.

"Time is Stealing On."

Time is stealing, stealing on;
Its football is so light,
On, on through day and night;
Listening, we cannot hear,
Though its step is ever near,
Stealing on!

Time is stealing, stealing on,
Filling the air with sighs,
Filling with tears the eyes;
Anon with joyous smiles
Poor mortals it beguiles,
Stealing on!

Time is stealing, stealing on,
Filling the earth with graves
Of kings and groaning slaves,
Crumbling the giant tower,
Poor emblem of earth's power,
Stealing on!

Time is stealing, stealing on,
Bleaching the cheek with care,
Silvering the raven hair,
Dimming the lustrous eye
With age or misery—
Stealing on!

Time is stealing, stealing on,
Recording as it rolls
Judgment on human souls;
Bearing our toil-worn feet
On, on, our Lord to meet—
Stealing on!

Time is stealing, stealing on:
Poor loiterer on the way,
Up, up, while it is day.
Laborer, there's work to do;
The Lord hath need of you,
For time is stealing on.

—*Selected.*

Thoughts on Revelation x. and xi.

BY ELD. GEO. W. BROWN.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

The angel here brought to view is the one spoken of in chapter x., with the little book open; and this must have been in the future in John's day, as he is told by the one that talked with him, in chapter iv., that he will show him things which must be hereafter. Also, it takes place just before the sounding of the seventh angel, as he refers to what shall take place when the seventh angel sounds. (See chap. x. 7.) Chap. xi. 15, and onward, shows what shall then take place. "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever;" referring to the same time spoken of by Daniel the prophet, when "The saints of the Most High shall take the kingdom" (that which the four kings have held from Babylon to the end of Rome) "and possess the kingdom forever, even forever and ever."—Dan. vii. 18 and 22. This event is to take place at the day of judgment, as is shown by the following passage: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom."—2 Tim. iv. 1. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."—Rev. xi. 18. Then the location of this messenger (Rev. x.) with the little book open, is just before the day of judgment. Now, was there a book to be opened just before the end? I answer, "There was." What book was it? Ans. The book of Daniel; "But thou, O Daniel, shut up the words, and seal the *book*, even to the time of the end."—Dan. xii. 4. To show that the *time of the end* is *not* the end of the world, he tells us in chap. xi. 40, that "At the time of the end the king of the South shall push at him;" and the king of the South will have no time to push when Jesus comes to judge the quick and dead, for Jude tells us he is coming to "execute judgment upon all."—Jude 15. And Paul tells us, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This event is to take place "When he shall come to be glorified in his saints."—2 Thess. i. 7 to 9. Now the question is, "Have we any proof that we are in the time of the end?" Let us see. We read, "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days."—Dan. xi. 33. And verse 35 tells how long: "Even to the time of the end." Now, have the people of God fallen in this way, in the past, for instructing people in the word of God, where they differed from the established creed? We must admit it or abandon history, for history does give an account of millions who have suffered in the way spoken of by the prophet in the last thirteen hundred years, which has exactly fulfilled this prophecy; and the question arises, "Are they that understand among the people and instruct many falling in this way now?" We must admit they are not. How long were they to fall? "*Even to the time of the end.*" Then we must have struck sounding in the time of the end, if the chart is correct, and we *know* it is, by the fulfilment of prophecy. Glory to God! the land is nearing, and we have fallen upon just such times as mark the last days, on God Almighty's chart.

The religionists of the present day will take almost any thing but sound doctrine; that they will not endure, as God has foretold by the apostle Paul. When they are driven into a corner by the force of truth, they will tell you they do not want so much doctrine; but you will find by close examination, that it is not the *quantity*, but the quality that offends them. They do not like that which is proved by God's word; it comes in contact with their selfish interests, and they persuade themselves that they can get along better without it.

One preacher told me, not long since, while talking on a Bible subject, that he thought it more his duty to labor for the salvation of souls, than to be inquiring into such things. As if the salvation of souls was entirely a different thing from understanding God's word, when God tells us, it is by the foolishness of preaching that he will save them that believe. But what are we to preach? "Preach the word." "But," says one, "we want to get up a revival, and if you preach doctrine you will stop it. We want to get hold of the sinner's feelings, and we cannot do it by reasoning with him out of the Scriptures." But how does the Lord appeal to sinners in his word? "Come now, and let us *reason* together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. i. 18. He then tells them the reward if they obey the dictates of reason, as given in God's plan of redemption: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it." Here is a promise on the one hand to the obedient, and a threatening on the other to the rebellious; one is to have the land and the good of it; the other is to be devoured with the sword. Nothing said about eternal torment; nothing said about raising them at the last day to show them what they have lost; but simply, they shall be devoured with the sword, one of the agents God has chosen with which to execute his wrath.

Now, who would ever decide from this language, that the sinner would ever have torment after this life? Surely no one, if he would let reason have its sway; but tradition has taught differently, and they must hush the voice of reason, to keep their own tradition: the same influence that the Jews had, when they rejected the commandments to keep their own traditions. God save us from this influence, is my prayer; so we may let the Lord talk and we will obey.

Perhaps I have wandered somewhat from my subject in bringing up the present state of things, but it all goes to show that we are in the time of the end, when this little book is to be opened. Now what would be likely to follow the opening of this book? Why, we open a book to read its contents. Now has any thing occurred, in the last fifty years, to show that this book is opened? Let us look at the facts. Before the year 1830, Joseph Wolf began to proclaim in the land of Judea, and other eastern countries, the coming of Jesus Christ at a definite, given time, the figure for which he found in the book that was closed till the time of the end, viz., the book of Daniel; and very soon the fire caught in Germany and in England, and soon God raised up men on this side of the Atlantic to preclaim the same message, and the news of Christ's second coming shown to be near at hand by the fulfilment of prophecy, signs of the times, and the prophetic period, has gone East, West, North and South, to warn the inhabitants of earth of the approaching judgment, and thousands who are now indifferent on the subject, listened tremblingly to this message more than twenty years ago. But does this prove that God was not in the message, or has it filled the picture marked in his word? What was the first message after the book was open, to be like? Like the roar of a lion. Does the roar of a lion fill the beasts of the forest with fear? So did this message fill the inhabitants of the earth with fear, and many a church member went to his minister to do it away; but all the arguments brought against it were like straws thrown against a hurricane; they only came back in the face. And why this? Because the time had come for the messenger with the little book open, to cry as when a lion roareth; and it shows the second woe was past, and behold, the third woe cometh quickly; and when the third comes, it is the time the dead are judged, as you will see by comparing Rev. viii. 13, and xi. 15.

"But," says one, "the message was not of God; if it had been, Jesus would have come; it only carried you forth to meet him, and left you in a disappointed state." Well, that is just what Jesus said would take place just before his coming. The kingdom of heaven would be like ten virgins who took their lamps and went forth to meet the bridegroom, as you will see by reading Matt. xxv. Jesus Christ is the bridegroom. See Matt. ix. 15.

Now let us look a little farther at some of the characteristics of this angel. He was clothed with a cloud, and his face was it were the sun, and his feet as pillars of fire. The cloud is an emblem of the presence of God. When the Lord delivered Israel from Egypt, he went before them by day in a pillar of cloud, and by night in a pillar of fire. See Ex. xiii. 21. Here we have, in this symbolic angel, both the cloud and the fire; showing that this is the antitype of their deliverance from Egypt. As they were brought out of the land of Egypt, we were brought out of Egyptian darkness; as they had trials and disappointments we shall have the same; as they murmured at the trials, so will some here; as they tempted Christ, saying, "Is the Lord among us or not?" so will some do here; as Korah had a company who were ready to cover up the sins of the people, saying, "All the congregation are holy," we shall have the same here; as they were required to watch the pillar of cloud by day and the pillar of fire by night, so shall we be required to watch God's hand in this great movement, and follow light as it shines. There is everything in the description of this angel to show that he gives light. "His face as the sun." As the sun is the only source of light in the natural world, so this angel will have the word of God, which is a "light shining in a dark place." He is said to have a rainbow upon his head, which is the token of God's covenant with the earth All these things have been brought out by this message of the coming of Jesus Christ. What was this first message on time? The angel "sware by him that liveth forever and ever, that *time should be no longer;*" showing he is positive time is to close up; so much so that he is said to swear to it. See verse 6. We know the people who were looking for the Lord in 1843 and '4, were so certain that they would not admit of an "if" in the matter; thus completely fulfilling the 6th verse.

Now, is there any thing more to this thing; or does the disappointment, on time, leave us in sadness till the Master comes? Let us look at the 8th verse. "And the voice which I heard from heaven spake unto me *again* and said, Go and take the little book which is open in the hand of the angel." The very fact of his speaking again, shows he has spoken once, and stops speaking, and then speaks a second time and calls attention to the very book which was spoken from the first time. The command is now, not only to *take* the little book, but to eat it up. We all understand this expression when applied to a book. A man that eats up a book gets what there is in it. Now whatever there is in the book of Daniel, when the people of God in the time of the end eat it up, they will get it. If there is time running to the resurrection of the dead, they will have it; but let all understand that in devouring the contents of this book, they will have bitter as well as sweet; disappointments as well as joys, as we learn from verses 9 and 10. Now has this been the case with those who have been examining this book for the last thirty years? We answer, "It has." After our first disappointment, the great body of Adventists thought we never should meddle with time again, but after some eight or ten years, the subject was again brought before the people, and a large company again embraced the idea that the Lord would come in 1854; but this was not like the roar of the lion; it did not alarm the inhabitants of earth as the first message on time did, although the argument was much stronger. The first disappointment quieted the people, so they felt safe in a measure. They said, "You were wrong the first time, and you will be again;" but notwithstanding this, many believed, and it was a mighty cry answering to the cry at midnight (Matt. xxv. 5, 6), as it pretty thoroughly aroused the "virgins," (the Advent people) and started the paper called the "World's Crisis," which has since been the principal organ of that body of people.

It appears, after taking this book again, they not only have joys, but sorrows; bitter as well as sweet; and some of us know by experience what this means, for we confidently expected our Lord would come in 1854, and sacrificed everything in this world on that issue. We were left in this cold-hearted world with our hope deferred and our hearts sick, and our inquiry was, "What do these things mean?"

Some told us we ought not to have taken the little book at all, and we should have been saved all this trouble. Others said, You believed too strongly; if you had not swallowed the book, it would not have been "bitter in the belly." But then, we thought we were doing the best we could. We read in Peter that we do well to take heed to prophecy, as unto a light shining in a dark place; and we know if we are going through a dark place, and have only one light, we take strict heed to it. We have tried to do the same with God's prophetic word, and although we have had trials, we expect it will yet be seen we have done well, and Peter's testimony will prove true. But after all our disappointments and trials in taking the book twice, we are to prophecy again, for in verse 11 we read, "*Thou must* prophecy again," and that was accomplished in 1867, with a little more light from the little book, but not quite enough to bring the end of the days where Daniel is to receive his lot or portion, with all the saints in the immortal state, which is to take place when the dead shall be raised incorruptible, at the sound of the last trump.

[*To be continued.*]

David's Sin.

When Israel cried unto God for a King, he gave them a man after their own heart. "There was not among the children of Israel a goodlier person than Saul; from his shoulders and upward, he was higher than any of the people." But when Saul was forsaken by the spirit of God; too proud and self-willed to be of any more use, then God chose the second king, and this time it was "a man after his own heart."

How charming is the picture of David from the moment when he was summoned from the sheepfold to stand before Samuel: "He was ruddy and withal of a beautiful countenance and goodly to look to." And yet it was not for external gifts that he was chosen, "for man looketh at the outward appearance, but the Lord looketh at the heart." David's heart was right in the sight of a holy God, and he was called and anointed to be king of Israel.

As we follow David's course through its varied scenes of romantic and touching interest, we find it always true, noble, modest unselfish; loyal to his king and his God, while patiently waiting the coming day of exaltation. No eager, unseemly haste for honor or office, but a patient waiting for the Lord's appointed time.

But David, the chosen of the Lord sinned: and the sacred page tells the sad, dark tale without one extenuating plea or screening message. One dreadful sin of passion and blood-guiltiness is written against the good king David, for which he was led to conviction, confession, and true repentance. But for this sin, there would have been no fifty-first Psalm, no such voice for the sinning and sorrowing: nor such a heart-cry going up from the deepest depths of guilt, to search and find a father's hand. But now there is no one so low, so tempted and lost, but may gather courage from David's cry to say, "Have mercy upon me, O God," for "I acknowledge my transgression and my sin is ever before me." Myriads of sinners, since David's day, while on their knees, with streaming eyes uttering the broken petitions of this Psalm, have found the way to peace and God; and realized with repentant David, that it was not enough to be forgiven, they wanted new hearts and right spirits; purged, cleansed, washed, renewed, made whiter than snow.

Oh, the importunity of a soul that feels its sore need while gazing up at infinite holiness! Whiter than snow! Impossible with man, but possible to God!

Besides this penitential Psalm, there is one more born of the dark sin of David which sings the glad theme of forgiveness. "Blessed," oh, how blessed, "is he whose transgression is forgiven, whose sin is covered."

The thirty-first Psalm was written after the clouds rolled away, and faith had grasped the promise of God; when David could say, not only am I pardoned, but my sin is covered, hidden from sight, cast into the sea, no more to be found!

There may be many of earth's pilgrims who do not attain to some of David's highest spiritual experiences of joy and exultation as poured forth in the Psalms, but there are few who do not need to borrow his very words of penitence and faith, when they would tell their case to the ear of Divine mercy.

The ways of God are past finding out, and it is not always safe to judge of his dealings with man; but the case of David gives us warrant to think that, even the sins and sufferings of God's people on earth may be useful for the warning and succor they afford to others.

"For David's psalms had ne'er been sung,
If David's heart had not been wrung."

—*American Messenger.*

"Near Calistoga, California, there is a petrified forest, embracing about ten acres. All the trees are in a state of complete petrifaction. Most of them have fallen to the ground, but a few are still standing. They comprise redwood, madrone, manzanita, and oak, and contain specimens eleven feet in circumference. The petrifaction of the fir species is the most pleasing in appearance. The pitch layers have formed into beautiful quartz crystals, and are really handsome ornaments. Savans say that the forest standing was ages ago immersed in water, and the petrifaction took place while so immersed. A few weeks ago one of these petrified trees having been split open, a live creature, about two inches long, and resembling a lizard, jumped out. By counting the layers in which it was imbedded, it appeared that the tree was five hundred years old when it began to petrify."

King William, on being asked what he thought was the most wonderful thing in Versailles, replied by quoting the words of the Doge of Genoa to Louis XIV.: "C'est de m'y voir." (It is to find myself here).

Children's Department.

Two Sad Sights.

I saw two sad sights the other day, which made my heart ache. The first was a drunken boy; yes, a *drunken boy.* He was not more than ten years old, yet he was so drunk that he reeled along the side-walk, making tracks like Z.'s, and kept falling to the ground. Presently he passed a chair-mender's cellar. To keep himself from falling, he grasped one of a pile of chairs, which, not being fastened, fell to the ground and the little drunkard fell with it. The next moment he was on his unsteady feet again; then he dashed into an alley, where, as I supposed, he lived.

Do you wonder my heart ached at that spectacle? If it hadn't, I should have thought myself unfit to write another word for children as long as I live. But it ached keenly, and I said to myself—

"I hope all the boys and girls will never drink their first glass of any drink which can make the *drunk* come."

What was the second sad sight I saw that day?

This: Scarcely had the boy reeled down the alley, before the chair-mender, who had seen him overturn his chairs, rushed after him, seized him by an arm and a leg, brought him back into the street, and dashed him with all the might of a strong man in a passion on the hard flag-stones. The boy was struck senseless, and, for aught I know, dead. He was taken to his home, and the furious man was arrested by a passing policeman. Do you wonder my heart ached at this sight also?

"Ah!" thought I, "there are two drunkards; the boy is drunk with whiskey, the man with passion. Both are slaves—poor, pitiable slaves. I am sure that man was once a passionate boy. He never learned to be his own master; and now it is likely his temper has made him a murderer. Alas for the poor drunken boy! Alas for the still poorer furious man!"

Children, believe me, appetite and passion are hard masters. Be sure you get them both under your feet now. Keep the first down with the brass chain of the teetotaler and with prayer. Kill the second with the grace of God and kind words. Angry words make bad tempers strong; silence and kind words stifle them to death.—*S. S. Advocate.*

The Right Pattern.

The old farmer sat down to his supper tired and hungry. His joint of meat was before him, which would relish all the better, he thought, with a drink of ale to wash it down.

"Go, my boy," he said, "and fetch me home a jug of ale from Dick's."

Thomas went. The shop was full of idle fellows, and among them his older brother, who lived more in the beer-shops than he lived at home; more on beer than on bread; more on others than on himself; so that all he was good for was good-for-nothing, which is a very sorry sort of excellence, you know. Drink, strong drink, made him quarrelsome, and the sight of Thomas with his mug, and especially his mug full of foaming ale, as it soon was, quickly excited him.

"Give me a swallow," he cried roughly.

"No, you don't," said Thomas; "no you don't; this is father's;" and he was hastening out of the door, when Jed caught him by the arm; a tussel followed, ending not only in spilling the ale, but in spilling the jug also, which fell on the floor and cracked its bottom out. Thomas caught it up, and hurried home with the story to his father. "Bottom's out, is it?' said the old man, after a moment's thinking, "well," he said, bringing down his hard fist with a bang upon the table, as if it meant something—"well, then, that's the last ale-jug for me. Put it down."

"Yes, father, but it will not hold any thing."

"Thomas, that makes it the very best ale-jug for me, I say. If it had been the kind I had always used, your brother might never have been the poor creature he now is."

That is so. And if this is the best ale-jug, it is the best whiskey-jug; and if it is the right pattern for a whiskey-jug, is it not the best pattern for a gin bottle, and a brandy bottle, and a wine bottle? Perhaps it is not exactly in style; but why not let reason and conscience, and health and industry, and Scripture sometimes set the fashion? I think they could be trusted, and in this matter we should; I doubt not, find them on the side of the old farmer's jug; do not you?—*Child's Paper.*

Two Ways.

I know a boy who, when his lit-tle sis-ter runs up to see what he is do-ing, and he does not want her so near, says:

"Please, sis-sy, go away, now; go, sis-sy, please."

Is not that bet-ter than to cry, "Get out!" as some boys do, and per-haps make it rough-er with a kick?

I know a lit-tle boy who, when he comes home hungry from school, runs into the kitch-en and says:

"Bid-dy, if you are not too busy, will you be kind enough to give me a cookie, or spread me a slice of bread and but-ter?"

Bid-dy is hap-py to leave her work and oblige a boy who speaks so. Is it not more po-lite than to rush into the kitch-en and cry out, "Give me something to eat, quick?"

I know a lit-tle boy who says, "Moth-er, if you are will-ing, I should like to go to Ed-die Brown's candy-pull to-night." And I know another who says, "I am going to Ed-die Brown's, wheth-er or no."

Which way of speak-ing be-comes a lit-tle boy best?—*The Young Pilgrim.*

Little Mary's Thought.—It was a most glorious sunset. The western sky was mantled with clouds of the most gorgeous hue, upon which little Mary gazed with thoughtful pleasure.

"Papa," she said, "do you know what I think when I see those pretty clouds?"

"No; what do you think, Mary?"

"I always think they are God's veils. Does'nt he have beautiful veils, papa, to hide him from us?"

True enough, thought I; the clouds which veil him from our sight now are beautiful. There is a rainbow on them, if we will see it; they shine with mercy and truth, and remind us of the time when the veil shall be parted, and He shall come in the clouds, and every eye shall see him.—*Selected.*

"God's Angels."—A sailor talking with a friend one day about his conversion, said: "It was caused, under God, by a story I read in a child's paper of a little girl praying for her impenitent father. I never see a little child now without thinking it may be one of God's angels." "Out of the mouths of babes and sucklings hast thou perfected praise."

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WILL THE WORLD BE BURNED UP WITH LITERAL FIRE?

BY ELD. THOMAS K. ALLEN.

"BUT the day of the Lord will come as a thief in the night; in the which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.—2 Peter iii. 10."

The above passage of scripture must either be understood figuratively or literally: if in a literal sense, then all of it should be taken literally, inasmuch as this class of scriptures will not admit of symbols and figures, as do the symbolic and figurative.

Let us then see how a strictly literal rendering of the text would appear.

In the day of the Lord, referred to, the heavens (the space above the earth, the expanse of air and sky), is to pass away with a great noise; and the cause of it, according to verse 12 in the same chap., is "The heavens being on fire, shall be dissolved." This word translated dissolved, we are told, means to release, to unfasten, to set free. The airy regions then being unfastened and released by fire, will pass away with a great noise, and the elements (primary matter) shall melt with fervent heat; the earth also, and the works that are within shall be burned up, (like a building set on fire) burned down; it shall burn until there shall be nothing left. Then the earth being burned up, and the heavens passing away, will leave a vacuum or empty space for a new heaven and new earth, wherein shall dwell righteousness. The word new here, in a strictly literal sense, means thoroughly, entirely new; not the old one purified and changed, as we sometimes speaking figuratively of an old garment or structure, when remodelled; when literally speaking it would not be true to call them new. We should understand the word new, in the above passage of scripture, the same as in Heb. viii. 8, "He will make a new covenant with the house of Israel." Who will say that the new covenant only means the old one remodelled, changed, and revised? Surely no one would understand that scripture in a literal sense.

If then our text is to be understood in a literal sense, we are forced to symbolize many other scriptures; as for instance, Psalm civ. 5, "Who laid the foundation of the earth that it shall *not be removed forever.*" Eccl. i. 4, "The *earth abideth forever.*" We are also forced to spiritualize God's covenant with Abraham. Gen. xiii. 15, "For all the land which thou *seest*, to thee will I give it, and to thy seed forever." Dan. ii. 44, "*In the days* of these kings (not after their day is passed, and they shall have been destroyed and passed away) the God of heaven shall set up a kingdom, which shall *never* be *destroyed*, and shall stand *forever.*" Dan. vii. 14, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not *pass away*, and his kingdom, that which shall not be destroyed." How can all people, nations, and languages serve and obey him, if they are all destroyed, burned up, and have passed away? Psa. lxxii, "His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, *all kings* shall fall down before him, all nations shall serve him."

All of these texts of scripture, I repeat, will have to be taken in a symbolic and spiritual sense, if our text in Peter must be understood in a literal sense. Is it possible that God will literally melt the heavens, and burn up the earth, so completely as that there will be no more of it to burn, and it shall go out of itself, in order to destroy the world of ungodly, and to root the wicked *out of it?* O no; this earth is to be the everlasting abode of the saints. The inspired writer says, "the upright shall *dwell* in the land, and the perfect shall *remain* in it; but the wicked shall be cut off *from* (not *with*) the earth, and the transgressors shall be rooted out of it (not burnt up with it.) —Prov. xi. 21, 22."

Our Saviour, in explaining the parable of the tares of the field says, "The Son of man shall send his angels, and they shall gather *out* of his kingdom (not the righteous) all things that offend, and them which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father." Prov. x. 30, "The righteous shall *never be removed;* but the wicked shall not inhabit the earth." Thus it is sufficiently evident that the apostle Peter's language cannot be understood literally; it must then be figurative. In my next I will endeavor to give the true meaning of the text.

WINONA, MIN., March 2, 1871.

BAPTISM.

BY W. H. WHITMAN.

BR. STORRS: We had just read a tract on baptism, written by a Baptist, when we received the HERALD of Nov. 9. In reading Br. Thorne's article on baptism, it made us feel like asking a few questions, and making some remarks on the above subject. We wish to ask Br. Thorne if this subject is entirely clear to his mind? or, is there not some difficulty attending the subject? We have been raised under the influence of A. Campbell's teaching; and it is hard for any one to give up their early instilled ideas. We have studied the Bible independent (as much as we could) of all denominations since 1854; and the above subject has been the most difficult one to us that we have ever studied.

The first difficulty presented to our mind was this: John says, "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit." Jesus says, "John truly baptized with water; but ye shall be baptized with the Holy Spirit." Here are two baptisms distinctly taught; and it is also distinctly taught, that Jesus was greater than John. Then Paul says, "There is one Lord, one faith, and one baptism." Now if there is only one baptism in this dispensation, which one is it, the lesser or the greater? Here is the difficulty that we could not reconcile with the view that water is the baptism. And we have asked a great many water baptizers to reconcile it for us: but it has never been done yet.

Again, if Peter meant water, on the day of Pentecost, and that was God's plan for men to obtain the remission of sins and the gift of the Holy Spirit, why did he change the programme at the house of Cornelius? If a person believes that Jesus Christ is the Son of God, and is then dipped in water for the remission of sins, and the gift of the Holy Spirit, why is there no record of such an event since Pentecost? Why do men put water in Peter's mouth, when he could have said water as easy as they? Peter said "repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." And it seems on such an occasion as that, Peter meant just what he said, and said just what he meant. We must become crucified into the world; and hid from it by being baptized into Christ, "the one body."

For Noah being hid in the ark, is a type or figure of the baptism that will now save us. Christ is the antitypical ark; and to be saved we must be baptized into him, and remain in him all through the deluge of sin; as Noah was in the ark all through the deluge of water.

It is one thing to be baptized in water; but another thing entirely to be baptized into Christ, if we have studied the Bible right. It is said, the apostles practiced water baptism; therefore, there are many travelling through the land following the same thing. Will such practice all the Apostles did? Will they practice circumcision? Paul did. Acts xvi. 3. Will they shave their heads, make vows, and let a Jewish priest make offerings for them? Paul did: Acts xxi. 23-26. Will they dissemble? Peter did. Gal. ii. 11-16.

Br. Storrs, the above letter was written last fall, just before we heard of your sickness. We did not send it to Br. Thorne, because we did not wish to encumber him. We now send it to you.

GALESBURG, ILLS.

AN EXPOSITION OF REV. XX. 12.

BY WM. H. SPENCER.

(*Concluded from Feb. 15.*)

WE have previously shown, in our investigation of this passage, that the expression, "the dead" of necessity refers only to the righteous, and hence has no reference whatever to the wicked dead. Among the arguments and proofs offered to sustain this conclusion is the convincing fact that "the dead" are represented as standing in the *presence* of God. This is a *divine favor*, which is granted only to "the pure in heart." We have also shown that the whole scene is located in heaven, and therefore furnishes positive evidence that "the dead," whom John saw standing before God, cannot embrace the ungodly dead. To show that this is unmistakably the meaning of the passage, we will examine one more fact therein stated.

IV. The great object for which saints, "both small and great," stood before the throne, in the vision under consideration, appears in the conclusion of the passage: "*They were judged every man according to their works.*"

With the fact in mind that this judgment scene is located in heaven, in the immediate presence of God and amidst the heavenly hosts,—thus showing that, in the very nature of things, the wicked cannot be included in the multitude there assembled,—we are forced to the conclusion that this judgment will not take place till *after* the resurrection; or, in other words, till after the coming of Christ. Therefore, "the books" out of which they were judged do not embrace "the book of life," as this book is opened *prior* to the resurrection.

Doubtless few will assume that in this symbolic account a literal book is meant; but none will deny that a knowledge of our works are represented as being in the hands of God as a record by which he will render His judgment decision.

The "book of life" contains the names of all who shall "put on immortality" at the coming of Christ. His coming will take place "at the *last* day,"—i. e., end of this age,—according to revelation, and it is indisputable that the destiny of the whole human family is then at once *decided* from the "book of life." A distinction should be recognized between the *decision* and the *execution* of the decision. The rendering of the decision *precedes* its execution; but they are so intimately associated together that they culminate in one event at his coming. Hence the *opening* of the "book of life" makes known whose names are written therein, and the *execution* of this decision brings "the dead" (none but the righteous, 1 Cor. xv. 42-44) forth from the grave "in incorruption," and they shall be "caught up" to meet the Lord "in the air" (1 Thess. iv. 16, 17), while all others meet an ignoble fate in "the lake of fire.".

The "*books*" mentioned distinctly from the "book of life," therefore, must contain a record for another purpose, as they have no relation to the wicked, for the righteous alone are judged out of these books. The purpose of this record appears from other portions of Scripture.

The preceding remarks regarding the "book of life" and "the books," which contain a record for a different purpose, may produce the query in some minds whether there will be two judgments. We believe that such is the testimony of Scripture; not that the whole world will be judged *twice*, but the *destiny* of the race will be decided by one judgment, and the various *positions* which the saints will occupy in the kingdom will be decided after the resurrection by another judgment. The "books," distinctly mentioned from the "book of life," contains the record of what the righteous have done, by which they are judged. The Scriptures do not teach a gradation of *happiness* in the kingdom, but a gradation of *position*,—a distinction which is even now recognized in the mortal church. Such a gradation is plainly taught by Paul in his masterly argument in 1 Cor. xv., when he says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."—1 Cor. xv. 41. In harmony with this testimony of Paul the Revelator speaks of the immortal multitude who stood before God as composed of "both small and great."

To show the certainty of the saints being judged for the purpose which we mentioned, we will produce the testimony of Paul in 2 Cor. v. 10. He says: "For WE must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Paul does not here speak as the representative of Christians, and has reference to the judgment of Christians brought to view in Rev. xx. 12. The saints are to be judged according to the things done in this mortal state, which Paul in another place is careful to explain. He says: "Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor. . . . For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work *abide* which he hath built thereupon, *he shall receive a reward.* If any man's work shall be burned, he shall SUFFER LOSS; but he himself shall be saved; yet so as by fire." —1 Cor. iii. 9, 11-15. It will be noticed that Paul here speaks only of the saints. He compares their good works to gold, silver, precious stones, and those whose works are of the *abiding* character shall "receive a reward;" and those whose works are compared to perishable material, like wood, hay, stubble, shall "*suffer loss,*" though they shall be saved.

We think enough has already been said to convince any one that there is a judgment in the future specially for the saints; and we think no one can disprove but that Rev. xx. 12, refers to this judgment, and therefore affords no evidence in favor of the theory of the revival of wicked dead; and a candid consideration of the evidence we have brought forward in our examination ought to convince any one of the inconsistency of making such an application of this passage.

In contemplation of the glorious future that awaits the church of Christ, each of us should strive to be more fully endowed with the Holy Spirit, and labor earnestly to have our works of that imperishable character that in the day when our works shall be made manifest we may not suffer loss, but hear the merciful words of our Saviour thrilling through every fibre of our being: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Beloved in the Lord, let us continue earnestly to hold up before a perishing world the only hope of the gospel—*life eternal through Jesus Christ alone,*—and let us cling steadfastly to the precious promise that the "*just by faith shall live again.*"

ROCHESTER, N. Y.

NOTE.—An apology is due for my delay in preparing the concluding portion of this Exposition of Rev. xx. 12. The past few weeks' labor has been so taxing upon my time and strength that the delay was unavoidable. W. H. S.

FROM J. F. LEE, M. D.

BR. STORRS: What shall I say? *Things new and old?* Look and see—take and read, . . . "The man is become as one of us, to know good and evil." Every like begets its like. There is a knowledge of good and evil in all the offspring of Adam and Eve. Every one of the human family, possessed with common sense, has a sense of right and wrong, and knows good and evil. Love and hatred are common to all; so are wisdom and folly. If evil is pursued a sense of guilt is realized, and "a sense of guilt is a sense of Deity." Self-condemnation, *remorse*, is the result of sin. It is said, "The heathen in his blindness bows down to stocks and stones:" and are there *professing Christians* who bow down to dollars and cents, worshipping the creature more than the Creator? But what of all this? Had the heathen no light? Did they not know good and evil? Did they not see? How then could one of them, commit *infanticide*, saying, "*Vedeo meliora probogue, deteriora sequor:*"

"I see the right, and approve it too,
I know the wrong and yet the wrong pursue"—

if so knew not right and wrong, good and evil? Was she blind? Let inspiration answer. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the *law written in their hearts*, their conscience also bearing witness, and *their* thoughts the meanwhile accusing, or else excusing one another." The goodness, forbearance, and long suffering of God, who is love, not willing that any should perish. He alone is the judge of all the families of the earth. His promise to Abraham has not yet been fulfilled. The time of its fulfilment has not yet arrived, and *the mode, with all the particulars*, are not so clearly revealed as to justify any one in saying in what way and when it will be accomplished. Who preached the gospel to Paul? Who gave him faith? Who inspired and illuminated him? Are we better than heathens? Who can say, who dare say, no heathens, to whom protestants have not preached the theological gospel, can possibly be saved? Is not the law written in their hearts? And may not God reveal the gospel of Jesus Christ to them as he did to Paul? Who knows? Who presumes to set as judge of all who never heard Methodists, Baptists, or any other sect preach hell and damnation?

Man is not utterly blind, and he cannot palliate or exculpate himself if he chooses the evil instead of the good, or death in preference to life. He is so constituted that, so sure as he transgresses the law written in his heart, so sure does he become a self-accuser, and realize remorse, shame and confusion; feelings wrought by the goodness of God to lead him to repentance. Let any Christian call to mind his first transgression, his first sin, and ask himself what were his feelings when his first sin was finished. If it were lawful to name one man now living in N. Y., and such a question were proposed to him, he would perhaps be astonished, and almost believe that some one betrayed the confidence reposed in him 52 years ago, or that in his dreams, he might have given utterance to the feelings of remorse —remorse—remorse.

Nominal Christians are sometimes very proud and haughty and censorious, and think they are better, one hundred fold, than heathens or Roman Catholics, and that their great city is far superior in point of intelligence, refinement and christianity to Paris, Rome, or ancient Babylon! never once imagining that they themselves with their 400 churches are vessels of wrath fitted for destruction. And this is not all: They are wise to do evil: they are as blind as the heathen, and more abominably corrupt and polluted. In addition they usurp the seat of God, denounce sentence of perdition on men whom they never saw, and ask God in prayer (*printed*) to execute their sentence, and send them into hell quickly to suffer eternal torments!

Is there any one good among us? Any one wise enough to act as judge of the living and the dead? Let him beware who is wise in his own conceit, or usurps the attributes of God. Humility is a lovely, shining grace, self-knowledge imparted by the Holy Ghost. "Blessed are the poor in spirit." "Judge not, lest ye be judged." "Who art thou that judgest another?"

"Preach the gospel to every creature—which was preached to every creature which is under heaven—and the gospel must first be published among all nations—and this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Since the days of the Apostles, has the gospel been preached down to the time of Luther, Calvin, Zuinglius, Knox, etc., and since the days of the latter to our day? Is thus another gospel (which is not another) preached by the various sects? a gospel not like that which Paul preached? Early in the days of George III, Blackstone said, "That he went from church to church to hear every clergyman of note in London, and that he heard not a single discourse which had more christianity in it than the writings of Cicero; and that it would have been impossible for him to discover, from what he heard, whether the preacher was a follower of Confucius, Mahommed, or Christ."

In conclusion, I now say, that I have never believed that the promise to Abraham has been fulfilled, or will be, *previous to the appearing and kingdom of our Lord and* LIFE-GIVER, Jesus Christ. I never wish to act hastily, and I am sorry that any good brother should express his fear relative to what you have already written. I hope none will act too hastily. It is time enough to form an opinion when all the testimony is heard. Finally, I am really surprised to find that any one thinks the *promise* has been fulfilled.

MONROE, N. C., March 1871.

A QUESTION ON THE 2,300 DAYS.

BY ELD. W. S. CAMPBELL.

CAN the 2,300 days extend beyond the year 1873? The time given to Daniel for the length of the vision, (2,300 days) during which "the Sanctuary and the host should be trodden under foot, at the end of which the Sanctuary should be "vindicated," or "justified," must commence at the time the Medo-Persian had reached its highest glory; not much later than that. For "the two horns were high, and the higher came up last." The highest point of greatness must have been during the reign of Artaxerxes Longimanus, who reigned "from India to Ethiopia, over a hundred and twenty and seven provinces."

The empire must have begun to decline before his death, which occurred in the year B.C., 426. The "Encyclopedia Americana" says, "that the first symptoms of decline in the Medo-Persian Empire were during the reign of Artaxerxes Longimanus." The Medo-Persian power reached its height and began to decline under the Prince. For proof observe: That Egypt and Greece revolted from him; he could not subdue them; but was obliged to make peace with them. There was trouble in his household, with his brother; and there prevailed one of the greatest plagues ever known in the the world. *See Rollin.* His death occurring B.C. 426, take this time from the 2,300, and have 1874; but we must subtract one year for the bridge between B.C. and A.D.; therefore, we have 1873.

To illustrate the reason for this subtraction: If we date an event in B.C. *one*, and another in A.D. *one*, we shall make them two years apart, whereas we have but one year *in time*, in point of fact.

CHARLESTOWN, MASS., March 10, 1871.

NOTE TO ELD. W. N. PILE.

BY ELD. J. B. COOK.

FOR obvious reasons I forbear to reply to yours in the HERALD of March 8th, beyond a note to avoid misapprehension. 1. The promise and oath of God to "bless the nations" by "the seed"—"The 7th Day"—the "REST that remaineth." Heb. iv. 1-9, "The times of the blessed and only Potentate.—1 Tim. vi. 15; Psa. lxxii. 17; Isa. xi. 4-7; Jer. xxiii. 5, 6; Dan. vii. 14; Rom. xv. 8-13; Rev. xx. 5-7, and the reign of Christ on the throne of his father David—the *governor* of God's people *Israel*—all belong in the Bible yet; with a thousand fold more.

Words about what I say aside from "the word of the Lord," that I quoted, avail nothing. Great men think their talk against the Second Advent supersedes it; but still it IS THERE! 2. "From one (example) learn all," and note the utter failure even to *see* the points before and between us; much less meet the case—Psa cx. was quoted in the tract—as it stands. As such I noted it. But now in your reply you make out a *new* text (at v. 6—from other authority) too easily, but rather superficially. You thus augment and aggravate the error of the tract—ignore the perpetuity of Messiah's royal priesthood (v. 4) and the doctrine of the entire Psalm quoted so often in the New Testament, and thus unwittingly, I presume, assume to subject Jehovah to the human conditions of the Son of man!—v. 7. As if "He who never fainted nor is weary," has need to drink of the brook, like Jesus! Or, as if this injured and amended text, (v. 5) would alter the Lordship of Christ's priesthood, which the WHOLE PSALM so solemnly ASSERTS. "He that hath ears to hear let him hear," that Christ cannot WITHDRAW on such short sighted amendments. The old doctrine is still *there.* Br. P., though personally a stranger, I have become interested in you. Please accept the "word of exhortation." Please, as the Bible is our platform of principles, or the standard of faith and mortals, try this plan: Instead of toiling against and explaining away "the word—that abideth forever;" take up those portions that I try to bring before you. Please pray and sing in the spirit of all God's "good will to men" that breathes out through all the promises in Christ. Preach and pray and publish in the strains of this majestic Psalm, and in the power of Christ's unceasing priesthood. Admit that God can see the harmony, though you don't; and that Christ's second coming is itself the greatest hammer of truth that knocks the hub out of your whole wheel, to dash it to pieces. Do consider that Christ cannot come to Zion and the throne of David, when *Zion* has been removed and gone away to him. The "King of Salem" cannot come in his kingdom; when, after having had the kingdom, he must now "WITHDRAW." No, no. "You do greatly err" in all this.

Again I exhort you to pray, preach and print in the spirit and truth of "the gospel" before preached to Abraham, that Christ *confirmed;* that St. Paul proclaimed; and observe the sweet and enlightening power of it in your soul, and in your hearers.

Sure am I that you cannot come up into this mount of revealed glory—even a little way—without a shout; "Lord it is *good* to be here." May this reserved note be to thee, brother, "an excellent oil, that will not break," serve to heal and replenish and bless. "The gospel" will then, I trust, seem just grand and good enough for God to give, and then fill FULL, to accomplish "the FULNESS of the BLESSING of the gospel of Christ." Amen.

The Lord Jehovah, is indeed in "*the word,*" He "is in Christ reconciling the world to himself." HE will judge, destroy, and redeem and save—but all by Christ, WHOM HE hath ordained and assured to all, by his resurrection "from the dead." If you would have Christ "*withdraw,*" you would annul the whole gospel. It would be like having the sun "*withdraw*" from day, while yet the sun is God's ordinance to make the light of day.

BROOKLYN, N. Y.

LIVING EPISTLES.

CHRISTIANS are epistles to be read. The world reads them every day. How important that this living gospel which walks and talks and stirs about in public places should be correctly printed! Yet how many of these living epistles have been printed from battered type, from mixed fonts, on spotted paper, and in dim ink. But after all, orthodoxy is safer in the consecrated heart than in the theological library. Evangelism is an upright, open-eyed, warm-handed, advancing thing, not the fiat flimsiness of a mere programme, to be written and put away on the shelf for safe-keeping; it is always alive, alert and growing; it is not dead Latin, but vital mother-tongue in this country; it is not steepled in church, cadenced in ritual or robed at the altar, so much as hearted in living people and radiated in work-day duties.—*Selected.*

GENUINE CHRISTIANITY.—We want in you a Christianity that is Christian across counters, over dinner-tables, behind the neighbor's back as in his face. We want in you a Christianity that we can find in the temperance of the meal, moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossipping, slandering, gluttonous, peevish, conceited, bigoted Christians. "To make them effectual, all our public religious measures, instructions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, and unquestionable tone of honor, without evasion, or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned. In short, the two arms of the Church, Justice and Mercy, must be stretched out, working for man, strengthening the brethren, or else your faith is vain, and ye are yet in your sin."—*Huntingdon.*

SERVE God; let him be the author of all thy actions; commend all thy endeavors to him who must either wither or prosper them: please him with prayer; lest, if he frown, he confound all thy fortune and labor, like the drops of rain upon the sandy ground.—*Raleigh*

AN EXPOSITION OF 1 COR. XV. 24–28.

BY HENRY YOUNG.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power: for he must reign till he (the Father) hath put all enemies under his (the Son's) feet. The last enemy that shall be destroyed" or put under his feet, "is death. But when he saith, All things are put under him, it is manifest that he is exempted which did put all things under him. And when all things are subdued unto him, then shall the Son also, himself, be subject unto him that did put all things under him, that God may be all in all."

I will now give a short exposition of the above texts, by asking and answering five questions.

Nearly the same questions have been asked already in the HERALD, though not fully answered; the three first not at all. They are as follows:

1. What is "the end" here spoken of? "Then cometh the end, when he shall have delivered up the kingdom to God," etc. 2. What is the kingdom here referred to? 3. When is it delivered up? 4. What are the ideas in the apostle's mind when he says, "the last enemy that shall be destroyed," or "put under his feet," or "subdued unto him, is death?" 5. How is all this accomplished?

These five questions I regard as very important, and their correct answers will be found to cover very important ground in the exposition of the Scripture here considered, as also very many other parallel texts.

First, then, What is the "*end*" here spoken of? I answer: It is the end of the time mentioned in Psalm cx. 1: "Sit thou at my right hand *until* I make thine enemies thy footstool." And 1 Cor. xv. 25: "For he must reign *till* he (the Father) hath put all enemies under his (the Son's) feet." But reign where? This brings us to our second question, viz., What is the kingdom here referred to, which the Son is to deliver up to the Father? I answer: It is none other than the Father's kingdom and throne, where the Son sits for a limited time, until there is done a specific work.

Now the 3d question, which is, *When* is said kingdom delivered up? seems quite easy, though it has caused not a little perplexity; for it was not strange that men should be troubled to find when the Son would deliver up his own throne and kingdom, seeing we are everywhere in the Bible assured that the reign of Christ on his own throne, and in his kingdom, will be perpetual, though in subordination to the Father, who did set him on his (the Father's) throne "*until*" the proposed work was done; *i. e.*, done in council and purpose; and then did set him on his (the Son's) own throne, there to carry into execution the mighty work which was done only in purpose and council, while he sat at his Father's right hand.

It is plain that the delivering up of the kingdom to God must be anterior to his taking his own, however short the intervening time; for he does not occupy both thrones at one and the same time. Are we not, then, prepared to say, that the Son delivers up the kingdom to his Father at his second coming? Now if this is not the delivering up spoken of in these texts, then I am willing to say that I know not what the language means.

4. What are the ideas in the apostle's mind when he says, "The last enemy that shall be destroyed," or put under his feet, subdued unto him, is death? We have already anticipated the answer to this, by saying that all that is done, while the Son sits in council with the Father, is done by legislation; and we have no doubt but this was Paul's view when he wrote, "The last enemy that shall be destroyed is death." As if he should say: This act of legislation concerning the last enemy is the last act. This finishes the work to be done while the Son sits with the Father on his throne.

And as we read the preceding context, the 23d verse, which reads, "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." It would seem that the last act done in legislation, is the first act to be done in execution, when Christ the head of the Church shall come. Then the church of the first-born will also be born. And this seems necessary, as the living head and living body, joined and complete, are to carry into execution, under God the Father, all the remaining work which was done in council, while "the wonderful Councillor" sat in council with the Father. What dreadful, and yet glorious, and, I had almost said, unending work is here presented to the mind! for, as we write, utterances of God and Christ, and prophets, and wise men, who have spoken in the inspired volume, crowd upon our mind almost without number, touching the execution of this purposed work, which we have here no space to quote.

5. How is all this accomplished? We are now ready to say, that it can be done only in purpose, in legislation. And we ask, Is not this sufficient? It might not be if it were only men's legislation; for we could not then be sure of its execution. But "My council shall stand," saith God, "and I will do all my pleasure." Then we will not fear for the performance. "Fear not little flock; it is your Father's good pleasure to give you the kingdom."

In conclusion: I wish to inquire, by what law, or rule in argument, are we compelled to decide that when death, the last enemy, is destroyed in the case of those who are made alive at Christ's coming; it cannot be destroyed in the same way to others, if God pleases, after that?

PITTSFIELD, N. H., March, 1871.

THE HERALD OF LIFE.

NEW YORK, MARCH 22, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE MAILS.

We have much complaint that our paper is not received till it has been out nearly a week, even within from ten to a hundred and fifty miles of this city. We have spoken to the chief officer of the newspaper department here, and he gave us assurance it would not occur again. Still the complaints continue. We put the paper in the New York Post-office Wednesday morning, uniformly. Why it cannot reach R. I., and Philadelphia before the next week Monday or Tuesday is marvelous to us. Such neglect in the Post-office is highly censurable; but *we* have no means to enforce a a reform.

NEW TRACTS.

WE have issued four new Tracts, which will be ready for delivery in a few days. Some of these were commenced last October, just before our sickness. That has been the cause of the delay in their appearance. They are all added to our "Campaign Documents" as follows:

No. 27.—THE KINGDOM OF GOD: What is it? and where Located? Also, TRUE LITERALISM: and "MEDIATORIAL KINGDOM." By the Editor of the Herald of Life.

No. 28.—THE DESTINY OF THE WICKED. An Examination of John v. 28, 29: By Jacob Grim. THE NATURE OF DEATH: By Bishop Law. THE PUNISHMENT OF THE WICKED: By Joel Simonds. THE "MORTAL RESURRECTION:" By Stewart Carlisle. MATERIALISM VS. IMMATERIALISM: By W. H. Spencer.

No. 29.—THE DEAD ARE DEAD. Does the spirit live when the man is dead? What is death? The old claim disproved: By the Editor of the Herald of Life. A DEFENCE OF THE LIFE VIEWS: By Stewart Carlisle. PERVERTING THE WORD: Selected.

No. 30.—INHERENT IMMORTALITY: ITS ORIGIN AND BLASPHEMY: Also, A SERMON ON CHRIST AS THE LIFE-GIVER: By the Editor of the Herald of Life.

The foregoing tracts will be sold at two cents each: postage to be added; which will be two cents on seven copies.

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. 2.

IF we put in connection with that promise and oath certain other statements of the Bible, we see not how any impartial student of scripture can come to any other conclusion in regard to the meaning of this engagement of God to Abraham than its obvious sense. It either belongs to the past or future ages of this world's history. That it has been fulfilled in any past age, or ages, it is impossible for any one to prove.

Let us now look at corresponding testimony, and see if the Bible does not re-affirm the same idea of a period in which all the families of the earth are to be blessed in Abraham and his seed.

Jesus was introduced into the world with this proclamation by "the angel of the Lord:" . . "Fear not: for, behold, I bring you good tidings of great joy, which shall be to *all people*: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke ii. 10, 11. This is the same, in substance, as "the angel of the LORD" uttered to Abraham when He "called to him out of heaven." Gen. xxii., after the trial in offering up his son Isaac. "All people" are announced, by the angel at Jesus' birth, as those who "shall be" the recipients of the "good tidings of great joy," thus proclaimed.

Again. When the child Jesus was brought into the temple at Jerusalem to be "presented to the Lord," old Simeon, full of the Holy Spirit, took the child in his arms and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of *all people*: a light to lighten the Gentiles, and the glory of thy people Israel."—Luke ii. 28–32. "All people" have not yet seen this light in any age past: then it will have a fulfilment somewhere in the future.

John says of "the Word made flesh," "That was the true Light which lighteth *every man* that cometh into the world."—John i. 9. Is this not equal to saying, "All the families of the earth shall be blessed in Abraham's seed?" Take this in connection with Jesus' words, John iii. 16, "God so loved *the world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." If God required belief in his Son, in order to the reception of eternal life, then He is pledged to have all the world, that is, "all the families of the earth," *blessed* with the knowledge of His love and gift. How else could they believe in his Son? To us, this text, in connection with the promise and oath of God to Abraham, is demonstration that in some age "all the families of the earth" are to be blessed with the knowledge of God's love to them, and so have a chance to *believe* the good news.

Again. After his resurrection from the dead, Jesus commanded his disciples, saying, "Go ye into all the world, and preach the gospel to *every creature*."—Mark xvi. 15. Was not that command based on the promise and oath to Abraham? and was it not an announcement and pledge that said promise and oath should be accomplished under His superintendence? and will not He, who was the "propitiation for the sins of the whole world," fail in the work He came into the world to accomplish, if "every creature" does not, in this age or "the ages to come," hear the "glad tidings" under circumstances which shall enable them to embrace or reject the offered mercy? The command was given to the apostles, and through them to the Church universal. But it has never yet been carried out. Will this age close without its being done? Certainly it will, if it is to close near the time in which we live. Does not this fact involve another age or ages in which the promise and oath of God, and the command of Jesus shall all find a full and perfect fulfilment? We have no doubt such will be the fact. Does it not follow, that Abraham, Isaac, and Jacob, and all who belong to the seed promised, viz., all of the true Church of Christ, must first have their resurrection from the dead, or, if alive when Christ returns from heaven, be changed to immortality?

Abraham did not receive the *land* God sware to give him, during his natural life; therefore, you all say, he must be raised from the dead to have the promise and oath fulfilled. The gospel has never yet been preached to "every creature." Yet the command has never been revoked and must some time be carried out: else how are men to be judged? Justified or condemned? "He that believeth and is baptized, shall be saved;" or, have life; "but he that believeth not, shall be damned;" or, be condemned. Here the principle of judgment is laid down. Faith brings the life which is eternal. Unbelief is that which brings the condemnation to death eternal.

Here, then, we see that the proclamation of God's love and good will to men must be proclaimed to "every creature" before their final state is determined, or made permanent; *i. e.*, the Gospel message is to be proclaimed to men first; and their reception or rejection of it determines their final state. The Gospel message is that by which they are to be judged. In no age or dispensation has that message ever yet been proclaimed to "every creature:" therefore, an age or ages will be employed to carry out God's promise or oath that all the families of the earth shall be blessed in Abraham and his seed.

Again: "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom *for all*, to be testified in due time."—1 Tim. ii. 5, 6. Here the fact is set forth that Christ gave himself a ransom for *all "men;"* and that fact is to be testified in *due time to all* for whom he gave himself a ransom. In other words: "all the families of the earth shall be blessed" in the seed of Abraham according to the promise and oath of God.

Yet again: "We see Jesus, who was made a little lower than the angels . . . that he by the grace of God should taste death for *every man*."—Heb. ii. 9. "All the families of the earth" are embraced in this language. But, the beloved John says, "Jesus Christ . . . is the propitiation . . . for the sins of the *whole world*."—1 John ii. 1, 2. This expression covers the whole ground—all men, all families, all nations. Still more, John adds, "We have seen and do testify that the Father sent the Son to be the Saviour" (LIFE-GIVER) "of *the world*." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent His Son, to be the propitiation for our sins."—1 John iv. 9, 10, 17.

Do not these testimonies cover the whole ground of the promise and oath of God to Abraham, that in him and his seed all the families of the earth shall be blessed? We think they do, and see no way to escape that conclusion; hence, believe a time is to come, in a probationary state, when the promise and oath will be carried out in all their fulness according to God's design and intention. Whether it embraces all that ever have lived, or some one age in the dispensations, it may not be so easy to prove; but it cannot fail of being in an age when men are in a state of probation. If, then, no such universal blessing of the families of the earth has taken place in any of the past ages, there must and will be an age or ages in the future when the promise and oath of God will be seen not to be an unmeaning pledge, but will have a fulfilment which shall justify it in all its fulness and beyond all finite conception.

We do not hesitate to admit, that we are inclined to believe the promise includes all those who have died without any knowledge of God's love to the world; that by some means, God will, hereafter, cause all men to see the love He has had to them in giving his Son to give them eternal life. What God has promised He is able also to perform; no matter how impossible or improbable the thing may appear to finite wisdom. After God had promised Abraham that in Isaac his seed should be called, He commanded him to offer up this child of promise for a burnt offering. Did Abraham stop to find fault, and say, God cannot fulfil His promise, if Isaac is to die? No: he "accounted that God was able to raise him up, even from the dead;" and his faith embraced the fact that such would be the case, if Isaac died; for, "he staggered not at the promise," though all appearances were against it in that hour of the trial of his faith. Is God less able to raise all the dead to whom the blessing of Abraham and his seed has never yet appeared, than He was to raise Isaac, to fulfil His promise of a multitudinous seed? We hardly come up to the Abrahamic faith in these days, though we perhaps think ourselves strong in faith; yet too many, if they cannot see just how a thing is to be done, reject it, as if it were impossible for God to do it because they cannot see the process.

We, however, are not disposed, on this subject, to press the idea that the promise and oath embraces all the past, but if not, it must relate to some dispensation in the future; and hence there must be a probationary age or ages yet to come, beyond this.

AN EXHORTATION.

Finally. be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous. Not rendering evil for evil, or railing for railing; but contrariwise, blessing: knowing that ye are thereunto called, that ye should inherit a blessing.—1 Peter iii, 8 and 9.

"Finally"—*telos*—at length—"be ye all of one mind"—*omophrones*—be united, unanimous, like minded: especially relating to that spirit of order and subjection of which he had previously spoken: without that there can be no unity, but rather division—"having compassion one of another"—*sumpatheis*—sympathising one with another. Here the sympathy of one member of the body for each and all the other members is hinted at as illustrating the state of mind each member of Christ should have for his fellow member in all things, and graciously growing out of the one mind they were exhorted to. "Love as brethren"—*philadelphoi*—exercise and exhibit that mutual affection to each other which your relation to Christ demands: hence—"be pitiful"—tender-hearted—"be courteous"—friendly-minded, affectionate—"not rendering evil for evil"—not giving back evil for evil—"nor railing for railing"—reproaching, opprobrious and abusive language:—"but contrariwise blessing"—on the other hand bestow blessings—strive to make happy. The evil actor, who uses abusive language and reproaches others, does so because he is himself unhappy; do not add to his unhappiness by acting as he does, but by an opposite course strive to lead him to repentance and reformation: "knowing that ye are thereunto called, that ye should inherit a blessing:"—by pursuing the course pointed out, whatever is the result on the offender you will find a blessing to yourselves: for so hath God appointed, that no effort to do good or be good shall go unrewarded.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

No person familiar with the history of Israel under the Thearchy is unaware that in distrusting God's word, lacking faith in and sometimes forgetting His promises, the chosen people fell into many and sore difficulties. When the journeying multitude had come to the wilderness of Paran, Moses was commanded by the Lord to choose a leading man from each tribe, and send them forward to "search the land of Canaan which I give unto the children of Israel." Moses selected the men that were to "spy out the land" of promise, and told them to examine it carefully, see "whether it be good or bad" land; "and the people that dwelleth therein, whether they be strong or weak, few or many;" what kind of "cities they be that they dwell in; whether in tents or in strongholds." So the men went up and searched as Moses had told them, and the people anxiously awaited their return. Finally they came back laden with figs and pomegranates and one certain cluster of grapes so large that it was borne upon a staff between two men. There was great rejoicing in the camp when the good news had spread about. Then the men "came to Moses, and to Aaron and to all the congregation of the children of Israel," and said, "we went up into the land and examined it, according to instructions, and surely it floweth with milk and honey; and this is the fruit of it;' but, *but* there are *giants* there: 'we saw the giants, the sons of Anak, which come of the giants."

Joy was at once turned into sorrow. "All the congregation lifted up their voice, and cried; and the people wept that night." They murmured also "against Moses and against Aaron; and they said, would God we had died in the wilderness!" But Caleb and Joshua, having more faith, said, "Let us go up at once and possess it; for we are well able to overcome it." They acknowledged there were giants in the land but, said they, "their defence is departed from them, and the Lord is with us; fear them not."

They who in these last days of increasing religious and theological enquiry have sought to enter into possession of the pure faith as it exists in the word of God, but which has been grievously corrupted by such human speculations and inventions as inherent immortality, with all its long and forbidding train of consequent error, including that of eternal suffering for the finally impenitent, are menacingly met by the raging, dark-visaged giants which inhabit and undertake to defend the land of latter-day theology. These giants are many, and they have a king of "fierce countenance" ruling over them, whose name is Prejudice. He is associated with and assisted in his rule by many ministers, wielding various degrees of power, and prominent among them is one Ignorance. The subjects of these are, in many respects, alike. You cannot approach them with any item of truth which has not been taught them from their earliest conceptions of any truth without exposing yourself to denunciation in terms not remarkable for beauty nor suggestive of eminent spiritual attainment on the part of the authors. They will regard you and treat you as religious enthusiasts, or as doctrinal adventurers, and will have none of your, to them, new ideas though what you present them be shown to be the eternal truth of God.

Then there is a third, whose name is Creed. His subjects have usually no sympathy or patience whatever with any thing which enters into conflict with what he has told them. If one of their number happens to attain unto a knowledge of some truth which thus conflicts and, glorying and rejoicing in it, he labors to enlighten others, he is cast out of the synagogue, so to speak, an ejecting process usually being selected more with reference to expedition than ceremony or christian love and tenderness. There is also a fourth, a mild, good-natured and smooth-tongued but, withal, a stubborn giant who seldom offers any opposition, and when he does it is of a negative sort. He nevertheless possesses an influence inferior only to that of Prejudice. His name is Indifference. But however many and strong are these giants and their emissaries, we do not share in this matter the distrust betrayed by ancient Israel under the circumstances noted, for, like Caleb and Joshua, we know "their defence is departed from them, and the Lord is with us."

Although the author of the work under consideration has introduced no new argument against the unity of man's nature, his unconsciousness in death, and the literal destruction of the finally impenitent; nor, consequently, adduced anything in support of the theory of inherent or natural immortality which has not already been repeatedly presented and refuted, he has dashed into the subject at some points with a boldness not unfrequently bordering upon recklessness, often evincing, seemingly, a determination to sustain at all hazards certain notions, even where the current of Scripture testimony sets so strongly, nay overwhelmingly against them as to baffle and turn to utter nought the most skilled and learned efforts to so much as create a ripple on the surface of its calm, majestic flow. Whenever he has met with an opposing argument that is susceptible of being by any adroit manœuvre turned from its proper and legitimate course, and carried to ludicrous conclusions, he has diligently sought to accomplish it. This style of warfare must, as all know, to effect its purpose, be waged with both ability and dexterity: but so far from this his movements in that direction are, as must be apparent to any practiced eye, usually so clumsily effected and fall so far short of their aim, that they can be said to rise no higher than mere attempts, and must be seen by even casual observers to recoil upon the theory in the interests of which they are instituted. Some Scripture passages that must ever be regarded by unbiased minds as arraying themselves in opposition to the popular theological views on the subject named are confronted and treated in a manner clearly suggestive of giant presence, while others, mighty bulwarks of truth, are left untouched because to touch them would be to bring his theory and the truth into a contrast strikingly unfavorable to the former.

Before proceeding further let us consider certain of his plainly stated propositions. On page 184, he says: "We remark, too, that physical death is not the penalty of sin." Again, p. 191: "And also that death, when threatened as a penalty, is not extinction, but conscious suffering." It is "spiritual death."—P. 189.

There is no better understood nor more rigidly observed rule in the creation of penal laws than is that of defining the penalty of violation by the use of terms the most unambiguous, comprehensible and unequivocal; nor is there a principle more strictly regarded in any department of human action than that which in the establishment of the *penal code* makes the penalty proportionate to the offense. This principle was not always formerly recognized, the most extreme penalties being not unfrequently imposed for the most trivial offences. When, however, under the increasing light of divine truth, the principles and requirements of justice became better understood, its administration was purged of many of the barbarous usages previously attending it. Since, then, in divine truth inheres the power to direct the human mind to something like proper conceptions of justice in the enactment and execution of those laws which govern men as communities, we are certainly bound to believe that in the dealings of God, the Author of truth, with the race will appear the very perfection of justice in all its parts. Do the Creator's dispensations to mankind, as recorded in sacred history, justify this truth? None, we think, will deny it. But still more, do they not confirm it? We affirm they do. Much might be adduced in proof of this, but one or two instances will fully suffice.

When God, by Moses, gave the Decalogue to the children of Israel, He said: "Thou shalt not kill." That was a clearly stated law. He afterward defined the penalty of its violation in the following explicit terms: "He that smiteth a man, so that he die, shall be surely put to death." Again: "Thou shalt not steal." . . . "If a man shall steal an ox, or a sheep, . . . he shall restore five oxen for an ox, and four sheep for a sheep." There is no ambiguity in any of this language; and it was understood by the people. They did *not* understand the death threatened them in the event of commission of murder to be any thing more or less than a literal deprivation of life. So with all the laws, general, and special, which God has given to men. Unless the Edenic circumstance be an exception, He has never expressed an extreme penalty by the use of terms calculated to leave in the mind of the creature a doubt as to its nature. With this fact, then, in view, we are prepared to examine the Edenic law, and see whether the penalty of its violation was designated by the use of terms so equivocal and obscure as some assert.

The clearly announced penalty of the simple law given to Adam was, "*Thou shalt surely die.*" No person would for a single moment entertain the thought that any thing was here meant to be understood other than just what this language implies, did not a theory of man's nature demand it. The meaning of death, here, is, says Mr. George, "Spiritual death," "conscious suffering." That he affirms to be the threatened penalty: and the "conscious suffering" he, of course, holds to be, in the case of the impenitent, *eternal*. There, dear reader, you have the theory of this profound thinker, with one of its beautiful features unveiled. Just look at it! God gave to Adam a law expressed in plainest literal terms. He desired, of course—to suppose otherwise would be to charge Him with wilful deception—to state the penalty also, which was unending existence in suffering, in equally comprehensive, unmistakable language. That, therefore, His creature Adam might not misapprehend it, but should know it *perfectly* to be eternal suffering, He said, "Thou shalt surely die."

What mind of even the most ordinary intelligence does not revolt at the simple thought? Into just such surpassing folly does the theory of inherent immortality lead; just such untoward deception does it impute to an infinite, all-wise, loving Father; and *all* because considered indispensable to the preservation of a dogma. A doctrine which is so much a libel upon the character of God, and the existence of which demands of its votaries such wallowing in the mire of such extreme absurdities may be thought by Mr. G.

a proper one to be cherished by him and all predetermined to its defence, but it will always immediately cease to be so estimated by as many as become more properly learned, as we believe, in the school of Christ. The tendency of belief in natural immortality to so far blunt and divert men's moral and intellectual perceptions of divine government as to render the occupation and defence of such positions even possible is of itself overwhelmingly condemnatory of the theory.

Profound John Foster, essayist, and clergyman in a Baptist church, asks the important question, "May we not think that if so *transcendently dreadful* a doctrine had been meant to be taught, there would have been such forms of proposition, of circumlocution, if necessary, as would have rendered all doubt or question a mere palpable absurdity?" To this there can be but one reply. Every enlightened and honest heart must respond in unqualified affirmation. To do otherwise is to charge God with being less, far less than He so positively declares Himself to be. Dr. John Locke, the philosopher, wrote concerning the text under consideration: "It seems a strange way of understanding a law which requires the plainest and most direct words, that by *death* should be meant eternal life in misery." Strange indeed is it beyond expression. The theory that requires an exposition so much at war with every principle of justice and sound sense, such wresting of the Scriptures to steady its tottering form is assuredly based upon a false foundation, and contains within itself the elements of its utter destruction.

Upon the supposition that by "death," mentioned in connection with the Edenic law, was meant something totally unlike that which the simple term imports, the question arises would Adam, without being fully informed concerning that unnatural and peculiar meaning, understand it in any other than its literal sense? There cannot be two opinions: all will agree that he would not. Well, does it appear that any such information was given him? It does not, and to maintain that he was so informed is to assert what not only cannot be proved, but also what must be esteemed an unwarranted assumption, since the record is silent on the point. That both our first parents understood the penalty to be literal death, deprivation of life, the circumstances attending the act of disobedience abundantly show. Mr. G. will find few indeed even among advocates of inherent immortality, to agree with him that spiritual death, a condition of "conscious suffering," of "wretchedness and sin," was the penalty threatened.

Dr. Lange, writing upon the words of the serpent, "For God doth know that in the day," etc., says: "The imitation of the divine language contains a species of mockery. Your eyes, says the voice of the tempter, instead of *closing in death*, will be, for the first time, truly opened." What a resemblance is there between the serpent's language as paraphrased by the Dr., and the sentiment pronounced from many pulpits in the present time! Dr. Adam Clarke says of the words: "Ye shall not surely die:" "The tempter insinuates the impossibility of her dying, as if he had said, 'God has created thee *immortal;* thy death, therefore, is impossible; and God knows this.'" The undying soul is the real man, says popular theology, and as that is immortal its "death is impossible." How like what Dr. Clarke imputes to the serpent!

The author of the work under notice chafes under the pressure of the stubborn fact that his position respecting the nature of man, and that literal death was not the penalty of sin, so exactly corresponds with the words of the serpent, and he finally endeavors to show there is some agreement between our position and the serpent's lie. This, however, as few of his readers will fail to see, is a sort of forlorn hope, a desperate attempt to turn attention in another direction. Eve, until her unfortunate intercourse with the tempter, believed that eating of the forbidden fruit would result in her death, literal death, of course. She informed the wily tempter that God had said so. This was met by the assertion, "ye shall not surely die;" and it was added, "God doth know that in the day ye eat thereof, then your eyes shall be opened." The first assertion is in perfect harmony with the theory we combat. It says, "our first parents *did* 'not surely die.'" The condition into which it is claimed the guilty pair in consequence of transgression were plunged is by no means altogether unlike that which the serpent declared they should experience.

Nothing can well be more clear than that the *death* threatened as a penalty of violation of the Edenic law was a literal one, deprivation of life, extinction of the conscious being which God had so recently given them. This is incontestably shown by the sentence pronounced upon Adam; "In the sweat of thy face shalt thou eat bread, till *thou* return unto the ground; for out of it wast *thou* taken: for dust *thou* art, and unto dust shalt *thou* return." On page 63, Mr. George says: "who believes that corpses are men? They are only the remains of men." The *man*, then, the *person* does not die at all. If this were true, how wrong was God, how right the serpent! Christ and others, too, must have done the serpent great injustice in saying he lied, since Mr. G. has shown so conclusively that he told the truth. But then they of course erred ignorantly, for the wise men of modern times were not there to instruct them. According to Mr. George, God committed a great blunder in saying, "dust *thou* art, and unto dust shalt *thou* return, for the *man*, the *thou* was *not* dust, did *not* die, was *not* taken from the ground, neither returned unto it. But more upon this point hereafter. All the circumstances connected with the giving of the Edenic law, and the announcement of the sentence combine to prove that the penalty was *literal death*. L. C. T.

[*To be Continued.*]

The Passover.

BY ELD. S. W. BISHOP.

As the time draws near for our annual observance of the sacrament of the Lord's Supper, a few thoughts as to the time of its observance may not be amiss.

Dr. Adam Clarke clearly shows, in a lengthy article on the subject, that the Lord's Supper, like the Passover, its type, is a memorial feast. This we think none will deny.

The great apostle has said, 1 Cor. xi. 26, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." Other Scriptures, such as Luke xxii. 19, clearly convey the idea of a memorial feast. Being such it is very reasonable to suppose that there should be a specific time for its observance. To keep a memorial feast on any other day than the one on which the event occurred which we design to commemorate, is to disregard the fact that it is a memorial feast. It seems important, then, that we know the precise time when the feast should be kept. We think a clue to the time is found in 1 Cor. v. 7, 8: "For even Christ *our* passover is sacrificed for us." "Let us therefore keep *the feast*," etc. Murdock translates this, "Therefore let us celebrate the festival," etc. How can we appropriately observe a memorial *festival* on any other day than the very one on which the event occurred, that the festival is designed to commemorate? Who would think of observing the Christmas holidays every month in the year? Would it not be entirely out of place, as to time, to set apart every first day of the week in memory of the birth of George Washington? or to celebrate St. Patrick's day on the third of August? No more so than to observe the memorial of the death of Christ at any other time than on passover day. It is our settled conviction that no other time is appropriate for keeping this feast.

Passover day falls on the fourteenth day of the first month of the Jewish ecclesiastical year. See Lev. xxiii. 5. As to the time where this day occurs in our Roman year, we remark, it must come late enough in the season for the barley harvest to be ripe in Judea. See Lev. xxii. 10, 11, 15; Deut. xvi. 9. Now as there are two different reckonings of time for the commencement of the sacred year, our inquiry is, Which is the right one?

It is a well established fact that the Jewish months were regulated by the changes of the moon. The month always commenced with the new moon. We copy a few quotations from "Bible Dictionary," published by the American Tract Society. "The Hebrew months were lunar months; that is, from one new moon to another. The new moon was always the beginning of the month, and this day they called new moon day, or new month." This being true, the passover cannot be regulated by the time when the moon fulls, but must be reckoned from the new moon only. As to what new moon we are to count from, we quote from Kitto's Cyclopædia of Biblical Literature:

"J. D. Michealis clearly shows, First: That the new moon in March would be too early for the wave sheaf, for the feast of weeks, and for the feast of tabernacles. Second: That the Syrian Calender, which has essentially the same names for the months as used by the Jews, makes its Nisan to correspond, in its beginning with our April new moon." Ideller says, "So much is certain, that, in the time of Moses, the month of ears, (Nisan) cannot have commenced before the first days of our April, which was then the period of the vernal equinox."

After quoting these authors, Dr. Kitto then remarks, "As Nisan commenced with the new moon of April, we have a scale for fixing the commencement of all the other months with referencc to our calender; and we must accordingly date them one whole month later than is generally done: allowing, of course, for the circumstance that, as the new moon varies its place in our solar months, the Jewish months will almost invariably consist of portions of two of ours." Much more testimony of a similar character might be brought forward, but the above is sufficient, we think, to show that Nisan, or the Jewish first month commences with the first new moon after the spring equinox.

The first new moon after the sun crosses the equinoctial line this year falls on the 19th of April. This day is the first day of the first month.

We would here correct a misapprehension of those who suppose the time begins when the new moon is seen. The reason why the Jews stationed men in different localities, on elevated positions of the country to watch for the moon, was from a want of astronomical calculations to fix definitely the time of its change. All that is necessary is for us to look in our almanacs and see when the new moon occurs.

Fourteen days from the April new moon will bring the passover evening, Tuesday evening, May 2d. Let there then be uniformity in this matter; and let us all observe the same time in keeping the feast.

The only point of difference that can be raised among us as Life believers, is on the question as to the time of observing this memorial feast. Whatever of importance we attach to the observance of this sacramental feast as a yearly feast, must also hold us to getting the right time. If a month out of time "makes no practical difference," on the same principle a variation of six months would make no practical difference. If there is any thing to this question of time, it is necessary to get the *right* time.

Lastly: As to the bread to be used. On this point we quote from Dr. Adam Clarke, for he speaks our sentiments exactly. He says, "Now if any respect should be paid to the primitive institution, in the celebration of this divine ordinance, then, unleavened, unyeasted bread should be used."

"Let *us* therefore keep the feast . . . with the unleavened bread of sincerity and truth," trusting that very soon he will come whose death we now commemorate, and bid us welcome to the "marriage supper of the Lamb."

Note by the Editor.

When we first took the position that the Lord's Supper was a yearly Feast, we were disposed to the same view that Br. Bishop advocates above. There are two classes of Jews who still keep their passover: viz., the Rabbinical and the Caraite Jews. The Rabbinical only, are much known in this country, and they observe the Passover on the first full moon after the Spring equinox. The Caraites keep it a month later. Thus divided as to time, it may not be so easy to determine which is right. Br. Bishop has made much the same argument we did when the question was first up for discussion among us in 1864; and at that time we, with others, observed the feast on the Caraite time. We found the converted Jews in this country observed the Rabbinical time, and finally yielded to that time for the sake of being in harmony with the *converted* and unconverted Jews on the subject. It is desirable that there should be harmony among ourselves on this point; and we are ready to take the Caraite time, if, on the whole, that appears to be the best established period; but we are not yet prepared to accept, as a positive fact, that the "first-fruits" of the harvest, in Judea, could not have been ready for the Rabbinical time in the days of our Saviour on earth, and while God's blessing rested on the land of Palestine. In a more northern latitude on our Pacific, or western coast, it can be done now, if we are not misinformed. It is not so easy then, to say, with positiveness, which time is right, the Rabbinical or the Caraite.

Till the subject is further illuminated, it is our judgment that those who are disposed to keep the yearly feast, should elect for themselves the time which seems to them the most likely to be correct. It is not essential to keep it in an assembly. One's own house, for himself and family, or himself alone, if he has no family to unite with him, is as truly the proper *place* as any other. For the present year, *we* prefer to take the Rabbinical time, April 5. If unable to get out, we shall keep it at home.

Paris.

It will be remembered that reference was last week made to the revolt of the soldiery occupying the Montmartre. Hopes were then entertained that it would be overcome without difficulty, but matters have grown rapidly worse. M. Thiers issued a proclamation which concludes as follows:

"The Government, hoping the malcontents will return to their duty as good citizens and obey the laws, still withholds orders to proceed to extreme measures to free the country of a new enemy; but it is determined to act when necessary, and deliver the principals over to justice. The Government relies on the co-operation of all good citizens. After this warning we shall proceed to force peace; if necessary, at all hazards."

This not having the desired effect, an attack was made on the insurgents by the Government forces. This movement was signally unsuccessful, the insurgents capturing a large number, including several Generals, three of whom were tried by what purported to be Court Martial, condemned and shot.

The "Journal des Debats" says:

"Yesterday will be considered as one of the gloomiest hours in the history of France. The Revolution, under the banner of Pillage, is the mistress of Paris. France will condemn these horrible assassinations and this odious insurrection, which is without pretext or purpose. Will the Provinces come to our aid, or must the Germans re-enter the Capital? This terrible day has wrought more damage to the Republic than all the Bonapartes."

The truth of the matter seems to be that the revolters have control of Paris, and a reign of terror has commenced. The Government is powerless unless the Provinces or the Prussians come to its aid. This the latter may do as the work of evacuating France has, since the trouble assumed alarming proportions, ceased, which indicates a willingness on the part of Prussia to protect the Government. L. C. T.

Letters and Extracts.

From A. N. Blake.

Br. Storrs: I send you an editorial article, from H. C. Benson of the California "Christian Advocate" in reference to Elder Miles Grant, who of course you are aware is on this coast. He is preaching at present for the Methodest Church South, whose pastor's name is Bailey, a somewhat advanced Christian, having less bigotry than most men found in that denomination, whether at the North or South. The Editor above alluded to asserted a few days ago, "perhaps brother Bailey's pulpit is the only one in San Francisco where such abominable teaching would be allowed." The Elder has been engaged in discussion with a Mr. Loveland on the immortality of the soul. I saw a few things said on both sides reported for a secular paper, the religious press taking but little notice of the discussion, though attended by crowds of hearers. The reporter invariably said the Elder was the victor, both as a Bible student and in argument; and said if Grant does no more he will shake a tottering and ruinous doctrine now altogether on the wane or downward grade.

It does seem too ridiculous for belief, such things as Grant says about two resurrections, but I look upon him as I look upon others who have made up their minds that God shall not fully control their belief, reserving to themselves just enough of their own wisdom and folly, so that Christ cannot, or rather will not bring them into the full liberty of the gospel faith, hence their blindness. How easy, my dear brother, we may prevent the full light of the gospel from shining upon our minds. It seems sometimes to me that Christ in his gospel has made the Life views so clear and transparent, that 'tis no wonder even sincere persons grope in darkness by the rejection of such plain truth. Is it not possible that all heavenly intelligence gaze on the children of men with astonishment as they behold, if behold they can, man's conduct in relation to Bible truth?

Let us, brother Storrs, keep praying, hoping, writing, that God's spirit may help their infirmities, to let go their creeds, self, and all else which hides Christ, our new man and second Adam from their true knowledge.

Brother Glenn still continues our dear little paper, the "Nazarene," but has thought it must be stopped for want of time and health. God bless it aud continue it. I thank God for your recovery. May he yet see fit to continue your work on earth, and finally give you a resurrection, the hope of the gospel in the last day.

I am your brother in Christ and in hope of the one resurrection of the gospel, the saints' reward through Christ' atonement.

Stockton, Cal., Feb. 28, 1871.

The following is the "editorial article" of which Br. Blake speaks, from the "Cal. Christian Advocate:"

"Who Knows?—Do the Second Adventists believe that the wicked will have a resurrection? We have been asked such question by those who are anxious to know. How can the answer be stated? They clearly deny that man has any inherent immortality. His soul or spirit is his *breath*. "God breathed into him the breath (or soul) of life." "His blood is his life." Death is an end of him. This is clearly taught by Second Adventists. We have thus heard them affirm from the pulpit. And thus they teach through the press.

"But after the thousand years of millennial glory, we are told, there shall be another resurrection; the wicked shall come forth. But what shall be raised? Shall it be the particles of the material body simply? And shall God restore to the clay the same *breath* and the same *blood*, which according to the theory, must constitute its *soul* and its *life?* The design of such a resurrection we cannot comprehend. The man being wholly *corporeal* and *material*, must be as much out of existence at death as if he had never been created. So, it seems, if such doctrine be accepted as true, that Adam, and all of the earlier generations of men, have been destroyed during the long centuries that intervene between the period of death and the second advent of the Lord Jesus—why after so long a time recreate them?"

From William Steele.

Br. Storrs: I would have written before this time, if I could have seen that I could spare the two dollars which I now enclose to pay for the Herald of Life for this year.

We were very sorry that you were so sick. We thought you would never be able to edit the paper again, because you are so far advanced in life; but it seems you have more work to do yet for God; who, I trust, raised you up for that very purpose. Our prayer is for you, that you may ever be willing to do his holy will, and that you may look unto him for all needed help, and that your last days may be your most useful ones.

Great credit is due to Leonard C. Thorne for his faithfulness and ability in conducting the paper while you were sick. I always admire the good spirit that he manifests, though differing widely on the subject of baptism.

The important truths, advocated in the Herald of Life are making certain progress here. I am accused of teaching infidel doctrine by the church dignitaries; but I can stand it; and they are not all alike, for there was a Disciple teacher here awhile, who would reason like a Christian; and on one occasion he said to me, "Brother Steele, I wish I could see as you do on these subjects."

The church people here are mostly Methodists; and I think they are so more by prejudice than intelligence. A Baptist preacher comes here sometimes, who is very bitter toward those who don't understand things as he does. Now, every body knows that it is wrong to manifest an evil spirit, and yet how many there are who do it. I believe those who will tolerate least are the worst class of religionists. May God give grace to enable us to be free from that which we condemn in others.

Your brother, looking for the mercy of God unto eternal life.

Arkansaw, Wis., March 7, 1871.

From William Beatty.

Br. Storrs, *Dear Sir:* I have been receiving your paper for the past three years, sent me by a friend. I know not how the subscription stands, but have come to the conclusion that I cannot do without it. I herewith enclose five dollars, and wish you to send it to me, with the back numbers since it was discontinued.

The doctrines taught were all new to me, and not very palatable for a long time; but now I think I can heartily endorse them. I have loaned the papers out, and I think they have done good service. I have been threatened to be called before the church for introducing heresy into the society. Some are afraid to read, and others read to condemn. Two prominent men (a father and son) have been reading. After the first few numbers, the father remarked to me, that at first he thought the doctrines could not be sustained without doing violence to the scriptures, but found they fully sustained them. The son has since joined the Episcopal Church; but before doing so argued all the points with the Rector, making it a condition that he should not renounce those views. All efforts failing to convince him of error, he was received. He is now a bold advocate of those peculiar views.

Not feeling that I can do much to advance the cause, owing to want of ability, I say but little, lest I might do harm. You will oblige by sending me the following tracts, which I think may be of some use, if judiciously disposed of. Yours in hope.

Vicksburg, Miss., March 1, 1871.

From Eld. S. R. Clinkinbeard.

Br. Storrs: I am still alive and contending for Life only in Christ; that is future life in the kingdom to be set up under the whole heavens.

Those who make the saints the *subjects* of this kingdom, and rulers too, make it a sort of mixed up something, I do not know what. The saints will be the kings and priests, and the subjects those "left of the nations," if I understand the Bible; and no resurrection of the wicked: but some affirm there will be; yet they do not prove it, and cannot by Scripture.

I still have my regular meetings. Some will hear, and others will not; but thank God the truth is on the increase. I wish one of our preachers would come out here and locate. I sometimes have five or six at once asking questions. One asked me who the five brethren were, if the rich man represented the Jews and the poor man the Gentiles? Please give your views on that question.

If you have any tracts for distribution send them, and they will do the work. The people are stirred up here now, and I intend to keep them so, the Lord willing, till Jesus comes. I do thank God that it was my lot to get hold of the Herald of Life. I get nothing for talking to the people. I expect to get it in the world to come with God's faithful ones.

Yours, in hope of the soon coming of our Lord.

Moulton, Ills., March 2, 1871.

James M. Young, Denver, Mich., writes: About two years since I was brought to notice Jesus' answer to the Sadducees concerning the resurrection, and notice that the righteous only had promise of life. I have carefully examined the whole subject, and feel it to be my duty to promulgate Life only in Christ. I lately saw a paper of yours, and was delighted to learn that God had many witnesses of this great truth. I obtained your Essay—"Life from the Dead." It has helped me much. Since then I have wished for your paper very much. I am on a new farm, and owe for it in part, so it has not been in my power to raise the money to pay for the paper; but I believe I can in six months, if you can afford to wait so long, and will send it to me. God has brought me to see with you as far as I know your views. With sadness I hear that you are feeble. May the Lord preserve you, is my prayer. Yours in the love of God.

Note by the Editor.

We will send the paper as you desire. May the Lord lead you into all truth.

J. L. Knapp, Saratoga, N. Y., writes: I wish to say to the brethren in the ministry—we have a small church here, and hire a hall, where we meet every Sabbath day and Thursday evening. We shall be glad to receive an appointment from preaching brethren who wish to travel this way. Br. C. F. Sweet was here through December, every night and Sundays. Any brother wishing to visit this place and preach will send a notice to me, or Geo. W. Bishop, and if any other has an appointment here at the same time, we will notify them of it.

Note by the Editor.

Br. Knapp invites us, personally, to visit Saratoga Springs the coming summer, and promises to take good care of us. We thank him for his kindness, and may accept his invitation if circumstances seem to allow it, or health may require.

Aaron Veeder, Albany, N. Y., writes: I am highly pleased with your articles on the future reign of our "Crown Prince," Jesus. The old theory of Christ's reigning over the immortal saints (who are joint heirs with *him*) will not stand the test of the prophets. See Isaiah ix. 6, 7; Jer. xxiii. 5, 6, 7, 8; Ezek. xxxvii. 24 to 28; Daniel vii. 13, 14, 18, 27. *Gabriel*, Luke i. 30 to 33, and Jesus, Luke xxii. 28–30.

There are 630,000 Protestant inhabitants of Berlin, only 11,709 of whom are habitual church-goers. Out of 23,699 interments in that place, only 3,777 were accompanied by a pastor.

Perform a good deed, speak a kind word, bestow a pleasant smile, and you will receive the same in return. The happiness you bestow upon others is reflected back to your bosom.

A man may well bear his cross patiently while on the road to wear his crown.

When a good man dies, the tears he in life prevented from flowing are shed.

Obituary.

Scruton.—Died in Strafford, N. H., Feb. 1, 1871, Mrs. Mary Scruton, widow of Mr. William Seruton, late of Strafford, aged 77 years and nine months.

The subject of this notice was converted and united with the Freewill Baptist church in early life. In 1842 she became a believer in the immediate coming of Christ. She has ever lived an humble and devoted life, beloved and respected by all who knew her. For many of the last years of her life she suffered much from weakness and infirmities; all of which she endured with Christian fortitude and patience. Her last hours were peaceful and happy. She was sensible to the last; selected a man to preach the funeral sermon, and gave other directions; sent a message to her children, that lived far away, that she died happy; prayed and conversed with all the family, and peacefully fell asleep in hope of a resurrection at the last day. Words of comfort were spoken at her funeral by Eld. John Parsons, from Matt. xiii. 28.

Joshua Roberts.

Notice.

The Lord's Supper will be celebrated on the anniversary of the Passover Feast, Wednesday evening, April 5, 1871, at the house of Br. J. L. Boyd, 1330 Columbia Av., Philadelphia. All in this vicinity who love our Lord Jesus, and are desirous thus to "show forth his death," are invited to meet with us on that occasion. J. L. Boyd.

From April 1 the Post Office address of Eld. S. W. Bishop will be, Eatontown, N. J.

Eld. J. Lewis' Post Office address is now, Mode, Ill.

Appointments.

Manchester, N. H., in Advent Hall, Sundays, March 26, and April 2.

Middletown, Conn., Sundays, April 16 and 23.

West Meriden, Sunday, April 30.

New York, (Cooper Institute, Room 24,) May 7.

Wm. Stuart.

Meriden, Conn., Sundays, March 12 and 26.

Hartford, Conn., Talcott and Post's Hall, Sunday, April 2.

Providence, R. I., Sundays, April 9 and 16.

Charlestown, Mass., Sundays, April 23 and 30.

Geo. W. Brown.

I am to preach in Onondaga county, N. Y., at High Bridge, near Fayetteville, March 2, and April 7. If there are any Life Believers near I shall be glad to see them there.

James H. Jacobs.

Hartford, Conn., (Talcott & Post's Hall), March 26. W. S. Campbell.

Business Department

CASH RECEIPTS.

One dollar each from—Mrs. M. Whittlesey, Mrs. Henry Andrus, Mrs. N. B. Smith, C. B. Randlett, Jas. W. Smith, Wm. Johnson, Mrs. Eld. Bachman, Sarah Sidders, Joel A. Simonds.

Two dollars each from—Mrs. Gaius Wood, Thos. M. Clary, Joseph W. Purdy, Wm. Steele, J. O'Conner, A. Hoffman, M. R. Burnham, Nathan Tefft, Isaac Young, P. Flickner.

Various sums—Mrs. Huldah E. Wood, $5 on pledge; Mary P. Hart, $5 on pledge; Julia L. Hart, $5 on pledge; Mrs. Wilbur A. Hart, $5 on pledge; Mrs. S. F. Hurlburd, $1 20; Thos. M. Clary, $50 on pledge; "A Friend," $10.

PARCELS SENT SINCE LAST ISSUE

Mrs. J. McClean, Wm. Beatty, W. H. Whitman, Aaron Veeder, F. W. Kremer.

RECEIPTS TO TRACT FUND.

Thos. McClary, $10.

Deeds, Not Words.

Not forever on thy knees,
Would Jehovah have thee found;
There are burdens thou cans't ease,
There are griefs Jehovah sees;
Look around.

Work is prayer if done by God,
Prayer which God delighted hears.
See beside yon upturned sod
One bowed 'neath affliction's rod;
Dry her tears.

Not long prayers, but earnest zeal;
This is what is wanted more.
Put thy shoulder to the wheel;
Bread unto the famished deal
From thy store.

Not high sounding words of praise
Does God want 'neath some high dome,
But that thou the fallen raise:
Bring the poor from life's highways
To thy home.

Worship God by doing good;
Help the suffering in their needs.
He who loves God as he should
Makes his heart's love understood
By kind deeds.

Deeds are powerful, words are weak,
Battering at high heaven's door.
Let thy love by actions speak;
Wipe the tear from sorrow's cheek;
Clothe the poor.

Be it thine life's cares to smother,
And so brighten eyes now dim.
Kind deeds done to one another,
God accepts as done, my brother,
Unto Him.

—*Selected.*

[*Concluded.*]

Thoughts on Revelation X. and XI.

BY ELD. GEO. W. BROWN.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

Now the inquiry is, how is this thing coming out? Is there any thing more to be done? and if so, what is it? The next verse tells you: "And there was given me a reed, like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is within the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Now what was the reed given? I answer: "It was the rod forty-two months long." Where are we required to put the rod on? Ans. "The temple, and leave out the court." There would be no necessity for requiring us to leave out the court, unless we were in danger of measuring it, and as the rod is designed to reach from the temple to the time that the holy city should come out from under foot, if we measure more than the temple, it will not come out right. Therefore the caution is, to leave out the court, which is only a preliminary step to entering the temple.

Now, what is the temple here spoken of? It could not be the temple at Jerusalem, for that was destroyed some twenty-five years before this revelation was given; and keep in mind that he is not giving us a history of the past, but, "things that must be hereafter." Then what can it refer to? It must refer to the temple under the new covenant. And what is the temple under the gospel dispensation? Turn to the word and read: "Know ye not that ye are the *temple of God?*"—1 Cor. iii. 16. Here is the same expression, and Paul applies it to the church at Corinth. The same expression is also used in writing to the church at Ephesus. Speaking of how the church was built he says, "In whom all the building fitly framed together groweth unto an holy temple in the Lord."—Eph. ii. 21. In writing to the Thessalonians, in order to show that Christ was not coming in that day, he says: "There must come a falling away first, and that man of sin revealed, the son of perdition;" and gives his character thus: "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the *temple of God.*"

You see, the description given of the man of sin, by Paul, is the same as the Abomination of Desolation, spoken of by Daniel the prophet. Dan. xi .36 says: "He shall exalt himself and magnify himself above every God." Paul says: "He shall exalt himself above all that is called God;" and Daniel says: "He shall exalt himself above every God." You see they are both describing the same. Paul says, he sitteth in the temple of God after the falling away. Daniel says, he pollutes the sanctuary of strength. Sanctuary and temple are one and the same thing. Jesus, in speaking of the Abomination of Desolation spoken of by Daniel the prophet, says, he shall stand in the holy place. Paul says the temple of God is holy, which temple ye are, referring to the church at Corinth. Now if the church in some locality is where the man of sin is to sit, the question arises, What church is it, and when did he get his seat? In answering this question, we refer you to some other parts of this book, where all admit that the thing is brought to view under other symbols.

We turn to Rev. xvii., and we see a woman sitting on a scarlet-colored beast. Here are two symbols used, beast and woman. Beast, we know, means a kingdom; so explained in the prophecy of Daniel. Now what does woman symbolize? We see the church is compared to a woman, both in the Old Testament and the New. Paul, speaking of the church at Corinth says: "I have espoused you to one husband, that I may present you a chaste virgin to Christ." God, in speaking of the Jewish people, accuses them as a woman who hath forsaken her husband and chosen other lovers. Ezk. xvi. (The reader can look it over at his leisure). This woman is said to be a harlot, in consequence of her connection with the kings of the earth, while she professes to belong to Christ. She is drunken with the blood of the saints, which shows it is the same church that is united with the eleventh horn spoken of in Dan. vii. that wore out the saints. Now, if I can find out what church this woman represents, I shall find out what church or temple the man of sin took his seat in; or where the Abomination of Desolation, spoken of by Daniel the prophet, was set up.

Now let us look at the angel's explanation of the matter. "I will tell thee the mystery of the woman, and of the beast that carrieth her."—Verse 7. Here we have a positive promise, from the angel, that he will tell the mystery of the woman. Now look at verse 9. "The seven heads, are seven mountains on which the woman sitteth." The 18th verse says: "And the woman is that great city which reigneth over the kings of the earth." Now if any thing in God's word is plain, it is that this woman has her location in the city on seven hills, for that is the great city which reigneth over the kings of the earth. That city is Rome; therefore the church of Rome is the temple of God, or holy place, where this Desolating Abomination is to be set up. Was this once a pure church? Read Paul's letter to the Romans, 1st chap. 7th and 8th verses: "To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace, from God our Father and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Could he have given a better recommendation for any church than he has for this? I answer, "No." But there came a falling away, and it would be natural to take the church located in the seat of empire (which for this reason had more influence than others) to issue the laws from, that were to tread under foot the holy city for forty-two months. Now if we can ascertain when the laws that were to tread under foot the church of God, could be issued from this city with power to execute them, we shall find when the Abomination of Desolation is set up, or the man of sin takes his seat in the temple of God, which are one and the same thing. May God give us the influence of his Holy Spirit to guide us into all truth while we examine this subject.

It has been very clearly proved for about twenty years past, that this war was commenced on the saints by Justinian, the Emperor of the East, by the edict which he issued in A. D. 532, to unite all men in one faith, giving only three months before it was executed with the utmost rigor. This was the very power that subdued three kings in the Roman Empire, and therefore must be the king that began this war; and if so, the Desolating Abomination, spoken of by Daniel the prophet. As we have proved that Rome is the holy place or temple of God where this power is to take his seat, then when he gets his seat in Rome, is the place or time to put on your reed like a rod, and from that time the Gentiles will tread the holy city under foot forty-two months. Then she will come out from under foot, and have the privilege of enjoying her faith, and preaching the truth as we find it in God's word. Now who governed Rome when that edict was first executed? I answer, "The Arian king." What were the laws by which he governed? I answer, "By the most just and equitable laws." Bower, Vol. i. p. 334. What were the principles by which he governed? In his letter to Justinian he says, "I believe every man should enjoy that kind of religion he thinks best," showing that Christians in his dominions had the privilege of enjoying their faith and offering up their spiritual sacrifices; but when the Emperor gets possession they will have that taken from them, and the Abomination of Desolation will be set up there. Now how is this to be set up? I answer, by force of arms or military power. Now what are the facts in history? In A. D. 536 we find Belesarius in Italy with an army by order of Justinian; and after taking Naples he marched directly to Rome, and after a short siege, the city surrendered on the 10th day of December, in the year 536. Thus Rome became united to the empire after a separation of three-score years, and the keys of the city were sent to Constantinople with the governor of the city. After some little space the Goths return and besiege the city. The siege lasted one year and nine days, when they raised the siege. After this time, for some fifteen years, the Goths obtained temporary possession of Rome several times, and were driven out by the army of the emperor, and in 553 they were finally subdued. Now as to the exact point where this power was set up. I am not certain whether it was when Belesarius took possession of Rome in Dec. 536, or after the Goths raised the siege in the commencement of 538, but am satisfied it was within the compass of two years, the earliest point being Dec. 10, 536. If we put the rod on here, forty-two months carry us to Dec. 10, 1796, where we find Napoleon in Italy at the head of the French armies, driving out the Austrians. If we take the latest point, it ends in the beginning of 1798, when we find Berthier entering the seven-hilled city, taking the head of the church, and carrying him to France, where he died in 1799; and we know the French gave the same liberty in religion that the Goths gave before they were driven out by the Imperial armies.

Let us compare the principles of the two. Says the Gothic king, in writing to the Emperor, "I believe every man should have the privilege of enjoying that religion he thinks is right." Says Napoleon, "Opinions shall be free." And from this time to the end of the war in 1815 men are not killed for their religion, and then it was settled by the Alliance on the principles of religious freedom. These principles have been spreading among all nations ever since that time, and it seems to me it must be apparent, to every candid mind, that we must have reached the time of the end when many should run to and fro, and knowledge should be increased on the subject that was closed up and sealed till the time of the end.

But our former mistakes seem to make an examination of this subject objectionable, or perhaps it would better express my meaning to say, that it would seem that if the work had been of God we should have had it right the first time; but in that case how would there have been an increase of knowledge? It shows on examining this subject, light will increase until those who are "wise shall understand."—Dan. xii. 10. While we have such a promise we are still encouraged to "Search the Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii. 15.

Now can we tell why the rod, or measuring line, as it has been put on in the past has not brought us to the end of the wonders, which is the resurrection of the dead. See Dan. xii. 2, where many of them that sleep are to awake to everlasting life. Every one must admit that this is the final reward of the people of God, as Jesus says in John vi. 40: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." Where does he raise them from? From where they are sleeping. And where are they sleeping? In the dust of the earth; and Jesus says, they are raised up at the last day. Paul tells us it will be when "The Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." —1 Thess. iv. 15. In another place he tells us, "We shall not all sleep (in the dust of the earth), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump."—1 Cor. xv. 50 and onward. So we see this waking up time is to take place at the sounding of the trump of God, and that brings the end of the wonders, and comes at the end of the days, when Daniel has the promise of coming from his resting-place to receive his lot or portion, which is the gift of God, eternal life through Jesus Christ our Lord.

It seems from verse 2 we have measured too much. He tells us to *leave out* the court of the temple, and measure nothing but the temple where the man of sin sitteth. Now we go to the ancient temple, and we find that no one could enter the temple without passing through three courts: first, the court of the Gentiles; second, the court of Israel; third, the court of the Priests. So we see there were three steps to be taken before the man of sin, or Abomination of Desolation could get his seat in the holy place, or temple of God. Br. Miller supposed that when Paganism was so far subdued as not to stand in the way, the man of sin took his seat; hence he concluded that the commencement of the period of 1290 was in A. D. 508, and the period of 1260, 30 years after, in 538, and according to that argument the 1335 days would end in 1843; but time did what none of our opponents could do, viz., proved our mistake. We concluded at that time that we never should have another time; but about the years 1851 and '2. after examining the subject over and over again, we saw that the creed of the Roman church did not become the creed of the Empire until A. D. 519, when we supposed the Abomination of Desolation was set up, and that the period commenced then, and so must end in 1854; and, believing this to be the truth, published it to the world. The result is known. Many were converted to God. The little book was sweet in the mouth when we supposed that deliverance would soon come to every one found written in the book of Life; but after making all our calculations to go into the kingdom in 1854, we were again destined to drink the bitter cup of disappointment, and it was rightly named "bitter in the belly." O the sadness of having our hope deferred. We were looked upon with scorn and contempt, and for what? For having done as Peter told us to: "taken heed to prophecy as to a light shining in a dark place." We had taken the little book and had devoured its contents. We were having the bitter when the same messenger spoke again saying, "Thou must prophecy again." But where could we find a starting point? We saw that the Greek empire must be the horn that was more stout than his fellows, and also the one that had plucked up three by the roots, and that the creed of the Roman church was established as the creed of the empire in A. D. 519; but did they then commence war on the saints? We found by the Emperor's letter, which was written several years later, that he was utterly averse to persecution, until A. D. 532, when "he issued an edict to unite all men in one faith, whether Jews, Gentiles, or Christians, and such as did not in the term of three months embrace and profess the Catholic faith, were declared infamous, and as such excluded from all employments both civil and military, and their property confiscated, whether real or personal; and the edict was executed with the utmost rigor."—*Bower*, vol. i. p. 334. We were satisfied we had now found where the war commenced, and put the rod of forty-two months on in 532, from which point it reached to 1792, when the last head of the leopard beast was carried into captivity by the French infidels. Add 75 to 1792 and we have 1867; and also 1335 from 532. But Jesus did not come, and Daniel is still resting in the dust of the earth; hence the 1335 days have not ended, and it becomes us as believers in prophecy to look the matter over and find the mistake, if possible. We see by looking the matter over, that we must have measured more than the temple, or, in other words, we have put the rod on before the man of sin took his seat in the holy place.

Now, where does this period of 1335 days start from? I answer, "From the setting up of the abomination that maketh desolate in the temple of God or holy place." Now mark: it is the abomination that maketh desolate before it is set up in the holy place. What does it make desolate? The saints of the Most High, or God's elect. See Matt. xxiv. 15 and onward. Now when did this horn begin to desolate? I answer, "When it executed that edict." How is it to be set up? By arms. Those armies did the work in A. D. 536 by driving out the "Arian king who was ruling by the most just and equitable laws." And then, says Gibbon, "During ten centuries of blindness and servitude, Europe received her religious opinions from the Vatican." When could this king govern Europe by the laws from the seven-hilled city? Surely not until he had possession of that city, which must have been as late as the 10th of Dec., 536, and may have been as late as 538, when the Goths raised the siege. Here is where the man of sin got his seat in the temple. If in 536, forty-two months would end in 1796; if in 532, it would end in 1798; add 75, making 1335, it would end in Dec., 1871, taking the earliest date. If we take the latest, it would end in 1873, and I am satisfied it cannot go beyond that time.

Then "all tears will be wiped away from off all our faces, and the rebuke of his people will be taken away from off the earth, for the mouth of the Lord hath spoken it." Then "God's people will be delivered every one that shall be found written in the book." Then will those awake who have died for the faith; the great cloud of witnesses, spoken of by Paul in Heb. xi., "who were tortured, not accepting deliverance, that they might obtain a better resurrection." Better than what? Better than that of "their dead raised to life again," whom the "women received," for although they were restored to life, it was not eternal life. But now the awakening will be to eternal life. They are raised incorruptible, immortal; as Jesus says, "Neither can they die any more, but are equal to the angels, and are the children of God, being the children of the resurrection." Now the question is, "Who will be there?" Will you, brother, who have thought at times that you would have to give it up, the trials have been so severe? Thank God they are almost ended! Christ is coming to take his people home. The promise, "If I go away I will come again and receive you to myself, that where I am there may ye be also," is soon to be fulfilled. Does thy heart falter, and say, "It is not for me?" Remember, "we are bought with a price." "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Take courage! "Fight the good fight of faith; lay hold on eternal life." And you sinner, who are yet out of Christ, what do you say? Will you come and accept of salvation while it is offered to you without money and without price? O come before it is too late, and you find God's people are saved and you are left out. Why will you sell your birthright for a mess of pottage? While all heaven is waiting to be gracious do not slight offered mercy. Ask the Lord to help you to come, and he will not turn you away.

Children's Department.

Try, Try, Try Again.

"Oh, I shall never do it!" And, with that, Freddy Smith flung down his tools, and the ship he had half made. I was going to say, too, that he had shed a few tears of vexation; but I remember Freddy was ten years old, and thought crying babyish; so we must suppose a sudden cold came on just then, and made his eyes water a little.

"What is it you will never do, my son?" asked his mamma, coming into the room as he spoke.

"Oh, it's this tiresome boat, mamma. The wood won't cut!" said Freddy, despairingly.

Mrs. Smith sat down, and called him to her side. Minnie, his little sister, came too.

"How long have you been working at your boat, Freddy?"

"Half an hour," replied Freddy. His mother smiled.

Have you ever heard the old saying, 'if at first you don't succeed, try, try again?' You should hear the story I heard yesterday."

"A story! Oh what was it, mamma?" said Minnie. Her mother was willing to repeat it, for she wished Freddy to learn the lesson it taught.

"I will tell it you," she said, "pretty much as I heard it, only leaving out a word here and there. You must fancy a gentleman is talking."

Mrs. Smith then proceeded as follows: "My first desire, when I was apprenticed, was to make a work-box for my grandmother. She had been kind to me since my mother's death, which took place when I was quite young. I tried to see as many work-boxes as possible, and at last, after much consultation with some of my fellow-workmen, I settled the shape and size. I had very little money, and was often working thirteen hours a day—even more in summer—and I had to snatch time for making my box before and after meals. Some repairs had been going on inside Windsor Castle, and a quantity of old oak had been sold for firewood. I thought it would be a fine thing if I could make my box of a piece of wood taken out of the Queen's castle. So, for a shilling, one of my mates sold me a bit. This I split into veneers; that is, very thin slices; no easy thing to do. Then I bought some pieces of ebony, tulip wood, and satin wood; and I had the idea that if, with different colored bits, I could represent on the lid of the box a shepherd dog, that had often been a favorite companion of mine, I should have done something that would make me famous in my native village. But the dog was a failure; and, with much regret, I had to take him out. No one who ever went to build a house, and found it would cost more money than he possessed, could have been more puzzled than I was over the lid of my box. I was determined to ornament it in some way.

About that time I heard that a new kind of wood, remarkable for its beauty had just been brought to this country, and I thought a piece of it would be just the thing to finish my lid with. So I saved up my money, until I had two shillings and threepence halfpenny of my own; and then, on Whit-Monday, (which was the only holiday I had in the year, except Christmas day), I started, at day-break, on my way to ——, with a light heart and my hard-earned pence; although I knew very little either of the place where the wood could be got, or the man who sold it. That day I walked thirty-six miles, spent two shillings in fancy woods, and was at my work by five o'clock next morning.

"Well, I spent my leisure time for three years upon that box; and what with alterations, and so-called improvements, it was very different from what I meant it to be. In some places the veneer was scraped away by constant rubbing, and a fresh ornament was needed. If there had been an 'Exhibition' then, I am sure I would have sent my work-box, so much did I think of it. That piece of wood kept me out of many scrapes: I was too busy about it to get into mischief, as so many lads do.

"There, Fred, what do you think of that? Three years over a work-box, and walking thirty-six miles to ——, and back, to get some wood for it, and at his master's shop next morning by five o'clock!"

Fred made no answer just then; he was thinking over what he had heard. His mamma continued:

"That boy is now a gentleman, and is employed by the Government to give lectures to working-men to teach them useful things. You see what he thought 'try, try, try again' meant." And, so saying, Mrs. Smith left the room.

Freddy did not say any thing, but he quietly went back to his boat; and, by obeying the rule he had just heard, he at last completed it very nicely. He has not yet forgotten the story of the work-box.—*Methodist.*

Finger-Marks.

A short time since, a gentleman employed a mason to do some work for him, and, among other things, to "thin-whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer, without once thinking that any one would ever know it. The "thin whitening" which happened to be on his hand did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all leave their finger-marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them. These marks may be almost if not quite, invisible at first. But, even if they should not be seen during any of your days on earth (which is not at all likely), yet there is a day coming in which every sin will be made manifest.—*Selected.*

Beware of evil deeds. They may be small acts of evil, but they are none the less dangerous for that. "It was that penny I stole when I was a small boy," said an old man, "that sent me four times to prison, and confined me there twenty-eight years out of sixty of my life, and all for stealing less than thirty-eight dollars."

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GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

MARY AT THE SAVIOUR'S SEPULCHRE.

BY WM. H. SPENCER.

OF all the incidents recorded in the New Testament, none are so graphically described and possess such an inexhaustible interest as those related by John, for he seemed endowed with simplicity and pathos, as a writer, such as none have possessed before or since. He brings the scenes before us with such vividness and power that we are, as it were, carried back to the land of Palestine; and are eye witnesses of the tender sympathy of Jesus for those in distress; and we are at a loss to know which to admire most, whether his tears, mingled with those who wept, or his mighty miracle-working power, causing the dumb to speak, the blind to see, the lame to walk, and even the dead to come forth from the darkness and silence of the grave to attest his almighty power. But in the narrative of the resurrection of Christ, above all others, we meet the wonderful fascinating power of this inspired penman. Let us notice a single instance, John xx.

On the first day of the week, ere the morning light had dispelled the darkness, Mary Magdalene came to the sepulchre where Jesus had been laid, and beheld the stone, which had closed the entrance, taken away. In great anxiety and haste she ran to Peter, and to "the other disciple whom Jesus loved," to tell them that the body of Jesus had been taken away, and she knew not where it had been laid. Then they ran to the sepulchre, the other disciple outrunning Peter, and looking in, beheld the linen clothes in which the body of Jesus had been wrapped, lying in the sepulchre. John is particular to mention that "the napkin that was about his head" was "not lying with the linen, but wrapped up together in a place by itself," thus forever settling the fact that in their observations there was no possible chance for delusion, and furnishing testimony that the opponents of Christianity can never by any means gainsay.

After beholding these things "the disciples went away again unto their own home;" but Mary, in the fervency and devotion of her nature, "stood without the sepulchre *weeping.*" Why did she weep? The cause of her grief is explained in what follows. "And as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain." The entrance of the sepulchre was so low that Mary had to "stoop down" to look in. Joseph of Arimathea, on the evening of the crucifixion, had closed this sepulchre with a large stone, and at the request of the suspicious Jews, Pilate had sealed it; but an angel had rolled away the stone, and two angels were now sitting where the Lord had lain. How intensely interesting every little particular is in relation to the death and resurrection of Christ!

"And they said unto her, Woman, why weepest thou?" What an instance of angelic sympathy is here recorded! And how brief and affecting is her reply as she turned away! "*They have taken away my Lord, and I know not where they have laid him.*" Though terribly agitated and distressed, she appears to have been entirely ignorant of the character of the persons who had just addressed her. The terrible heart-rending scenes of Calvary were yet vivid in her mind, and the thought that her Lord and Master,—who had been her comforter and joy,—had now been taken away, almost distracted her. The wicked men had truly taken away his life, and now they had taken away his body, were the thoughts that were uppermost in her mind. She had not yet comprehended the many predictions of his resurrection,—of his triumph over death,—so when she failed to find him in the sepulchre, no other thought entered her mind than that he had been taken away. But little did she surmise the joyful surprise that awaited her.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Poor woman! She felt that her presence there was an intrusion in this worthy man's garden, and so naturally supposing the person who addressed her to be the gardener, she begged the simple favor of bei g allowed to remove the body of her dear Master to some humble tomb, where she would not be thwarted from carrying out her holy resolves of honoring his remains.

"*Jesus saith unto her,* MARY!" No human voice could utter that name as it now pierced her heart. The vail was lifted. All was told by this one word. He is alive; He has risen; He has led captivity captive, and has conquered death and the grave. "*She turned herself and saith uuto him,* RABBONI, which is to say, *Master.*" One passionate exclamation told the depth of her surprise and joy.

In this touching and beautiful scene how much more forcibly the doctrine of the resurrection was revealed to Mary's mind than it was possible to do by abstract language! And when we realize that the Christian's entire hope of a future life rests upon Christ's resurrection, how deeply interesting the subject becomes to us! In the incident we have just noticed the certainty of his resurrection is placed beyond all disputation, and we know that "*when* He who is our life shall appear, we shall appear with him in glory."

ROCHESTER, N. Y., March, 1871.

SANCTIFICATION, OR SEPARATION.

BY HELEN ROBERTSON.

"SANCTIFY them through thy truth thy word is truth."

The word sanctify has, to us, a little of indefiniteness about it. In the mind, it seems to need explanation. It is derived from *agiazo*, and the first meaning given to it is, to separate. Taking this word instead, the verse would read thus: Separate them through thy truth, thy work is truth. Or, separate them through thy word.

This is part of that beautiful prayer that Jesus offered to his Father, in behalf of his disciples, shortly before he left them. Neither was it offered for those few alone, but for them, also, which should believe on him through their word. We are included, if we believe through that word. Jesus did not ask to have his followers taken out of the world, but kept from the evil; kept *separate.* Did God always deal thus with his chosen ones? Let us see. Let us go back and investigate.

In Gen. xii. 1, it reads. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. So Abram departed as the Lord had spoken unto him." Here is separation indeed, from country, kindred and father's house. So much may seem hard, but God saw it to be necessary. He would not have fulfilled the plans and designs he had, through Abram and his *seed,* if he had left him amongst his kindred, in the land of the Chaldeans, with their false gods. God knew whom he was choosing, whom he was separating out of all the families of the earth. He chose just the right man. What a faithful character. How obedient to God at all times. Prompt obedience too. Of him the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Separation from wrong influences was necessary to make the whole thing work well. So God gave him a good opportunity.

Hundreds of years afterwards, God gave commandments, ordinances, and Sabbaths to the descendants of Abraham. What was it all for? To keep them separate from the other nations. He knew if they mingled with the idolators, they would worship, and eat with them; in short, they would soon be of them, and he could do nothing with them.

What was God's design in all this? In, so many hundreds of years, keeping up this strict separation? He had a grand object in view. A seed was to come through that particular line, that was Christ. Soon as he came the wall of separation was broken down, and the law of carnal commandments abolished.

Away back, there were great blessings to Abraham and his literal seed, through keeping the law. Now the blessings come on Jew and Gentile alike, *through Jesus Christ,* and the promise of the Spirit, through faith.

The law of commandments being abolished, the middle wall of partition broken down, and Jew and Gentile alike, through the blood of Christ, we ask, is there no separation now? No difference between the worldly man and the heir of glory? Let us see.

Jesus, in exhorting and comforting his disciples, before leaving them, said, "I command you that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own." Here is separation still. Not of the world, but hated by the world, and of course no assimilation. Again, in praying to his Father he says, "I have given them thy word; and the world hath hated them." Jesus gives them his word; they receive and obey it, and this word separates. He also says, "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."

Paul says, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? What agreement hath the temple of God with idols? Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." If separate from the world what a precious union with God.

And some one may say, "There is no difference now. It is an easy thing to be a church member, a Christian nowadays." True, if you let your ministers do all your thinking for you, and go right along without investigating for yourself. But search the Scriptures for yourself; and when you find them teaching that God only hath immortality, believe it; that saints don't go to heaven at death, believe it. That the wages of sin is death, believe it. That the meek shall inherit the earth, believe it; believe all this because the word teaches it, and very soon a separation will begin.

NEW YORK, March, 1871.

"JUDGMENT TO COME."

IN the "World's Crisis" of Dec. 14, there was an article on this subject by O. D. Woodruff, which I wish to make some reply to. I feel as if justice demanded it.—S. COOPER.

Br. W. that God will yet in the future develop his love, wisdom, and justice in the judgment of mankind is not a subject of controversy. You have labored to make it appear that suffering is the penalty of both human and Divine law, ostensibly for this object, *i. e.*, that the (so called) wicked dead should be reproduced in life again. We feel that your position is God-dishonoring; and that love to you and the truth demands a notice of your article to show your incorrectness.

I shall briefly notice a few of your statements in relation to human laws. But as God has said, "As the heavens are higher than the earth so are my ways higher than your ways, and my thoughts then yours," I shall set them aside as possessing no proof as to what God has said or will do with the wicked or with the dead.

You say, "The law makes legal strangulation its penalty, and when the culprit is officially choked to death it is satisfied; a thousand other deaths would not suffice." . . "What new doctrine is this?" It is something of which I never heard or read before. Strangulation is cruelty, savagely barbarous, and disgracing to any civilized people. Our law makers were not so inhuman. They devised the scaffold with a drop, and slack rope, intentionally to dislocate the neck and sever the spinal pith, and thus cause almost instant death, making him an example, removing a dangerous cause in the community.

You say, "No other death of the culprit than strangulation would satisfy human law makers." I am happy to say, a man who bemoans "the death of a culprit in his cell" is possessed of a principle which will *never* be found in the kingdom of God.

Again: If, as you say, strangulation is the penalty, death forms no component part of the penalty; for there is no strangulation in death. Once more. You say, "Our Brother" (non-resurrectionist) "who would rescue a murderer from a burning prison, practically becomes a theoretical suicide. The case of the rescued murderer and resurrected wicked are precisely alike." One, (the murderer), you say, has got to die twice; the other once only. Is that precisely alike? Guess not quite. But it is easy to suppose cases, one of which might be and the other could never be, and yet call them parallel—"precisely alike." The case of the murderer might be. That of a resurrected wicked to life and consciousness you have no proof that such ever was or ever will be, for there is no declaration in God's word to that point. But to the contrary. "All the wicked will He destroy." "Like beasts that perish. They shall not see life. The wrath of God abideth on them." Such testimony is abundant. But of the rescued prisoner and the suicide; look at it. The principle of love, sympathy, kindness are the very elements of godliness, christianity and humanity; they would prompt to the rescue; and, if perchance he was burned, would apply the soothing remedy. These all have their origin in the attributes of our heavenly Father, whose tender mercies are over all his works. He has no pleasure in the death of him that dieth. The rescue would be in perfect harmony with God, and he in harmony with himself can never recreate untold myriads of conscious beings only to suffer and die, whose existence can be no blessing nor add to God's glory. We are not theoretical suicides as you say; for the "argument" which would rescue the culprit would forever leave the so-called wicked dead unresurrected, notwithstanding you say, "The argument that avails *against* the resurrection of the wicked is equally available *against* (the rescue) the act of our brother."

Here I leave this channel and turn back to your foundation text. Heb. ix. 27, 28, "As it is appointed unto men once to die, after this the judgment, so Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation." "At death is the point where thoughts perish and consciousness ceases: *after* death is the point where revival is reached:" (in other words, "after death," according to your theory, never comes until a resurrection to consciousness takes place): "from the point at death to the point *after* death is the condition in death in which identity is lost, and not recognized except as its restoration is anticipated by a resurrection, for God is not a God of the dead, but of the living. The case of Rachel's children is proof of this fact."

Let us see what proof is contained in these two quotations or references. Matt. xxii. 32, "I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not a God of the dead, but of the living." Luke adds, "For all live unto him." When do all live unto him? In the resurrection state; for, they that obtain the resurrection are the children of God, being the children of the resurrection. Will the wicked be the children of God? If not, then they will have no resurrection. But why will God be the God of Abraham, Isaac, and Jacob? Because they believed, loved, and worshipped him, he was their God; therefore he will be in the resurrection. Have the wicked loved and worshipped him? Nay, therefore he will not be their God when all live unto him; they will have no resurrection, for all such live unto God. But how about Rachel's children? Would you have had any proof that they would come again from the land of the enemy, if God had not paomised it? Surely not. Has God promised that the wicked shall come from the land of the enemy? *Never; no, never.* Then neither of these texts afford the slightest proof that the wicked dead will ever have a revival into life. But you have taken after, found in your text, and joined death to it, not found there, nor in the scriptures so joined, and use them *after death,* as if they possessed great weight and authority, eight times in connection, and nine times italicizing *after* and using them as if your text read *after death* the judgment; striving to make "after *this,*" in your text, mean a resurrected living state of all the dead, which, you say, is necessary to a judgment, and is "the after death condition."

Your position and language denies that "death is the wages of sin," as we shall show. It also, if true, proves eternal suffering. These points we shall notice hereafter. As you have tried to make your text mean what is not in harmony with the common sense use of language, let me read: "As it is appointed unto men *once to die,* after this the judgment" *state.* I ask, what follows dying to die? Is it not death? Certainly. Do not the scriptures positively declare that death is the wages of sin? They do. Then is not the state of death the judgment state into which men enter on account of their sin? "The soul that sinneth, *it shall die.*" "Wherefore as by one man sin entered the world and (*his*) death by (*his*) sin, so (as with the one man) death has passed upon all men" (not for that the one man had sinned, but) "for that all have sinned." What is more plain and positive? That the sentence of death is passed upon all that have sinned needs no argument. That all men have sinned, who will deny? Why then contend that the "fathers have eaten sour grapes, and the children's teeth are set on edge," *i. e.*, that we die for Adam's sin, which none other man ever did or will, but himself only?

In relation to the text, I would say, the main drift of the Epistle to the Hebrews is to show the superiority of the Melchizidec, or Christly priesthood over that of the Aaronic and these 27th and 28th verses were thrown in to show, as man dies only once, it was not necessary that Christ "should offer himself often," as a sacrifice for sin, or under the Aaronic; they had their yearly sacrifices for sin. As it is appointed unto men *once* to die, *so* Christ was *once* offered. It can have no other reasonable application.

You say, there can be no executive judgment without identity, and no identity without a resurrection; therefore "all parties *in* death must be raised *out of* death in order to be judged *after* death, as the apostle affirms." I would ask where has the apostle so affirmed? It is not found in your quotation.

Again you say, "There can be no *after death* to those who forever remain in death; the apostle, so in the 27th verse clearly demonstrates this." A strange clearness indeed! Is not to be dead, or in death, the same thing? Just hear what the scriptures and the apostle affirm. We read, "Isaac was comforted *after* the death of his mother." Was it after her resurrection, as you contend by your "after death?" Says Moses, "Ye have rebelled anainst the Lord; how much more after my death."

Again: "I know that *after* my death ye will utterly corrupt yourselves." Did Moses mean to say they would do that *after* his resurrection? Omitting others, I will give the apostles affirmation. "A testament is of force *after* men are dead." When men are dead they (if any where) are *in* death; and the apostles after men are dead "clearly demonstrates" that it is after they come out of death, by a resurrection to life, if your position is true! That point I leave for candid minds to judge.

Again. You say, the second appearing of Christ depends entirely on the "after death condition." How is it, Br., that you should join three words together, never so found in the Scriptures, and attach an idea, and say the second appearing of Christ depends on that idea? I ask, has not God promised Jesus' second appearing? Is it not impossible for God to lie? How then can you say, it depends upon such an idea? To hang upon any dependency it is impossible, else it is not sure or certain. To say it depends upon God's veracity would be questioning his faithfulness. It has no dependency.

You say, "In the great redemptive scheme Christ is what the lungs are to the physical system, or the mainspring to the watch." A beautiful and truthful illustration. Let us look at it. The lungs are those organs which receive and diffuse by its assistant agent the blood, the life element, or principle, through every member of its own physical system, and no other. So Jesus Christ receives and diffuses, by the Spirit's agency, the life principle, or element, through every member of his redemptive body, the church, and no other. Therefore, the wicked dead can never live by him, as he has said, "They shall not see life . . . the wrath of God abideth on them." So with the main-spring of the watch. It is the only material power which moves all the time-keeping parts of its own compact, and no other; but without those other parts of the compact the main-spring is powerless. So in the "great redemptive scheme;" without those members of Christ's body, the church, Christ crucified is a dead letter. I repeat: As the wicked constitute no part of Christ's body, the church, it follows that they can never have life through him by a resurrection to life. I thank you, Br., for your truthful illustration, which stands squarely against your theory.

Again: You say, "A judgment to come is already revealed to the ungodly, together with a sure and unmistakable process to reach it by transition from unconsciousness to consciousness, they appear before the judgment seat of Christ *after* death, subjects of executive judgment." Again, I ask, where is such a revelation to the ungodly? Holy men of old spake as they were moved by the Holy Ghost; and in their writings I can truthfully say, I have never yet found such an unmistakable transition revealed through them. Why have you not given us one quotation to the point from the word of the Lord? Your quotations do not so much as cast a shadow that way. You say, "The Divine law-giver will allow no obstacle, not even death, to prevent the execution of sinners at his own appointed time; which is not before death, nor in death, but *after* death."

That "the execution of sinners" is their punishment for sin, you admit, and say, it is not "*in* death." Then it must be in life; for death (you say) is not allowed to prevent (stop or hinder). Then, of course, the punishment must be fully executed in life, and death can form no component part of the penalty, punishment, or wages of sin, which can be nothing else than suffering in life, which "death is not allowed to stop, or hinder."

Question. How long will be the suffering of punishment? Hear the sentence from the Judge: "These shall go away into everlasting punishment." Everlasting suffering is true, my brethren, or your position is false. Which will you admit? You claim a resurrection for the wicked. The Divine judge has positively said, "They that obtain a resurrection are equal to the angels, neither can they die any more, for they are the children of God, being the children of the resurrection:" so, if the wicked are raised from the death state, they are raised immortal; and if they suffer after being raised, that suffering is eternal according to your own language. Ignore and get away from this if you can.

Once more. If, as you say, "all parties must be raised out of death to be judged *after* death," it follows, that all must be swept off by a universal death to be "judged *after* death." Pray, tell me, would such a sweeping death be in judgment or mercy? If in mercy, you are in duty bound to show some good as the result. If in judgment, who will impeach the wisdom of God by saying, He has done an imperfect, inefficient, incomplete work, that it becomes necessary that he should duplicate his judgments? Again I ask, who will take the responsibility and say, that God did not sufficiently execute his judgments upon the Antediluvians, the Sodomites, Korah and his company for their sins? and that it becomes necessary in justice to repeat them? Who will presume to do it?

Again you say, "The race is not responsible for the loss of this present life, which is a calamity." Who is? Adam has turned to dust; Noah has gone the way of all the earth; they are not responsible. You say, to die is a calamity which "the utmost stretch of faith and holy living cannot prevent." What earthly parent would allow a calamity or affliction to befall his loving, obedient children if he could help it? How much less would our heavenly Father suffer a calamity to befall his believing, obedient children, who pitieth them that fear him, as a father pitieth his children. Oh, my Br., in what kind of a light does such language present our heavenly Father? For the righteous to die, it is not "a calamity." Are they not "taken from evil to come?" What says Job? "Oh, that thou wouldst hide me in the grave." Does Job pray for a calamity? "Precious in the sight of the Lord is the death of his saints." Is a calamity precious? Nay, Br. But please write, "Blessed are the dead that die in the Lord, that they may rest from their labors." Can you call that state a calamity which the Lord has pronounced "blessed?" Says Paul, "To live is Christ; to die is gain." Wherein is the gain? He rests from labor. "The Lord preserveth (in the death state) all them that love him." (Mark the contrast,) "But all the wicked will he destroy." (In the death state). The righteous "are kept by the power of God (in the death state) *through faith* unto salvation." Have the wicked faith? If not, there is no salvation for them: they "*perish*" in death; are not kept, will "not see life." But is it "a calamity" to the wicked to die? Does not God give them sufficient time to develop (if they will) a disposition toward righteousness? Is it a blessing to them to continue in rebellion and sin, which can only result in evil and no good? If not, is it a calamity to them to die to cease from sin? How can it be? Yet to the living it may be a source of grief and sorrow: but "God is love," his tender mercies are over all his works.

You say, Without identity by the resurrection of "all parties out of death" there can be no executive judgment. We read, "Jesus of Nazareth was ordained of God to be judge of *quick and dead.*"

Again, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom." Again. "Who shall give an account to him that is ready to judge the quick and dead." "For for this cause was the gospel preached to them that are dead, that they might be judged" (while dead) "according to men" (living) "in the flesh;" *i. e.*, as character will be the criticism which will secure to or deprive men living "in the flesh" of the gift of eternal life, when Jesus comes; so the character of those who are dead will determine whether they remain in the congregation of the dead or receive the gift of life, "and live according to God in (or, by) the Spirit," through a resurrection by Jesus Christ.

These texts teach that men may be judged while dead; yea, more, will be judged while dead; and yet I add another. Says the Revelator, "I saw the dead small and great stand before God; and the dead were judged." None of this scripture language intimates a necessity of a resurrection to life of the wicked dead. I know of no text that does.

Br., I have not designed to follow you in a regular course, but have not misrepresented you, neither have I striven to present arguments to prove that the so-called wicked dead will not live again, and have but slightly touched that point.

One point more. God never deals with things that are not; and although we use the term wicked dead to convey ideas, there is in point of fact no such thing in God's universe as a wicked dead man; they have ceased to live; turned to dust, are not, whom the Lord rememberest no more. But not so with the righteous. They "are had in everlasting remembrance;" are subjects of promise: "Preserved —kept by the power of God—their life is hid with Christ in God"—will awake and sing.

Your Br. in hope of life.

WOODSTOCK HOLLOW, CONN.

"VALUE OF ACCURACY.—It is the result of every day's experience that steady attention to matters of detail lies at the root of human progress, and that diligence, above all, is the mother of good luck. Accuracy, also, is of much importance, and an invariable mark of good training in a man—accuracy is observation, accuracy is speech, accuracy is the translation of affairs. What is done in business must be well done, for it is better to accomplish perfectly a small amount of work than to half do ten times as much. Yet in business affairs it is the manner in which even small matters are transacted that often decides men for or against you. With virtue, capacity, and good conduct in other respects, the person who is habitually inaccurate cannot be trusted; his work has to be gone over again, and he thus causes endless annoyance, vexation and trouble."

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MAN IN DEATH AND THE RESURRECTION.

BY JAMES H. JACOBS.

The word of God is, to our mind, the only safe guide to follow, and the very best authority to which we can appeal for evidence. It is the truth that enlightens, sanctifies and saves. It is the truth that purifies and makes us free from sin. Whatever therefore is opposed to the truth must be injurious upon all those who believe it. I read in the word of God that man does not think in death. Proof, Psa. cxlvi. 4, David says, Man's breath goeth forth, and in that very day his thoughts perish. If men say, that man always thinketh, and that death does not stop his thoughts, and the Bible says, his thoughts perish; which shall we believe to be the truth? Ans. "Thy word is truth." The word affirms that "the dead know not anything," and that "the dead praise not the Lord." To make it still more plain, it says, neither any that go down into silence. Eccl. ix. 5, 6; Psa. cxv. 17.

From the foregoing it will be seen how we look at this question. What does Christ teach concerning eternal life? He represents himself as coming into the world to rescue man from death. But this cannot be true, if man is immortal; for he cannot die. How then can Christ save him from death? He says, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John iii. 16. If man is in possession of immortality, how can Christ give him everlasting life? If mankind are immortal, they cannot perish. How then can it be said that Christ saves them from perishing? The Christian is said to hope for eternal life. But how can he hope for it if he is immortal, deathless? Does not the teaching that man is immortal and deathless ignore entirely the mission and work of Christ as our Saviour? He comes to give us eternal life; but how can he give eternal life to them that have it? If we are dependent upon Christ, the Son of God, for eternal life, we ought to know it, and cheerfully give him the honor of being the great LIFE-GIVER, instead of vainly trying to persuade ourselves to believe a lie, viz., that we are immortal and deathless when we are not. Immortality was brought to light through the gospel. 2 Tim. i. 10. It is the gift of God through Jesus Christ our Lord.—Rom. vi. 23. We are to seek for it by patient continuance in well doing.—Rom ii. 7; and, if faithful, we shall obtain it at the resurrection of the dead, when this mortal shall put on immortality, and this corruptible shall put on incorruptibility.—1 Cor xv. liii. Paul teaches that, if the dead rise not, then they (Christians) which have died in Christ are perished. But now is Christ risen from the dead and become the first-fruit, (or first resurrection). What next? They that are Christ's at his coming. Does not Paul plainly teach that all who have a resurrection will never perish? Is it in harmony with the word of God that all must have a resurrection from the dead, before they can perish? Does not nature, reason and the Bible, all say, No resurrection, no future life? Does not Jesus say, that all who have a resurrection will be the children of God, being the children of the resurrection? Luke xx. 35. This looks as though the resurrection saved from perishing. From my standpoint I do not see harmony in the teaching that all men must have a resurrection in, or by Christ, in order to perish, when it is admitted by all mortal soul men that if men do not have resurrection there will be no future life. Without a future life, men must perish. With a future life by a resurrection, they will be saved from perishing. Thank God.

BLODGETT'S MILLS, N. Y., March 12, 1871.

THE DISCIPLINE OF DIFFICULTY.

"Who will roll us away the stone from the sepulchre?"

GOD gives us difficulties in work the most sacred. Here was a difficulty, and Mary and her companions, in dealing with it, suggest the way in which we should deal with our difficulties.

Difficulties are not meant to prevent our going on with our work. There was the stone: they knew it was there: but they went on to the sepulchre. Difficulties, like the weights on a clock, are not meant to paralyze, but to keep us going; and further, they should be stepping-stones to higher things. The child at school is asked to master the difficulties of multiplication, not that he may be puzzled, but to enable him to go on to division.

Difficulties are meant to throw us on Divine assistance. And God will help us in two ways. (1.) By removing the difficulty when it is beyond our own power to do so. Here the stone was "very great," but when they looked it was rolled away. Man's extremity is God's opportunity. Our difficulties would be halved if we did not anticipate them. (2.) Not so much by removing the difficulty as by giving us grace to bear it; not so much by lightening the burden as by strengthening the bearer. Remove the thorn, prays the Apostle. The answer is not removal, but grace sufficient. Peter was not kept from Satan's temptation; but the Saviour prayed for him, and the disciple's faith did not finally fail. Only let us work up to the difficulty; God will then, not before, either help us through, or make a way for our escape.—*English Paper.*

To bring forward the bad actions of others to excuse our own, is like washing ourselves in mud.

THERE is a quaint old Scotch proverb which runs thus: "An ounce of mother is worth a pound of clergy."

THE HERALD OF LIFE.

NEW YORK, MARCH 29, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE CHRISTIAN PASSOVER: OR, LORD'S SUPPER.

THE annual celebration of this memorial feast will be held, in this city, at the Cooper Institute, Room 18, Wednesday evening, April 5; the same place where it was last year and the year previous; entrance on Eighth Street, from either the 3d or 4th Avenues.

Services will commence at half-past seven o'clock. All who love the Lord Jesus Christ, "our passover," are invited to be with us on the occasion. Please come early, so there shall be no delay in commencing the service.

We hope to be able to be present on the occasion, the Lord willing.

AN INQUIRY.

MYSELF and others wish instruction as to what may be gained, or what is the real benefit we may receive by partaking of the Lord's Supper, the breaking of bread and partaking of the wine. Do we receive the remission of sins for the past year? or, do we only do it in remembrance of Christ's death till he come again? Please give us a Scriptural answer as to the benefit that we may receive by attention to the Lord's Supper.

H. FINN.

SYRACUSE, N. Y.

Reply by the Editor.

When our Lord was closing the Passover Supper, "he took bread, and gave thanks, and brake it, and gave it unto" his disciples, "saying, This is my body" [*represents* my body] "which is given for you: *this* do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament" [*covenant*] "in my blood, which is shed for you."—Luke xxii. 19, 20.

Paul saith, by doing *this*, "Ye do show the Lord's death till he come."—1 Cor. xi. 26.

In the first place, the Lord's Supper is a commemorative institution: it is to remind us of Christ and of his sacrifice. "This do in remembrance of me," said Jesus. Of this cup, Matthew records that, "He [Jesus] took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, [covenant], which is shed for many for the remission of sins."—Matt. xxvi. 27, 28.

In all covenants, in ancient times, the covenant was not ratified till the victim, whose blood was to seal it, had been slain. The new covenant, which God made with men after the sin of our first parents, embraced the shedding of blood, without which there was no remission of sins. Christ was the true Lamb—in the purpose of God, "slain from the foundation of the world."—Rev. xiii. 8. Hence, various typical sacrifices were used from Abel to Moses, and from Moses to Christ; all of which were to express the *faith* of the offerer till the true "Lamb of God" should come and offer himself "once for all." With his sacrifice, or the shedding of his blood, the new covenant was sealed or confirmed. God accepted that sacrifice, on His part; and when men accept it, by faith, they set their seal to the new covenant, which embraces the remission of sins, and brings us into harmony with God.

Partaking of the Lord's Supper, in faith, we call to mind the Victim who redeemed us to God by his blood, and sealed the new covenant therewith; in which God is pledged to remit the sins of the other party to the covenant, when they accept the "days-man," or the party who came between God and men, and shed his blood to ratify the agreement between the two parties who had been at variance.

We do not obtain remission of sins by eating the Lord's Supper; for it is simply a *memorial* of the act of Jesus in shedding his blood that we might have remission of sins on our exercising faith in the new covenant promises.

There is no more offering for sin; but by commemorating the event of the "one offering," we express our faith in its sufficiency and our gratitude to the Him "who bare our sins, in his own body on the tree."—1 Pet. ii. 24. In other words, we do it "in remembrance" of Jesus.

The "benefit" we may receive from doing "this," depends on the strength of our faith in Christ and his mediatorial work in our behalf.

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. 3.

IN our previous numbers we have set forth this promise and oath as found in the Old Testament, and shown that the language of the New Testament, both in its letter and spirit, abundantly sustains the certainty of the fulfilment of the same: "In thee and in thy seed shall all the families of the earth be blessed."

It is important that we understand what is included in blessing. Blessings are divided into two classes, which we call *antecedent* and *consequent*. The first is given to enable the recipient to secure the other. Man needs and desires an endless life; but of himself he has it not, nor the means to obtain it. God, in his love to man, provides the means entirely independent of man, and blesses men with those means without any effort on their part: they are presented as a free gift: without this gift, man never could attain to eternal life. This blessing is antecedent to any thing performed by man. God proposes to confer on him a life without end, if he will improve this blessing. This eternal life is a consequent blessing, and dependent on the improvement of the antecedent one. But in order to an improvement he must first be put in possession of the antecedent blessing; without which he cannot do anything, because he is destitute of any means with which to do.

To illustrate our meaning. God has not only given man natural life, but he has given him the earth or soil, the sun to warm it, rain to moisten it, and to man wisdom to know how to cultivate the soil, seed suitable to raise fruit for food, etc. All these are antecedent blessings, a free gift of the CREATOR. Without these blessings man, though he has life, could not produce food to sustain life. Notwithstanding these unsought and free gifts of blessings, we all see that, man must improve them, or he will not receive food or protract life. The product of improvement is the consequent blessing; and the man who would argue that because God had given him the antecedent blessings, therefore he need make no effort to secure consequent ones, for God is too good to withold them, seeing He has done so much entirely gratuitously,—we say, such a man would be condemned by all thinking persons: blessings consequent are always dependent on improvement; or, are conditional.

It is the antecedent blessings; or, those which are essential to put man in a condition to obtain eternal life by improvement, that man needs in his helpless state. These God has provided, richly and freely, in the Son of his love: but the provision itself would prove no blessing if never known, and no opportunity ever given to improve it. God, therefore has pledged himself, by promise and oath, that "all the families of the earth shall be blessed" in Abraham and his seed: that is, they shall have those antecedent blessings which are necessary to enable them to secure eternal life; making that further blessing dependent upon improvement—or, conditional.

"Faith" is the first and principal condition. "The Scripture, foreseeing that God would justify the heathen through *faith*, preached before *the gospel* unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. Is he a preacher of *the* gospel who does not give the same testimony, or who denies that all nations, not excepting the heathen, are to have the gospel proclaimed to them, and an opportunity to secure eternal life? "All nations" includes all the families of the earth; and "all families" includes every individual of those families; hence, Jesus said, "Preach the gospel to *every creature*." That commission, or command, as we have said, embraces all that the promise and oath of God to Abraham embraces, and is a pledge of the fulfilment of it; and God gave Jesus "power over *all flesh*, that He should give eternal life to as many as" God had "given him."—John xvii. 2. "All flesh"—"all the families of the earth" then, are to have an opportunity, or the means granted them to secure that eternal life. The proclamation made to them of God's provision in Jesus, His only begotten Son, "he that believeth and is baptized shall have life;" that is, "eternal life." "He that believeth not shall be condemned;" *i. e.*, to death; or, "not to see life."

Our Lord thus fixes the final doom of the sinner on unbelief; which would be no sin, if the individual had never heard the proclamation of a provision made for him: hence, in order to a final condemnation to death, men must have been blessed with a knowledge of God's merciful provision for them; a rejection of that provision fixes their destiny in the dominion of death.

But the idea of a provision made, yet never proclaimed to men, and death eternal inflicted for a sin of which they never could have been guilty, is too much like the administration of an ancient tyrant, who caused his laws to be placed so high as to make it impossible for the people to read them, and yet punished them for not conforming to them. Such an administration is not to be attributed to the God who gave his Son up unto death for us "*all*, to be testified in due time."—1 Tim. ii. 6. God's time is not so limited as our finite minds may suppose; and His will surely come, in this age, or, "the ages to come," (Eph. ii. 7), when "all the families of the earth will be blessed in Abraham and his seed;" which "seed is Christ;" and "if ye be Christ's, then are ye," also, "Abraham's seed, and heirs according to the promise."—Gal. iii. 29. Hence, Abraham, personally, and all his seed, by faith, will be concerned in carrying out God's promise and oath of blessing all the families of the earth: therefore, if this present age is soon to end, another age, or ages, is inevitable to complete the work of the promise and oath.

It seems to us that Christians, generally, do not yet understand for what the present age was given. It was not given to "convert the world;" for God well knew it would be a wicked and corrupt age; "evil men and seducers waxing worse and worse, deceiving and being deceived;" (2 Tim. iii. 13); and that "the time would come when" men would "not endure sound doctrine; but, after their own lusts," would "heap to themselves teachers, having itching ears; and . . . turn away their ears from the truth, and be turned unto fables."—2 Tim. iv. 3, 4. Such is the history of the present age; and God foresaw that it would be so. Hence, He provided for "ages to come," (Eph. iii. 7), "that He might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The nation of Israel having failed to become "a kingdom of priests," (Exo. xix. 6), by rejecting their King, God determined to "visit the Gentiles, to take out of them a people for his name;" (Acts xv. 14); a people to do the work that ancient Israel was called and set apart to do, but utterly failed by their unbelief and final rejection of God's chosen King and Leader in the work of blessing "all the families of the earth." From that time, the grand privilege of doing this work was taken from the nation of Israel, "according to the flesh," and thereafter a people taken "out of the Gentiles" were to constitute the "kingdom of priests," at the head of whom, Jesus was to be placed, as their King and High Priest, to carry out "God's promise and oath to Abraham," that, "In thee and in thy seed all the families of the earth shall be blessed."

The present age or dispensation has been, and still is, the age in which God is gathering that seed of Abraham, of whom Christ was and is the "first-fruits," and preparing them for their work of blessing "all nations" and "kindreds of the earth." This dispensation, or age, in which we now live, was not designed to witness the fulfilment of the promise and oath of God, but to prepare a people, freed from carnal and selfish designs, earnestly desiring not only to see God's promise and oath to Abraham carried out, but a like one to Moses, by the same God, viz., "As truly as I live, all the earth shall be filled with the glory of the LORD."—Numb. xiv. 21.

This age, then, so far from being the *final* one, is only a preparatory one, to prepare men and women for the great work of blessing "all the families of the earth" in "the ages to come," of which Paul speaks. Let our hearts be enlarged, then, on the subject of God's love to "the world."

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

THE system of offerings and sacrifices under the Mosaic dispensation presents an unanswerable argument against the theory that spiritual death, conscious suffering, is the penalty of sin. Paul says, "And almost all things are by the law" (Mosaic law) purged with blood; and without shedding of blood is no remission.—Heb ix. 22. The life is declared to be in the blood, and when that is shed, death results. "But flesh with the life thereof, which is the blood thereof, shall ye not eat."—Gen. ix. 4. It was the death of the sacrifice that satisfied, for the time being, and procured remission. Death, then, deprivation of life, was what violated law required: it was the wages of sin. In harmony with this Paul declared: "The wages of Sin is death."—Rom. vi. 23. The question as to the nature of this death, this penalty of sin, is further settled by the character of the sin-offerings which effected the "remission" under the law.

With Israel the "tenth day" of the "seventh month" was set apart as the day of yearly sacrifice of atonement. "For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord."—Lev. xvi. 30. Again: "This shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year."—ver. 10. What was it the blood, or life of which was accepted in the place of that of the sinner? "And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall *kill* the bullock of the sin offering." . . . "Then shall he *kill* the goat of the sin offering, that is for the people."—Lev. xvi. 11 and 15. All this means *death*, and there is no conscious suffering anywhere hinted at. Such an idea is nowhere recognized because it forms no part of God's plan, it having sprung up by human invention, many centuries after the giving of the law. Suffering exists, of course, in consequence of sin, and in connection with the infliction of the penalty, but it is incidental merely, and forms no part of the penalty proper.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."—Lev. xvii. 11. Here we have it again distinctly stated that the "life is in the blood;" and also that *it* was given "to make an atonement." But this text, says one, teaches that men have souls. Yes, in much the same manner that all other texts so confidently relied on teach it. He must be dull indeed who cannot see at a glance that *souls* in the text are the children of Israel themselves. If any do not see it upon reading the verse, they cannot fail to do so upon reading the following one. "Therefore I said unto the children of Israel, No soul of *you* shall eat blood, neither shall any *stranger* that sojourneth among you eat blood." Theological souls are not supposed to be so fond of eating as to require the restraint of a divine prohibition.

Some objector will say, "It is true the blood is the life of the lower animals, but the soul is the life of man, and when that departs death ensues." But hear the word of God! He commanded the children of Israel not to eat the blood, for "it is the life of *all* flesh."

In all the threatenings of evil which God denounced against ancient Israel in case of disobedience, there was nothing worse than calamities of various character, including death. Upon the supposition that God intended to inflict upon them, in case of continued disobedience, untold sufferings during all the endlessness of eternity, how can we account for the fact that he gave them no intimation whatever of it? If, as Mr. George contends, the doctrine of eternal suffering is so salutary in its effects upon hardened sinners and upon society in general that it not only exerts an incomparably great restraining influence upon the ungodly, but induces faithfulness also, why did not God proclaim it to the people? To put these questions is to answer them. Assuming the doctrine to be true, was God ignorant of the wonderful results that mere knowledge of it would effect in turning sinners from their evil ways? How much wiser than God are some latter-day theologians! The absence in all God's threatenings towards His people of old, and in His denunciations against them, of any reference to a condition of suffering after death is more than suggestive, it may almost be considered as *proof* that the doctrine has no foundation in truth, but is a mere human invention. This we affirm it to be, and no amount of reasoning, true or false, can ever prove it otherwise, for it has no place in the word of God.

But let us return and pursue still further our examinations concerning the nature of the death announced as the penalty of sin. The sacrifices under the law were a shadow of that which was to come. The offering of them secured to participants a passing over or transmission of their sins from year to year until God should offer a perfect sacrifice, a lamb without blemish for sins for all time; as it is written of Christ, "after he had offered one sacrifice for sins forever, sat down on the right hand of God." Thus Christ was the perfect sacrifice; and in order to make a complete and lasting atonement he certainly suffered the penalty, whatever it is. Peter declares, "Christ also suffered for us." What did Christ suffer? Was it spiritual death? Mr. G. must contend that Christ did die a spiritual death, since he maintains that *it* is the penalty of the law, the penalty "Adam suffered immediately in the day he sinned."—p. 30.

What is this spiritual death? Mr. G. defines it thus: "It is a condition of sin and wretchedness:" it is to "lose the life of God."—P. 189. Christ, then, according to this author's theory, lost "the *life of God*," falling into "a condition of sin and wretchedness;" he became "alienated *from the life of God*" (the italics are his). Mr. George doubtless holds in common with the generality of, so-called, orthodoxists that Christ is God, that he is a part of the Deity. Did one part of God lose the life of the other part? Or did God lose his own life? Is God Himself divisible? Then the theological soul is greater than God, for that is held to be *indivisible*. Is the Creator of heaven and earth capable of being plunged into "a condition of sin and wretchedness?" Mr. George quotes very approvingly from Mr. Landis' work, entitled THE IMMORTALITY OF THE SOUL, AND FINAL CONDITION OF THE WICKED. We will also quote from that work, and Mr. G. will, if consistent, recognize his own position in that of Mr. Landis though, perhaps, stated more clearly than may be thought altogether desirable. On page 259, he says:

"In the sense of the penalty of the Divine law, death is the displeasure of God, and the soul that suffers that penalty is cut off from the source of spiritual life and happiness, a breaking up of all harmony between God and the creature."

The reader will notice a striking similarity between the views of Messrs. Landis and George, respecting the penalty of sin. They substantially agree. On p. 262, of Mr. Landis' work, it is written, "our blessed Redeemer suffered the penalty of the law for his people." There, reader, you have it in all the strength and consistency and beauty it can command. How do you like the looks of it? Christ spiritually dead! Our Redeemer in "a condition of sin and wretchedness!" Christ "*cut off* from the source of spiritual life and happiness!" Unto such blasphemy does the doctrine which makes spiritual death the penalty of sin inevitably lead. In the "gross darknesss" of such worse than absurdities will men grope in order to save a theory. These blasphemies are legitimate conclusions of the immortal soul theory. And this doctrine that in this age of freedom of thought and action is deluging Christendom with infidelity, the world is asked to believe. They who can so far cast off the shackles of prejudice as to search for themselves the word of God, will reject it as mischievous beyond measure, while very many, will continue to think the Bible teaches it in its various parts, and so will reject both it and the Bible as equally unworthy of confidence, and will reject Christ as well. Look carefully over the history of the doctrine since the third and fourth century of the Christian era, when it began to gain much strength in the church, and note how very few are the evils and monstrous abominations of which it has not been guilty.

Well, then, since Christ did not die a "spiritual death," did he suffer eternal torment? No one will be so mad as to claim that he did; and yet they should claim it, if that is the penalty, or else admit that there has been no atonement made. Christ *did* suffer death, literal death. His sacrifice was in harmony with its types, the sacrifices under the law. It was the shedding of blood, which is the life. He said, "This is my *blood* of the New Testament, which is *shed* for many."—Mark xiv. 24. But God commendeth his love toward us, in that, while we were yet sinners, Christ *died* for us. Much more, then, being now justified by his *blood*."—Rom. v. 8, 9. "Forasmuch as ye know that ye were not redeemed with corruptible things. . . . But with the precious *blood of Christ*, as of a lamb without blemish and without spot."—1 Pet. i. 18, 19

Says Paul, "The wages of sin is death."—Rom. vi. 23. The Greek term for *death*, in this passage, is the same as in the following: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he, by the grace of God should taste *death* for every man."—Heb. ii. 9. Are we to believe that "by the grace of God" Christ "lost the *life of God*," suffered "*sin and wretchedness*" for every man? "For as often as ye eat this bread, and drink this cup, ye do show the Lord's *death* till he come."—1 Cor. xi. 26. Here, too, we have the same Greek term. Did the Corinthian brethren, whenever they ate of the bread and drank of the cup show forth the Lord's "sin and wretchedness," his "alienation from the *life of God*" till he come? Of Simeon it is said, "and it was revealed unto him by the Holy Ghost, that he should not see *death* before he had seen the Lord's Christ."—Luke ii. 26. We have here, again, the same word. Good old Simeon would hardly have been pleased with the assurance from the Holy Ghost that he should not have "sin and wretchedness," be "alienated *from the life of God*" till he had seen Christ. He could not reasonably have been expected to be anxious to behold the Prince of Peace. Had he, having seen the Saviour, contemplated such a sad experience we would never have heard of his exclaiming, "Lord, now lettest thou thy servant depart in peace, according to thy word."

Paul declared: "Christ *died* for our sins according to the Scriptures; and that he was buried." Will Mr. George; will Mr. Landis;

will *any* of the, so-called, orthodox theologists dare openly say he did not? And yet they practically deny it. Dead persons are not *men*, says Mr. G., "they are only the *remains* of men." Then it was no part of Christ that died; what went into the grave was only the *remains* of Christ. If this be true then we are *all in our sins*, and the sufferings of Christ were vain. O what lamentable folly! "I am he," said the glorified Redeemer, "that liveth, and was *dead*."

We have shown that the penalty named in the Edenic law was not understood, and could not, under the circumstances, have been understood in any other than its literal sense. We have shown, too, that the penalty mentioned in connection with the Sinaitic law was literal death, and that it was so understood. We have further shown that the system of offerings and sacrifices under the Mosaic economy, requiring, as it did, the shedding of the blood of the victim, its deprivation of life, was an unquestionable recognition of what we maintain is the fact that literal death is the penalty of sin. And lastly, we have shown also that Christ, in the yielding up of his life, in the shedding of his blood unto death as an "atonement," as an offering of "one sacrifice for sin forever," suffered that penalty and that only. We are, therefore, absolutely shut up to the conclusion that *literal death* is the penalty of sin. Other evils are, of course, sometimes suffered but they are, as we have remarked, merely incidental, or, as has sometimes been the case, denounced as special judgments upon nations, communities, or individuals.

Death was so explicitly stated in the beginning to be the penalty of sin, and has been so positively reiterated at various times by inspiration, nothing less than the most cogent, resistless reasons for attaching to the term an unnatural meaning can be reasonably held to justify its being done. Are there such considerations urged? There is not so much as one not either based upon or suggested by the assumption of natural or inherent immortality. That which is, perhaps, the least so, and is largely dwelt upon by Mr. George, is the fact that our first parents did not die a physical death the day they sinned.

This objection must, in view both of the circumstances and the record, be esteemed pitifully incompetent. Those theologists who so strenuously urge it can scarcely be unaware that the marginal reading contains the true rendering of the words which express the penalty. That rendering is, "dying thou shalt die." We are, as suggested, quite willing to allow that Dr. Adam Clarke knew something of both Hebrew and Greek, and we doubt not our "Rev." opposer will regard him as pretty reliable authority on this text. Of the words "dying thou shalt die," he says —"*muth tamuth*, literally . . . *dying thou shalt die*. From that moment thou shalt become mortal, and shalt continue in a *dying state* till thou *die*. This we find literally accomplished: every moment of his life, man may be considered as dying . . . Other meanings have been given to this passage, but they are in general either fanciful or incorrect." Of the expression, "dust thou art, and unto dust shalt thou return," the same commentator says:

"God had said that in the day they ate of the forbidden fruit, *dying they should die*: they should then become *mortal*. . . . The tree of life, as we have already seen, was intended to be the means of continual preservation. For as no being but God can exist independently of any supporting agency so man could not have continued to live without a particular supporting agent; and this supporting agent, under God, appears to have been the tree of life."

On page 27, Mr. George says—"Those who are but slightly acquainted with the Hebrew idiom very well know that our version" (shalt surely die) "conveys precisely the meaning of the original." We certainly have no objection whatever to the reading of the text: it is quite satisfactory to us. But when it is urged that the language means something entirely different from what God had manifestly designed in the use of it, we show that what not only competent authorities affirm, but also what the Bible itself marginally indicates to be a more perfect rendering positively forbids the interpretation insisted upon. He will not deny Dr. Clarke some slight acquaintance "with the Hebrew idiom," hence we, for the present, at least, leave him to settle matters with the Dr.; and as they are of the same school, an amicable adjustment, in which due reverence to acknowledged learning and ability will be shown, should not be thought impossible. The Dr., like many others, greatly erred in supposing that Adam was created immortal but became mortal by transgression. Had man been *created immortal* the possibility of death would have been precluded. Holding the immortal soul theory, and yet admitting that the penalty was literal death, the Dr. overlooked the fact that as the penalty was executed upon the body, the fancied soul, the really guilty party went free.

Bishop Law, speaking on Heb. ii. 14, 15, says:

"It will be necessary to attend to the true meaning of the word *Death*, as it is strictly and properly applied in Scripture; and this may be best seen by looking back to the remarkable passage where it is first used, in that denunciation which brought Adam and his posterity under it; and where we must suppose it used in all the plainness and propriety of speech imaginable. And, accordingly, we find the original here, as full as emphatical words can make it. They are translated—Thou shalt *surely*—but might with more strictness have been rendered—Thou shalt *utterly die*; which one would think sufficiently explained in the sentence passed on our first parents, where they are reminded of their original, and of that state to which this change should reduce them. 'In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; dust thou art, and unto dust shalt thou return.' Now what do we imagine they could possibly understand by this denunciation but a resumption of that natural life or conscious being, which their Creator had been lately pleased to bestow upon them? the forfeiting which must include a total loss of all those benefits that then did, or ever could proceed from him? This surely, and nothing less, must be implied in that most solemn sentence; nor can we well conceive the unhappy subjects of it to have been at that time so very ingenious as to explain it away by distinguishing upon the several component parts of their constitution, and concluding, that by death no more was intended than only a separation of these parts, while the principle of them was still living in some different manner, or that it was a continuation of their consciousness and real existence, though in some other place. No, *this was the philosophy of after ages*; concerning which, all I shall say at present is, that some of its most eminent patrons cannot help observing, that they 'do not find it in the Scriptures.' [Tillotson, vol. ii. Ser. 100.] These, in their obvious meaning, represent the *whole* man, individual, person, or being, as included in the sentence addressed to him; nor do they seem to take notice of any other circumstance in the case, beside that, so often mentioned, of his returning to the 'dust or ground from whence he was taken;' and might not the first pair as well expect, that the same 'breath of life, which the Lord God had breathed into his nostrils, whereby man became a living soul,' should still survive the execution of that sentence, or that the dust itself should praise God; as that any kind of knowledge of, or communication with him, should continue in that state of darkness and destruction to which they were then doomed?"

L. C. T.

Letters and Extracts.

From Eld. J. Parry.

Br. Storrs: I send you part of a letter I received from England the other day. It did me good to know that the truth is gaining ground in my native land. "The Rainbow" is doing a great work there. My friend is on the *right track*: he has made some progress, and will yet see greater things than these, if he holds out: the humble and teachable mind will find the truth long before the pride of human intellect can receive it. God hath chosen the poor, and weak, and babes of this world, to confound the wise, self-righteous D.D.'s, of all generations. Yours in hope of life.

Sandy Hill, N. Y., March 20, 1871.

Gloucester, England, Feb. 18, 1871.

My Dear Brother: I assure you, it gave me great pleasure to receive your kind letter of Dec. 5th. But how to answer it has been my difficulty, being but a youth in knowledge, and you a man of erudition from your youth. But, however, I will make the attempt, and try and answer some of your queries; only don't be too severe a critic, but deal tenderly with my ignorance. You ask me if it is possible that I can be tortured with the *dreadful heresy*, advocated in "The Rainbow," of the mortality of man and life and immortality only in Christ? I answer in the affirmative. Also, you ask, how long I have read "The Rainbow?" I have taken it from the commencement, now over 6 years. I must now tell you, before taking it, I was led to believe in the personal reign of Christ during the Millennium from that passage in the Lord's prayer, in which we pray "Thy kingdom come, thy will be done on earth as it is done in heaven." Now, I thought if our Lord bid us use those words, surely we are to look for a literal fulfilment, or it would be breath spent in vain.

About this time, seeing "The Rainbow" I was led to take it, though, as you say, I cannot agree with all its statements. But certainly it has been of great use to me. The last two years it has advocated the doctrine of life and immortality only in Christ, and non eternity of punishment. Now, on this point, I was led many years ago to believe that when Christ should deliver up all to the Father, then satan and all his emissaries should be destroyed, and an end of all evil, and God should be all in all.

I did not then see that man was a mortal being, and the first thing that threw light on it was reading Genesis iii. 22, which I had read many times before, but did not see it as I now do. Some of my Christian friends here say, "Oh! it is only one of the devices of satan!" I ask them to give me a single text of Scripture where man is called an immortal being. All this I must expect, and not wonder if I sometimes find the truth evil spoken of. They cannot see that they rob Christ of his glory, by not giving the glory due to him for the gift of eternal life, which they persist in saying they have already. Yes, if believers in him; but how if unbelievers? Oh, this, they say, they won't enter into.

No doubt you have read "A Rich Parentheses" in "The Rainbow" for Feb., 1870; if not, read it. I conclude you like the Rev. H. Constable, Prebeindary of Cork, on "Life and immortality only in Christ." I am reading a little work of his which I like very much: "The restoration of all things." There is one point on which I may not have been explicit; it is this, that I agree with Constable that there will be punishment to the wicked, but the length of time we must leave. These are questions which we must leave to that providence of God which will rule in hell as in heaven, and we may be assured that the Judge of all will do what is right.

Your affectionate brother. R. M.

From Emeline Wood.

Br. Storrs: How I do praise our dear Father and his beloved Son that you are once more in your place again; and our dear Br. Thorne, how he has been upheld by the power of God. My heart was uplifted constantly to our dear Lord to sustain him. He is a prayer-hearing and answering God. Words cannot express my thankfulness to our precious Father for all his mercies and blessings to you and all the loved ones, especially the sick and afflicted.

I will tell you how the work is going on here. The tracts and documents are doing great good. I hear that two persons have given their hearts to God, and they praise the Lord for the tracts; and the paper has proved a very great blessing to the readers. Sister Tubbs says, First the Bible, then that blessed paper; what shall I do without it? I tell her, she shall have it. It has proved a great blessing to Br. Sampson and his wife. She has found the Lord precious to her: and now they are living for his glory. I never knew a more happy couple. There are four of us meet there Sunday and Thursday evenings. Two of them have great faith. We feel God is going to do a great work here in Albany,

For two Sundays I have been distributing tracts. I find some of God's precious ones here and there. I found one sick one reading the Herald of Life. She was examining it with the Bible. I said, Do you know anything of that paper? She said, No; this is the first I ever saw it. She said, it was lent to her to read; Oh, what a blessed paper; pity everybody could not have it. The person lets her send it to her mother to read; and our papers are going as soon as we read them.

I do bless God that the light is spreading here. I expect to get some new subscribers after the first of May.

Now I will say something of myself. I am being highly blessed of the Lord. My heart is constantly overflowing with praise to our heavenly Father for all the riches of his grace to me. Never since I became a Life believer has God bestowed so much of his love as at the present time. The Lord has truly worked for me as never before. I can say truly, He is a present help to me; for he has showed me that only the pure in heart shall see his face. I feel he is on my right hand, and nothing moves me. I have the witness in my heart that my ways please God; and if ever I felt that I must be found without spot, it is now. I go to the Armory every Sunday afternoon, and I witness for God and his word there, and I feel strong in the Lord. There is one man that weeps when I talk of the love of Jesus and how ready he is to save them; and he leads me by the right hand all the time. One man asked me to come and visit him; and I am going to, and I mean to let him have my paper. He says the books are blessed to him; I wish I had time to go more; but the Lord is owning his own word, and I will scatter it with his help. It is a glorious work. I hope to have blessed things to tell you soon. I wish you only could step in one of our meetings. I think you would bless God for it.

I hope to do much to help the cause soon. The Lord opens the way as never before. Oh, that he may say, when he comes, "well done, faithful servant; enter into the joy of thy Lord."

Albany, N. Y. March 6, 1871.

From Mrs. A. Goodrich.

Br. Storrs: With much love I address you this beautiful morn. Although a stranger to you, yet we are not strangers to Christ. What a blessed thought that we are one in Christ; and we can feel that if one suffers all suffer. Jesus says, "I am the vine, ye are the branches." Oh, how good the Lord is to us. While I have been sick, how much I have thought of you, and felt to say with you, the Lord's will be done. I have been so happy at times that it seemed as if I did not want to stay here. While the body suffers, what a blessing it is to have our mind stayed on God. I feel to say with Paul, Most gladly will I glory in my infirmities that the power of Christ may rest upon me. Since I have been sick in bed I learned these verses, "Himself hath done it." When I came to the 9th verse I had to stop and praise the Lord. I felt to say, in heart, that I knew he doeth all things well. Pen cannot describe the language of my heart. O how much of the goodness of God have I seen while passing through this affliction. I often think while we enjoy so much of the love of God in our hearts here, what will the hereafter be; for he says, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God hath prepared for those that love him.

I do thank the Lord for raising you up. It seemed as if you could not be spared; and our heavenly father knows what is for our good. O how good the Lord is.

> In each event of life, how clear thy ruling hand I see.
> Each blessing to my soul more dear,
> Because conferred by thee.
> In every joy that crowns my days,
> In every pain I bear,
> My heart shall find delight in praise,
> Or seek relief in prayer.

What a blessed thought. I rejoice with you in your surprise in receiving your doctor's bill paid: and why should we not "Praise God from whom all blessings flow?" I have been sick for the past three years, able to get out doors but little: cannot go to meeting, and I prize your papers and tracts very much.

I had a visit from Eld Rockwell the other day. He gave me some tracts to distribute. I had a very pleasant visit from him; he is such a good man; he always gives such good advice. One morn he came to the door and asked how I did. He said he could not tell me anything better than to commit all my ways to the Lord. That was all he said, and went away. I could not keep from crying. I thought what good advice it was, if all of us would do so much for the Lord how much good might be done.

I did not intend to write so much; but as long as the Lord directs I keep writing. I ask an interest in your prayers that I may be restored to health if it is the Lord's will. While I live I mean to glorify him and do my Master's will. O let us give thanks unto the Lord for he is good, his mercy endureth forever. I may never see you in this life, but I hope to meet you in our Father's kingdom, where sickness, sorrow, pain, and death can never come.

Sister Campbell lives across the way from me. She sends her love and best wishes to you and your family. May the Lord keep you in this trying hour, is the prayer of your afflicted sister; and may we all so live that we may have an abundant entrance into the kingdom, with all our loved ones. Blessed be the name of the Lord now and forever.

New Britain, Conn., March 13, 1871.

From William H. Spence.

Dear Brethren: We are still ready, and trust, by the grace, mercy and love of God, to let our little light shine, though it might only be seen in little small, scattered rays by the wayside; yet if it be rays from the great and all glorious luminary of luminaries it will not fail to accomplish that whereunto it is sent. Paul says, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." That is, the word of Christ is the power of the one God, and that to salvation to them that believe. Salvation from what? From the grave, the state of death. One blessed ray of light. Paul says again, "For therein is the righteousness of God revealed from faith to faith; (or, from word to word) as it is written. "The just shall live by faith."—Romans i. 16, 17. "The just shall live by faith." Here is a great and glorious power, by which the child of God lives now; for man lives not by bread alone, but by every word that proceeds out of the mouth of God. But do you call the word of God faith? We do in part, and that part of the word we call the evidence part of faith. What is the other that completes your faith? Jesus Christ in me the hope of glory. This we hold to be our faith; yea, the faith of the gospel; and this is only obtainable by believing in this glorious power, the faith of the gospel; or, in other words, Christ's word, the one faith, called the faith of God, faith of Christ, your faith, if a child of God. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ (not by your or my belief, dear reader). Even we believe in Jesus Christ that we might be justified by the faith of Christ. But after that faith is come, we are no longer under a schoolmaster. But ye are all the children of God by faith (or Christ) in (not *out* of Him) Christ Jesus. Another ray of glorious light. He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry; for the edifying of the body of Christ, till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. iv. 11–13.

May the all glorious, and ever blessed God, in Christ, give the seeing eye, and hearing ear, and the understanding heart.

Bristol, R. I., March 6, 1871.

From Herbert L. Patterson.

Dear Pilgrims in the Blessed Hope: May the blessings of God be and abide with you all, is the prayer of my heart. Truly the Lord is good to us, as we journey on in the land of the enemy, and are often sad; but still the blessed promise, "I will come again," cheers my heart, and I long to go and be with Jesus and angels, my kindred so dear. O, praise God and the Lamb for the love I feel in my poor heart. The past four weeks have been a time of great peace with me.

Thank the good Lord for salvation in Jesus' worthy name. I feel more determined than ever to follow the Lord, for he is the way, the truth, and the life. What a dear, blessed friend we have in Jesus, who doth all our sorrows know. How blessed to carry everything to him in prayer, and to know he hears our cry, and pities every groan. O, I do feel I want to see this blessed Jesus who has done so much for me; and I do expect to in a little while from this. I am weary of sin and death. Day by day our loved ones are taken from us, and our hearts are made sad; but blessed be God, there is a life beyond the grave for all those who have a part in Christ; and, how my heart longs for Jesus to come and raise the dear ones who are sleeping in the dust of the earth. Glory be to God, dear ones,

> Jesus soon is coming,
> This is my song;
> Cheers the heart when joys depart,
> And foes are pressing strong.

O let us take courage: Jesus will soon come to end all the sad scenes of earth. Hallelujah to the Lamb. I start next Monday, March 13, for sea, but I am going to carry Jesus with me, and, dear ones, all of you, pray for me. I never met any of you, but I'll meet you in the kingdom. Yes, through the merits of Jesus' blood I will be there. I am glad the day is so near for Jesus to come. I am glad there is a time coming when there will be no more sea. O how I love to think of these things; and let me say a word to the dear sinner, if any chance to read this.

Prepare to meet thy God. O how many there are I love, who are out of the ark of safety. Dear ones, will you not love my Jesus? Will you not give your heart to him? Jesus loves you: he died for you, that you might have life, even life eternal. O come and be saved before mercy's door is forever closed. Will you meet me in the kingdom? May God bless you all, is my prayer.

Northport, Me., March 10, 1871.

From George W. Evans.

Br. Storrs: My afflictions have been very sore the last six months. On the first day of November we buried a sweet babe, aged four months. My dear wife was brought down to her bed last August. She had a lingering cough for years. In spite of all medical aid she sank into consumption, and on the 9th of Feb., after indescribable sufferings, she fell asleep in Jesus, ready to awake when our Life-giver shall come. Her work was done in this life, and well done.

She was a lovely companion, a tender mother, and a warm-hearted Christian. She was a firm believer in future life alone in Christ; also, in the speedy coming of Christ and his kingdom; and often exhorted all her friends to prepare for that event.

In her last moments she said, "Do not grieve for me: all is well: my sleep will be short: I shall soon awake to an incorruptible life." Such was her hope, based on the sure word of God.

Her last words were, "Jesus come;" and then closed her eyes in death.

> "Asleep in Jesus: blessed sleep,
> From which none ever wake to weep."

She was a lover of the Herald of Life, and would often have me sit by her bed-side and read to her the many letters in its columns; said it did her so much good to hear from brethren and sisters of like precious faith. She loved the spirit in which they wrote.

She has gone to rest, to await the Lord's call, like Job. She will then come forth. She was 39 years old. Father Plummer spoke comforting words at her funeral, from Job xiv. 14, "If a man die, shall he live again? All the days of my appointed time will I wait till my change come."

It seems hard to give up dear ones, and it is; but we trust in God, hoping soon to meet them in the kingdom of God. We ask an interest in the prayers of all God's children. I have six children left with me, all boys.

In many tears, your brother.

Greenfield, Mo., March 8, 1871.

From Lovilla Fidler.

Dear Editors: The Herald of Life is the best religious paper I have ever read. I could not think of doing without it. How much its welcome visits cheer my lonely heart and mind. It shows that God is love, and is not willing that any should perish. He invites them to come to Christ and have life; and he warns them that if they do not come, they must perish—remain in the congregation of the dead. When our Saviour comes, with all his holy angels, to be glorified in his saints and to be admired in all them that believe, he will destroy the wicked; but his people will he redeem and give them everlasting life in the kingdom that was prepared for them from the foundation of the world. The wicked will be destroyed, because they would not forsake their evil ways and come to Jesus that they might have life; they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. They shall be as though they had not been.

While surrounded with the cares and temptations of this mortal life, I sigh for the Master's return; for this event, and this only, will bring lasting joys. I do rejoice that the day of the Lord is nigh at hand; and my prayer is, that the kingdoms of this world may soon become the kingdom of our Lord and Saviour Jesus Christ.

While the signs of the times indicate the speedy return of our Lord, let us labor more earnestly for the salvation of those who are perishing all around us. I was rejoiced to read of the improved health of our beloved brother Storrs. I would say to brother E. Wolcott, through the Herald, that I have received those tracts that were sent me, and have been distributing them.

Watseka, Ill., March 3, 1871.

Janett Mayo, North Amherst, Mass., writes: I thank our heavenly Father for the turn things have taken in regard to our paper. It is high time an advance is made, and the cloud moved forward. For this same purpose God raised you up. I am sure you are right. May light shine on the minds of our dear brethren, that they may see the beauty and harmony there is in the word of the Lord on the future ages of glory. I cannot see how any one can enjoy reading the prophecies, who do not believe in "the ages to come" that will fulfil *all* things spoken by the prophets. I enjoy reading the Herald of Life better than I ever did before.

From Amy Jillson.

Br. Storrs: I would like to write a few lines for the Herald, and am not well enough to do much, nor capable of writing to edify; but wish to thank some of my brethren for what they have done for me since being thrown from a wagon last August. How kind they have been to poor me, although a stranger to them. I trust we have one Father. I still love the Herald of Life and the truth it contains: the crowning truth, No Life out of Christ. How blessed, O how good the Lord is; how I was blessed in seeing this glorious truth. I think when we are willing to investigate, and pray God to show us truth, as it is, we can see this plain truth. I am poor and have many trials, but hope they may work for good. I moved from Amherst to this place, thinking I might enjoy the privilege of meeting with those of like precious faith. I am gaining some in bodily health, but I am between sixty and seventy, and it is slow work at that age. I may never recover entirely. I buried my husband six years ago. He died in the hope of the gospel.

Well, my dear brethren and sisters, I feel and believe the Lord is soon to come. Pray for me, that I may be ready to meet you and our dear Saviour in the glorious resurrection morning; for we know those that are worthy will be raised, but the wicked shall never see life. Pray for me.

Springfield, Mass., March, 1871.

A Correction.

Br. Storrs: In the last issue of the Herald (March 22d), in my article, "An Exposition of Rev. xx. 12," the following sentence occurs, except the words in italic, as comment on 2 Cor. v. 10, 3d column of the first page, eighth line of the fifth paragraph: "Paul does not here speak *as the representative of the wicked, but* as the representative of Christians, and has reference to the judgment of Christians brought to view in Rev. xx. 12." The words in italic were omitted, which unfortunately reversed my meaning, and I crave your indulgence to make this correction, as those who are not familiar with the subject therein discussed would naturally mistake the meaning we designed to convey. We are of the opinion that it is very rarely that an error, which half the readers do not comprehend how easily it may creep into an article —oftentimes through the writer's own haste or carelessness—needs correcting in a succeeding issue of the paper; but those connected with the printing business know that errors of importance will unavoidably occur sometimes, and when it becomes *necessary* to correct them, it will repay the reader to refer back to the original article to see how the correction affects the sense.

Wm. H. Spencer.

Rochester, N. Y.

Appointments.

Manchester, N. H., in Advent Hall, Sundays, March 26, and April 2.

Middletown, Conn., Sundays, April 16 and 23.

West Meriden, Sunday, April 30.

New York, (Cooper Institute, Room 24,) May 7.

Wolcottville, Conn., Sunday, April 9.

Wm. Stuart.

Hartford, Conn., Talcott and Post's Hall, Sunday, April 2.

Providence, R. I., Sundays, April 9 and 16.

Charlestown, Mass., Sundays, April 23 and 30. Geo. W. Brown.

I am to preach in Onondaga county, N. Y., at High Bridge, near Fayetteville, March 2, and April 7. If there are any Life Believers near I shall be glad to see them there.

James H. Jacobs.

Hartford, Conn., (Talcott & Post's Hall), Sunday, April 9. W. S. Campbell.

West Meriden, Conn., Sunday, April 9.
Bristol, Conn., Sunday, April 16.
New Britain, Conn., Sunday, April 23.
Springfield, Mass., Sundays, April 30, and May 7.
New York, (Cooper Institute, Room 24), Sunday, May 21. W. N. Pile.

Business Department

Cash Receipts.

One dollar each from—G. W. Evans, Abel Larkin, R. W, Neale, C. E. Darrow, Valentine Eckert.

Two dollars each from—Mrs. M. C. Maxcy, Alonzo Billings, David L. Wiley, J. J. Wyatt, Owen Wyatt, H. T. Wyatt.

Various sums—W. F. Fahnesdock, $1 10; Helen Robertson, $10 on pledge.

Receipts to Tract Fund.

Janet Mayo, $1.

For our Camp-Meeting in 1871.

Three Brethren, Providence, R. I., $50.

Parcels Sent Since Last Issue

H. Bingham, S. Carlisle, 9 papers of Nov. 30, 1870. Is that right?

Twenty-Third Psalm.

"The Lord is my shepherd, and I am his lamb,
One of the weakest and frailest I am;
Yet by his bounty daily I'm fed,
In his green pastures tenderly led.

"Kind is my Shepherd, and large is the fold
To which he calleth the young and the old;
Tenderly watching in waking and sleep,
Over us, evermore, guard he doth keep.

"Sometimes the way where he leadeth his sheep
Grows for child-feet, dark and too steep;
Then doth he lift me up close to his breast,
Bearing me upward to places of rest.

"When I had wandered away from his side,
Into the paths which the erring have tried,
He, o'er each step of sin's rugged track,
Patiently, lovingly, guided me back.

"He hath green pastures—lying afar—
Needing no sunlight—needing no star—
There, from his presence the lambs never stray,
Thither he leadeth me—nearer each day.

"But closer than meadows brightened by faith,
Lieth the valley of silence and death:
Seeing its shadows—yet fearless I am,
For the Lord is my Shepherd, and I am his lamb."

—*Selected.*

What Law are Christians Under?

BY LA FAYETTE NORRIS.

It must be apparent to all, I think, that God's commands to his people are naturally divided into two distinct classes. The first is carnal or outward ordinances, that have no merit, in and of themselves, only so far as they indicate an obedient disposition in those who obey them; and even this obedient disposition might be entirely wanting, and still the command be obeyed through force of habit, or popular opinion, etc.

The second class of commands, on the other hand, are spiritual in their nature, *i. e.*, they involve a good moral action of necessity. Circumcision and the various rites and ceremonies commanded the Israelites, are samples of the first class. To love God, and our fellow-creatures, our neighbor as ourself, and to love our enemies, and pray for them; to give food and clothing to the hungry and naked, are samples of the second class. The first might be performed without improving our moral nature, as is proved by the wicked Jews in the time of Christ, who were jealous of the law of carnal commandments. The second class cannot be obeyed without improving our moral nature, as every one may prove by his own experience.

I have no doubt it will be admitted by all, that all commandments of a spiritual nature are just as binding on God's people now as they ever were. But with regard to carnal commandments, it is plainly proved, I think, that all that were given previous to the time of John the Baptist were done away.

For proof I quote the following passages of Scripture: John iv. 21–24; Phil. iii. 3; Gal. ii. 3–16; Col. ii. 14–23; Heb. viii. 9, 10. But it is not my object to discuss the subject of how many of the carnal ordinances were done away; but are there any carnal ordinances binding on us, who are not under the law, but under grace?

Before answering the question, I will say, I consider it to be self-evident that no law, human or divine, is justly binding which is not given in plain and unequivocal language in the mother tongue of all who are subject to it. Of course I admit that a person of a refined moral character might discern nicer distinctions in a spiritual commandment, than one whose nature had been blunted by sin or ignorance. But each one would be accountable only so far as they could understand it. But if carnal commandments were given thus plainly, there could be, from the very nature of the case, no difference of opinion. I never learned that the Jews had any difference of opinion as to how the carnal commandments, given by Moses, were to be performed. Hence, I conclude that there is no carnal ordinance binding on God's people, in this dispensation, from the fact that none is given in language plain enough for honest people to agree upon. It may be contended that it was plain enough in the original language in which it was given. For the sake of argument let it be granted; does that help us any who cannot read nor understand the original language? and if we go to Greek and Hebrew scholars we find they disagree.

Now, God is all-wise, and infinitely just, and He will not hold us guilty for not doing what is not plainly commanded. I do not believe he would *make* a law without also making it plain to those for whom it was given. Any one must be struck with the great pains that Moses took to make every part of the law plain; and it must have been still plainer to the Israelites for whom it was given, being in their own language.

I believe the main reason why carnal ordinances were done away with, was because there was no further need of them; but I might urge as another reason, the impracticability of making a carnal commandment understood alike in all ages, countries and languages. I do not say that it would be impossible with God; but it seems to me it would have to be a continual miracle. This objection does not hold good against spiritual commands. I presume no one will doubt that we have them as pure to-day as they were in the days of the apostles. We have no sharp contentions in Christendom about their meaning.

But my main reasons for believing that carnal ordinances are done away is, because I think the Scriptures teach it. Our Saviour told the woman of Samaria, in substance, that a more spiritual worship was about to be introduced. But how could this be if carnal ordinances were still to be continued? Is water baptism, for instance, any more spiritual in its nature than circumcision? Paul says, in Col. ii. 14, "Blotting out the handwriting of ordinances, that was against us." What ordinance is excepted here? In verse 20 he says, "Why as though living in the world are ye subject to ordinances." I cannot see what is gained by throwing off one yoke and taking on another. If the carnal ordinance of the Old Testament were against us, why subject us to new ordinances? Paul was a wise master builder; and I can but think that if any new set of carnal ordinances were to be obeyed, he would have mentioned it in those places where he discusses the subject of carnal ordinances. But instead of that, he uses the phrase in an unlimited sense, and says, "Touch not, taste not, handle not."—Col. ii. 21. In Gal. iii. 2, he says, "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?" It seems to me that every unprejudiced mind must be impressed with the idea that Paul considered the reception of the Spirit the only essential element in our conversion. And he asks the Galatians how they received the Spirit?

I am inclined to think, some in these days would answer, by the hearing of faith *and* immersion in water. But Paul's question anticipates the simple answer, "By the hearing of faith." And I am sure old Cornelius would have answered in the same way. Paul's question in verse 3, I think will apply equally well to those who believe in water baptism, as it did to the Galatians who believed in circumcision, unless it can be shown that water baptism is more spiritual in its nature; nay, they must prove that water baptism is entirely a spiritual work. It will not do to insist that use should follow the example of our Saviour, for he obeyed the whole ceremonial law. In Gal. v. 22, 23, Paul mentions the fruits of the Spirit (not one of which is any carnal ordinance), and says, "against such there is no law."

By examining this passage carefully, I think every one will become satisfied that Paul uses the term law as referring to the ceremonial law. And he not only states in substance that the Jewish ceremonial law is not obligatory, but against such as exhibit the fruits of the Spirit, there is NO law; (neither Jewish nor any other that might be mentioned.)

Another argument from the Scriptures I gather from the teachings of Jesus. He constantly ignores any ceremonial law as necessary to salvation. A sample of his teaching is, "Come ye blessed of my Father, inherit the kingdom prepared for you, . . . for I was an hungered and ye *gave me meat*," etc. "This is my commandment, that ye *love* one another." "And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life: and I will raise him up at the last day."

Thus we see it is all a spiritual work. I believe that Christ's commission to his apostles will be found to agree with his other teachings. It is not enough that we should simply believe, for we might do that and still live on in sin; but we must be baptized with the Spirit. I do not care what you call this Spirit baptism; I believe it gives the Christian that peculiar frame of mind that makes him love the things he once hated, and hate the things he once loved. No water baptism or any other carnal ordinance will do this.

The conclusion I arrive at, then, is, that the Christian warfare is entirely spiritual in its nature. Hoping that others may be led from the bondage of carnal commandments, as I trust I have been, I sign myself as one striving to be accepted of the Lord when he comes.

CAMPTON, IOWA, March, 1871.

P. S.—My debate with that Methodist minister came off as per agreement. He acted like a gentleman, and good feeling existed throughout. The Rich man and Lazarus, and the souls under the altar, were some of his strongholds. I believe I convinced most of those present that the former was a parable. It seemed to strike the audience as highly absurd to suppose that heaven and hell are in speaking distance, and I found this my most effective argument in a debate on that passage of Scripture.

[*Continued from March 8.*]

The Atonement.—A Review.

BY J. C. DAY.

But there is no need of further reasoning upon this subject, as it is a plain matter of fact, spread out upon the pages of inspiration, that the same righteousness that procures pardon entitles to eternal life. Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them: but the righteousness which is of faith speaketh on this wise, that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. If there had been a law which could have given life, verily righteousness should have been by the law: (to wit, that righteounsess which now gives life). We through the Spirit wait for the hope of righteousness by faith. Henceforth there is laid up for me a crown of righteousness. Noah became heir of the righteousness which is by faith. Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. The promise that he should be heir of the world, was not to Abraham or his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect. If by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. Therefore as by the offence of one the judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. Rom. iv. 3, 4, 13, 14; and v. 17–21; and x. 5, 6, 9, 10; Gal. iii. 21; and v. 5; 2 Tim. iv. 8; Heb. xi. 7.

As righteousness merely signifies that which entitles to justification, this argument will really be carried on in a mere form under the following head. Justification in its whole extent is allowed to be grounded on Christ. Isa. xlv. 24, 25; and liii. 11; Rom. iii. 20–28; and iv. 25; and v. i. 9; 1 Cor. vi. 11; Tit. iii. 1, 7; but though the term is sometimes used with special reference to pardon (Acts xiii. 39; Rom. v. 9,) in its general and more common sense, it comprehends a title to eternal life. Some of the passages just quoted plainly show this; particularly that in which the contrast between the first and second Adam is drawn: so do all which assert that justification is not by works.

What has pardon to do with works? The mention of works suggests no other idea than that of reward. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather that is risen again. Who was delivered for our offences, and was raised again (by way of recompense) for our justification? We are to share in his reward according to the principle, "Because I live, ye shall live also." Therefore by faith we have peace with God through our Lord Jesus Christ; by whom, also, we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. The Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed, so then, they which be of faith are blessed with faithful Abraham: (receive all the blessings promised to faith, which are manifestly included in that justification which the Scripture foresaw.) That no man is justified by the law in the sight of God, is evident, for the just shall live by faith. And the law is not of faith, but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith. If the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise. Is the law then against the promise of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. The law was our schoolmaster to bring us to Christ that we might be justified by faith. Ye are all children, (and of course, heirs) of God by faith in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed, and heirs according to promise. That being justified by his grace we should be made heirs according to the hope of eternal life.

If justification is an act, or sentence declaring the subject entitled to all the good promised to faith, then it confers a title to eternal life as well as to pardon; for we have seen that they are both promised to faith in distinction from all subsequent works. Should not both titles be embraced under the general name of justification? Ought there not to be a word to express the whole amount of these new claims? Why should an essential part be left without a name? And is not justification a proper word for that purpose? Why is it not? What was its original meaning under the first covenant, from which it is manifestly taken? It there denoted a title to life, as well as an acquittal from blame. Why should it not mean the same under the new covenant? What has happened to change its import? The principal force of the word still is, and always must be positive. To justify a man, plainly signifies to invest him with a claim to be treated as just, and of course to entitle him to all the reward of well-doing. Under the law it would have given him a claim to the eternal life engaged to obedience. Under the gospel it ought to entitle him to the whole amount of blessedness promised to faith. Why should not justification by faith secure all that faith claims covenant? If the promise does not deceive, by the moment a man believes he is not only pardoned, but is constituted an heir of eternal life. All that good is instantly conferred on faith by the act or sentence of God. If that act or sentence is called justification, (and why should it not be?) the question is decided.

Further, justification in the larger sense is expressly grounded on Christ's obedience. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous: or as it is expressed in the preceding verse, so by the righteousness of one, the free gift came upon all men unto justification of life; or, as it is in the verse still preceding, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. John xiv. 19; Rom. ii. 13; iv. 25; v. 1, 2, 10; and viii. 33, 34; Gal. iii. 8–29; Tit. iii. 7; Rom. v. 17–19.

SOUTH ASHBURNHAM, MASS., Feb., 1871.

The "Resurrection into Adam."

BY ELD. W. S. CAMPBELL.

What will be gained by such a resurrection? Will the revival be unto the life that Adam had before he sinned, or afterward? If to that which he had after he sinned, it will be a state of condemnation, ignorance, darkness, judgment and mortality (or death); and hence no *life*, no salvation; and will not satisfy the supposed claim of the sinner (in justice) that having been born in and by Adam, he is irresponsible for this *death life*, (mortality) in which he is found; for he had no part in the sin, therefore he should have no part in the death; but alive again, he has a part in the death; consequently (being beyond the dispensation of grace) he has a part in the sin. How does this exhibit the mercy or justice of God? How does it demonstrate the power of the atonement? To be of any service to the sinner, or manifestation of the Divine qualities, it must secure a further probation.

If to this life that Adam had, before he sinned, (which should be the case, if the reasoning is sound on the Adamic revivification) then the sinner is a pure, unfallen probationer, with a life that may continue, if he is obedient, or cease if he becomes a transgressor; for Adam was neither a sinner nor mortal before his transgression. It would be a state of salvation (universal and arbitrary) yet of trial. If these revived sinners should have precisely the life of Adam (its innocence and ignorance) they might sin as readily as he did; being like him, they should do like him. Hence, the second trial would be of no service. If they could retain a part of the sinful and mortal life, (its experiences) they would not be found sinning; hence, the new trial would be a useless mockery. They are saved, and by the atonement, *per force*. Does a Universalist, who believes in the atonement, wish any better argument? It is logical, if the premises are granted. Is it Scriptural? How readest thou?

It is to be hoped that those who believe in the resurrection of all men, especially on the ground of the *atonement*, will no more complain that some institute the doctrine of "Probation after the Lord comes." They do that.

In bringing all men up to the Adamic life, to exhibit the justice of God to the sinner, which they tell us must be done, or that attribute of Deity will be terribly marred, they do the Almighty the injustice of placing a large part of mankind under an *expost facto* law. They give the sinner a life in "Adam" which he has not earned, and for which he is not to be blamed, to damn him with torments (to death) under judgment of a law, published ages, even, after he lived and sinned.

Children's Department.

Acting a Lie.

Mrs. Hansom went away one afternoon, leaving her little daughter with the care of the baby, who had not been quite well for several days. She told Helen to sit by her little sister, and not leave her at all while she was gone, for if she should kick the clothes off, she might get cold and be worse, and if she should waken, and try to get up, she might fall from the crib and hurt her very much.

"You may sit by her very quietly," said Mrs. Hansom, "and study your multiplication table, the last half of the eights, and when you have learned that you may finish the handkerchief you were hemming for papa. It is only two days to Christmas, and you want to finish the handkerchief, so that Maggie can do it up nicely for you."

Helen promised she would do the best she could, and, taking her arithmetic, seated herself by little Abbie, feeling quite happy that mamma had placed so much confidence in her, and thinking she would take "such nice care of baby."

For a time she studied very busily, stopping only once or twice, just to tuck up the chubby little foot which peeked out from the warm blankets, and to kiss the fat, dimpled hand that hung so temptingly over the side of the crib.

Presently she heard the voice of her little playmate, Katie Bell, in the next room, and dropping her book, she crept noiselessly out, for fear her merry laugh and voice might waken the baby sleeper.

Katie was full of the surprises which she had planned for Christmas, and Helen was so interested to hear, that she forgot entirely her little charge, and followed Katie out to the gate, talking very busily, until the striking of the church clock reminded her of her mother's return, and with a trembling heart she ran as fast as her feet could carry her.

As she entered the nursery, babie Abbie was lying on the floor, tangled in her blankets. Helen ran to her, laid her carefully in the crib again, wiped the little red eyes, and sang and rocked her till she was fast asleep.

Then she took her arithmetic, but her mind was ill at ease, and she could not fix it upon her book. She did not know how long little Abbie had lain there, for she had cried herself to sleep, and the cheeks were still wet with tears when she took her up. And then she feared she was hurt, or had taken cold.

When Mrs. Hansom came in Helen was still sitting by the crib, and seeming to study very earnestly. Her mother smiled very sweetly and approvingly upon her.

"Has baby been good, Helen?"

"Yes, mamma," said the little girl. "She cried once, and I rocked her to sleep again."

"And how have you got along with your lesson?" said Mrs. Hansom.

Helen colored, as she answered, "It seems real hard, mamma, and I have not got it perfectly yet."

"Then you have not sewed any?"

"No, mamma."

"I am sorry, for I wanted very much you should finish both to-night, and I was detained so much longer than I expected. I thought you would have plenty of time, baby is so quiet. However, it is of more consequence that she should be well taken care of, and I feel quite proud of my faithful little nurse."

Helen blushed still deeper as she felt how unworthy she was of her mother's words of praise, but she said nothing, and soon went out to play, as her mother told her she might, till tea time. But she was not happy, for although she had not told a lie in so many words, she felt she had deceived her mother. She had *acted* a lie, and that was just as bad as to *tell* one.

Little Abbie slept uneasily, with her eyes half open, and tossed about in her crib. When Mrs. Hansom felt of her head, it was very hot. She took her up, and, bathing the feverish head in cold water, discovered quite a bunch on one side of it. There was also a bruise upon the left arm. She knew it was not there when she put her to sleep, and sent immediately for Helen to come to her. As she looked up at the guilty face she knew something wrong had happened, of which Helen had not told her, but she called her to her side, and showing the bruises, said very quietly, "Helen, do you know how these came here?"

Helen was shocked, and surprised and frightened. She had not seen them before, but she could not tell a lie if she could act one, and hiding her face in her mother's lap, she burst into tears, and sobbed out the truth, saying,

"I did not mean to, mamma, I know I didn't; but I forgot."

Mrs. Hansom felt very much grieved. She had confided in her daughter, and had been deceived, and her heart felt very sorry.

"I only meant to be gone a minute, mamma, and baby was so fast asleep, I thought she would not waken till I got back."

"You did wrong to leave her at all, Helen, when I had charged you so particularly not to; but after you had disobeyed, you should have told me at once, when I came in, that I might have tended to these bruises, for I fear Abbie is badly hurt;" and she stroked very lovingly the little head that was turning so restlessly from one side to the other.

"Do you think baby will really be sick for this, mamma?" asked Helen, in a distressed voice, for she dearly loved her baby sister.

"I cannot tell," said Mrs. Hansom. "I hope not, but it might have proved something very serious, had I not discovered it in time."

Helen went to bed with a heavy heart, and as she knelt to say her prayers she asked more earnestly than ever that she might be forgiven, and kept from doing so again; and then she asked God to make the little sick one well. Her first thoughts in the morning were of Abbie, and jumping out of bed, she went silently to her mother's room, where the night lamp was still burning very dimly.

Mrs. Hansom had not undressed through the night, and as Helen went in she sat bending over the little sleeper. Helen felt as if her heart would burst, as she asked how baby was. How she trembled, and feared to hear the answer, and how relieved did she feel when her mother told her Abbie was sleeping more quietly, and that the slight moisture on her forehead told that the danger which had threatened their little pet had passed away, though she was very weak, and would not be quite well for days to come.—*Tract Journal.*

The Early Choice.

Fifteen years ago two lads were standing at the corner of one of our streets. They were talking earnestly. There was a little meeting at the chapel near, and one was trying to persuade the other to go—both were children of Christian parents, both were brought up under all good influences.

"I am going to the chapel to-night. Father expects it; our minister expects us; our Sunday school teacher expects us; everybody who thinks most of us expects us to be there. *I* am going. Come, you go too."

"O, I can't. I don't want to be a Christian. I wont be. I am not ready; but I know I shall if I go, so I *shan't* go."

"And *I* shall," said his companion. One went one way, the other went the other way. Each made his choice, and it proved to be a choice for life. Augustus joined the people of God, and is an earnest Christian man, a rising lawyer, beloved and honored.

James turned his back upon God and his church. To-day he keeps a gambling hell, and has just been heavily fined for a drunken fight. When we make a choice, we take the consequences which follow from it. See to it what that choice is.—*Child's Paper.*

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WILL THE EARTH BE BURNED WITH LITERAL FIRE?

BY ELD. THOMAS K. ALLEN.

"BUT the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

In my last article, I endeavored to show that the above passage of Scripture could not be understood in a literal sense, unless we spiritualize many plain declarations of God's word, such as Psa. civ. 5, "Who laid the foundations of the earth that it shall not be removed *forever*." Eccl. i. 44, "The earth abideth *forever*." Gen xiii. 15, "For all the land which thou *seest*, to thee will I give it, and to thy seed, *forever*." Dan. ii. 44, "*In the days of these kings* the God of heaven will set up a kingdom, which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The last text clearly shows that God's everlasting kingdom is set up in the *days* of these kings, and not after they shall have been destroyed and have passed away; and that, when once this kingdom is set up it shall never be destroyed, and it shall stand forever.

I endeavored, also, to show that if Peter's language in the text must be understood in a literal sense, then the following passages would, also, have to be understood in a spiritual sense. Prov. x. 30, "The righteous shall *never be removed*, but the wicked shall not inhabit the earth." Prov. ii. 21, 22, "The upright shall dwell in the land, and the perfect, shall *remain* in it; but the wicked shall be cut off from the earth, (not burned up with it) and the transgressors shall be rooted out." Matt. xiii: His "angels shall gather out of his kingdom all things that offend, and those which do iniquity" (not gather out the righteous to the sea of glass, until the wicked are destroyed with the earth) "and shall cast them into a furnace of fire." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Now I shall proceed to show what the true exposition of the text is. In the context, Peter says, "the world that then was, being overflowed with water *perished*." Now, if we can determine what the world that then was means, we can determine what is meant by "The heavens and the earth which are now." If we look at Gen. vi. 5, we read, "And God saw that the wickedness of man was great in the earth." Verse 7, "And the Lord said, I will destroy man whom I have created from the face of the earth." Verse 12, "And God looked upon the earth, and behold, it was corrupt: for all *flesh* had corrupted his way upon the earth." Chap. 7, "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." Verse 21, "and all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. And Noah only remained alive, and they that were with him in the ark."

Chap. viii. 5, "And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen." Verse 11, "And the dove came in to him in the evening, and, lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth." Verse 13, "And Noah removed the covering of the ark, and looked and, behold, the face of the ground was dry."

I have given thus the details of the history of the flood to show that the world that then was, being overflowed with water, and perished, was not the literal earth, for the mountains were seen after the water decreased, and the dry ground, and the olive trees were growing, for the "dove came in to him in the evening, and, lo, in her mouth was an olive leaf *plucked* off." But Peter referred, doubtless, to the world of ungodly men that corrupted the earth and that had filled it with violence. It was then, all flesh that was destroyed; all in whose nostrils was the breath of life, and Noah only remained alive, and they that were with him in the ark.

If then Peter speaking figuratively of the destruction of all flesh, calls them the world that then was, by parity of reasoning, "the heavens and the earth which are now, and are reserved unto fire, must mean the judgment and perdition of ungodly men; and not the literal earth, which God says, "shall not be removed forever."

This exposition harmonizes with very many Scriptures; such as Zeph. i. "I will utterly consume all things from off the earth, saith the LORD. I will consume man and beast; I will consume, the fowls of the heavens, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the earth, saith the LORD." "The whole earth shall be devoured by the fire of my jealousy." Matt. iv. v, "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. And again, Isa. xiii. 9, "Behold the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it."

In conclusion, then, I will say, that the fierce anger of the LORD is compared to a fire, and that war, famine, and pestilence will desolate the earth. "The slain of the LORD shall be from one end of the earth even to the other end of it, they shall not be lamented neither gathered nor buried," etc. O, then, in view of the great destruction that is coming, and hasteth greatly, let us seek righteousness, seek meekness, that we may be hid in the day of the Lord's anger.

WINONA, MINN., March 7, 1871.

THE TIME OF THE PASSOVER.

BY ELD. S. W. BISHOP.

THE whole question turns on the time of the beginning of the Jewish first month. For if we can ascertain at what time the month begins, it is a very easy matter to count fourteen days from that time.

If it cannot be ascertained when the time of the passover occurs, and that with certainty, it cannot be shown that God requires any of us to observe the sacrament of the Lord's supper on that day. If to observe a particular ordinance on a definite day is a Divine requirement, then, surely, there will be sufficient evidence at hand to fix that particular day. Convince us that all is uncertainty as to the precise time when passover day occurs, and we have no argument by which to sustain us in the opinion that God's appointed time for this feast is yearly or at the recurrence of the passover.

First: It is the testimony of able critics, and also of travellers that the barley harvest was not ripe in Judea by the first of April.

Second: If the Jewish month always commenced with the new moon, it must have commenced, this year March 20th to bring passover day as early as April 5th. But the fourteenth day from the new moon in March falls on the third day of April, instead of the fifth.

Again, the beginning of the month being reckoned from the new moon, the full moon has nothing whatever to do with fixing the time of the passover.

Under the head of NEW MOON the "Bible Dictionary" says, The new moon was the commencement of each of the Hebrew months. The Hebrews had a particular veneration for the first day of every month, for which Moses appointed peculiar sacrifices, Numbers xxviii. 11, 15." This day was observed in the time of Saul. See 1st Sam. xx. 5, 6, 18. "And David said unto Jonathan, Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat; but let me go that I may hide myself in the field until the third day at even. And if thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Bethlehem his city; for there is a yearly sacrifice there for all the family. Then Jonathan said to David, To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty. (verse 24.) So David hid himself in the field: and when the new moon was come, the king set him down to eat meat. (Verse 27.) And it came to pass on the morrow *which was the second day of the month*."

Here is positive testimony that the month commenced with the new moon. See also Psa. lxxxi. 3, 4. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day: for this was a statute for Israel, and a law of the God of Jacob."

This "time appointed" is found in Lev. xxiii. 24, "Speak unto the children of Israel, saying, in the seventh month, *in the first day of the month*, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation."

Here is additional evidence that, by commandment of the God of Jacob, the Jews were to begin their months with the new moon.

Those Jews therefore who establish their passover by reckoning full moons are out of harmony with that arrangement established by Moses, by commandment of the God of Jacob.

We repeat, the full moon has nothing to do with settling the time of the passover.

We have in a previous article given good authority, showing that the first month of the sacred year commenced with the first new moon after the vernal equinox.

From that day only, can *we* reckon to find the passover day. Suppose it be true that crops are ripe in April in California, in nearly the same latitude of Judea: It is also true that grain ripens much earlier in some of our western States than in the same latitude in States farther east.

With all the evidence before us, *we* prefer to celebrate the Lord's Supper on the second day of May, which we are satisfied is passover day.

P. S.—"All points on the Pacific slope are as warm as those from six to ten degrees further south on the Atlantic side. San Francisco, in the latitude of Richmond, has the climate of Savannah. Victoria, on Vancouver Island, far north of Quebec, is as warm as New York. Walla Walla, in Washington Territory, latitude forty-six degrees north, corresponds in temperature to Washington City, in thirty-nine; Clark's Fork, Idaho, in forty-eight, to St. Joseph, Mo., in forty."—"*Beyond the Missisippi.*" BY ALBERT D. RICHARDSON. P. 393. S. W. B.

Note by the Editor.

We feel no disposition to controvert the subject on which Br. Bishop has written above. We desire that each one shall use perfect liberty, and exercise their own judgment as to the fact whether the Rabbinical or Caraite time of keeping the Passover is most likely to be the true one. Whichever be the true one, let it be remembered, they did not reckon by *almanac* time, but from the first appearance of the new moon, which could hardly occur the same day the almanac gives, and an interruption might occur even the next day, by clouds or mists, so that the *visible* appearance of the new moon would still have to be waited for.

We will now take the new moon of March 1871. By almanac time, it occurred on the 20th at 11 o'clock at night: hence it was not visible that day, and it was not certain to be visible on the 21st; and so, by the Jewish method of reckoning, the new moon might be two days old by almanac time; so that if we reckon by the latter time we should be certain to be at least one day, and most likely two, earlier than the Passover was actually kept, in our Saviour's day, among the Jews. If we must have the exact time of its institution let almanac time go, as worthless, and take the *visible* time of the new moon, and we shall, probably, find the true time will fall on the full moon of the Rabbinical or Caraite month.

As to the time of the first-fruit of the barley harvest, the time thereof, as now found in Palestine, is no proof that it was not earlier in A.D. 35, while the land was still under God's blessing, and "the early and latter rains" watered the earth in its season. How can we judge of the grain then, by its lateness now, when the land has so long lain under a curse?

One other thought. At the time of the Passover, at our Lord's trial and crucifixion, the weather was so cold that a fire was needed, which would not be likely to be the case, in that latitude in May. It is recorded, after our Lord's arrest, "The servants and officers stood there, who had made a fire of coals; for *it was cold:* and they warmed themselves: and Peter stood with them, and warmed himself."—John xviii. 18. This circumstance is not proof that it was not in the month of May; but it shows a strong probability against the idea that it was, in such a Southern latitude, and on the east of the Mediteranean Sea, as California is on the east of the Pacific Ocean.

Absolute certainty as to the exact day of the institution of the Lord's Supper, we regard as an impossibility; and if such exactness can be proved to be necessary to a valid observance of the institution, then we shall be obliged to abandon the yearly observance altogether. But we do not admit such an idea, nor consent to be governed by *almanac* time for the new moon. After all, let every one "be fully persuaded in his own mind," and act accordingly: it will be no trial to us, however desirable uniformity might be.

FROM JAMES F. LEE, M. D.

MY DEAR BROTHER: The Epistle of Peter ends with these remarkable words: "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

If we are Christians, we must grow in grace, in the knowledge of our Lord and Saviour Jesus Christ, the knowledge of *all Scripture*, the harmony and connection of revealed truth, the practice of godliness, holiness, as long as life endures. We must labor to know the Lord more clearly, fully, and to better purpose; to be more like him, to love him better, that we may be more conformed to his image. He is our hope, let our conversation be in heaven, conversing with Jesus, looking for him, that he may change and fashion us like unto himself at his appearing and kingdom.

The "mark of the prize of the high calling of God in Christ Jesus," though not attained in this present life, is to be attained in future life. Constantly approaching but never reaching it, we hope to attain it in all its fulness at the glorification of the saints. It does not yet appear what we shall be, but we know that when he appears, we shall be like him; for we shall see him as he is. Amen.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesns Christ, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself; whom he did predestinate to be conformed to the image of his Son." We should learn of Christ, hear his voice; and if we hear the voice of Paul and Peter we assuredly hear the voice of Jesus. "He that heareth you, heareth me." We must be holy; we must be godly; we must love the truth, and earnestly, steadfastly, daily, search the Scriptures, looking to our heavenly Father, through Christ, *in faith*, for the aid and guidance of his Holy Spirit, that we may understand and rightly comprehend revealed truth, and realize its transforming, sanctifying influence in our hearts—our *lives*.

The prophecy and promises of God are *infallible*, immutable as truth; they will be fulfilled in the kingdom of heaven. Have the following promises and prophecies been fulfilled since the days of St. Paul?

"Behold the days come, said the LORD, when I will make a new covenant with the house of Israel and with the house of Judah. . . I will put my law into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." When will these promises and predictions be fulfilled? It is revealed, that all, including Abraham, Isaac, Jacob, who died in faith, have not received the promises: "And these all . . . received not the promise." "If the dead rise not then they that have fallen asleep in Christ Jesus have perished."

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan for an everlasting possession; and I will be their God:" "Saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed."

The promise of eternal life at the appearing and kingdom of our Lord and Saviour Jesus Christ, with all the honor and glory and immortality we seek, by patient continuance in well-doing will be obtained at the resurrection. The promises will then be fulfilled. Abraham, Isaac, and Jacob will possess the promised land; and all who are counted worthy to obtain that world *and* the resurrection from the dead.

If any living mortals remain alive (after the last trump,) unchanged; if there are passages, shadowing forth a state of probation and trial for them, would it not be wise, in every inquirer after truth, to search diligently and faithfully for such promises and prophecies as have a direct and unmistakable bearing in that direction? Have patience, brethren, and perhaps you have no grounds to fear that if such should prove to be revealed truth, it will not militate against the truth, that the wicked will not arise from the dust, and have eternal life, happy or miserable; or a second trial of probation. Their doom is irrevocably fixed.

That there will be *judges* in the kingdom of heaven, there seems to be no room to doubt. They will have something to judge. Their judgment will be *perfect*, infallible. It is not recorded that there will be any doctors there, practising medicine; or lawyers pleading law. But we shall have plenty to eat and drink for ever and ever, in that abode of bliss and culminating glory. How many things of which I am now ignorant, will be there revealed and brought to light, no mortal can know, for this simple reason; they are not revealed in the Bible. But this much I think I do know, that everything now unrevealed, that transpires in the kingdom of heaven, will be to the glory of God and conducive to the joy of the redeemed. Nor is this all: somethings already revealed are hid from the eyes of many, *who think they see*, and have been hid from those who have been esteemed able commentators and profound theologians. For centuries some truths have been hid, and others turned into a lie. Human testimony has usurped the place of Divine revelation, and disseminated fictions and gross errors as the gospel, which is not the gospel Paul preached.

At the commencement of this epistle, it was intended to say a few things which, upon reflection, have been omitted; believing it was best to have patience, prudence, wisdom, and trust they will in time appear without my aid or suggestion.

MONROE, N. C., March 23, 1871.

THE CHRISTIAN'S HIGH CALLING.

BY LUCRETIA B. LAMB.

IN order to successfully search after an object we must, I think, understand somewhat of its extent and value. Does not a want of this conception hinder more from making any proper effort than all other influences combined? First, how high it rises in point of influence; like a city upon a hill; although at times it may seem to be shorn of all influence, yet, like the silent forces of the universe, affecting all its surroundings. High in moral culture, taught by the Divine Spirit accompanying the word, changing the heart, dead in trespasses and sin, to life and godliness, henceforth to be dead unto sin and alive unto God. Mercy and love, in the place of revenge and hatred; purity, instead of corruption; life everlasting, instead of death eternal. How high in power, moving the arm that moves the world. Who can estimate the power of prayer? It has closed the windows of heaven three years and six months; and opened them again to refresh the thirsty earth, that she brought forth his fruits; it has unlocked prison doors, raised the dead to life, caused the descent of the Holy Spirit, so that the place was shaken where the godly were assembled. How potent was that godly mother's prayers when with one hand on her little son's head she prayed with him daily. She fell on sleep; he lived, was tempted and overcome; yet the silent power of his mother's prayers brought him to her God and the church, as a power that still lives, and will live while the ages roll. It also wields a power that no mortal arm can reach. The fagot and the guillotine may silence the voice, while a power is set in motion that is irresistable. In benevolence, how exalted, seeking to carry the entire human race to participate in the rich provisions of the gospel of the Son of God. How elevated in love: a measure of that which characterized the Father in the gift of his beloved Son, that we need not perish, but have everlasting life; a love that seeks not her own, but the things that are Jesus Christ's: thinks no evil; hopes all things, and endures all things.

The honor and dignity of such a calling, what mortal pen can portray, aspiring to sonship to the great "I AM." Not servants, said Jesus; although this were an honor mortal man might seek with all his heart; for, said Jesus, "The servant knoweth not what his Lord doeth; but I have called you, Friends; for all things that I have received of my Father I have made known unto you." Also, Brotherhood with the Lord Jesus; who declared that, such as do his Father's will are brother, sister, and mother.

O the height of glory, that will be fully realized by all who like Paul have been reaching unto the mark of this high calling, when they witness the grace manifested at the revelation of Jesus Christ; the promises will be understood in their fulness, the highest conceptions of the imagination more than realized; for the heart of man has never conceived this glorious reality.

Beloved friends, may we so run for the prize that, like Paul, we can confidently exclaim, "I have fought a good fight . . . finished my course, kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love His appearing. Amen.

ST. PAUL, MINN,, March, 1871.

[WE take the following extract from the "New York Herald," March 27. It speaks some important things. Let them be pondered.]

MANLY CHRISTIANITY.

There is nothing of which the world stands in greater need to-day than a manly type of Christianity. We have too much of the apologetic, polished, *dilettante* style of preaching and practice, and too little of the bold, fearless and manly style. Wealth, ease and fashion and freedom from persecution have produced a stunted and effeminate Christianity, which is barely able to maintain itself against the insidious infidelities and scepticisms of the age; and unless we can have something healthier, stronger and better the progress and civilization of the race must stand still or make very slow advances. We want, and must have, a type of Christianity which in the face of danger and surrounded by open or concealed enemies can stand as a rock, unshaken and secure. We want, and must have, a type of Christian manliness in the pulpit and in the pew which shall not be afraid to call the Scribes and Pharisees of our generation hypocrites and whited sepulchres; that can take a scourge of cords and drive out of the Christian temples of the land, and especially of this city, the traders in politics, religion and morals who have made, or are trying to make, the Lord's house a den of thieves. In one-half the churches of our city the wealth, and not the moral purity of life or the Christian experience, is the ladder by which men attain to eminent positions in the Church. And the doctrine and preaching must conform in a great measure to the lives and character of the men thus elevated. And if ministers shall so far forget themselves as to utter severe truths against sins and sinners, as we have sometimes heard them, they don't proceed very far until they have let their congregations know that they are not the persons meant. These are the men who enter the ministry as they would enter any other profession, and not from that high sense of duty inspired by the Holy Spirit and an intense love for the souls of men. Who can conceive of Paul and Peter and Stephen, of Huss and Wyckliffe and Knox, of Wesley and Whitfield by the cut of their coats or the trim of their hair, or by the salary, large or small, which they received as ministers or pastors? They might have been little of stature, deformed, ugly and uncouth in manner and appearance, but they did a great and a noble work for God and humanity, and the Church and the world to-day measure them only by the God-ward standard. They were manly men doing manly work for Jesus, and their monuments stand prominently forth in all the earth. And who can doubt that God has set those men and others like them all along the pathway of the ages, to show to the world what is the true type of Christian manliness. We remain stunted and tiny because we do not imitate the higher standards. Our models are too little and too mean, they stand on too low a plane and we cannot rise above them. But if the kingdoms of this world are ever to become the kingdoms of our Lord and his Christ it must be by means of a manly Christianity.

The Lord Jesus Christ called and ordained men to preach his Gospel, not because of their superior power of speech or glibness of tongue, but because the promulgation of His truth demands manly vigor, robust thought and uncompromising fidelity to Himself and to His message. "Go and speak unto them all the words of this life which I command thee; be not dismayed at their faces, lest I confound thee before them; be not afraid of their faces for I am with thee to deliver thee, saith the Lord." This is the command and authority of God to His prophets and apostles and His ministers in all ages, and the world knows very little about any other, save those who have "counted not their lives dear unto them" that they might bear this message of truth and salvation to the ends of the earth.

We find that in the spiritual and Church life, as in domestic and social life, there are two kinds of work, an outside and an inside, a manly and a vigorous work and a womanly, tender and gentle work—a work of the head and a work of the heart; and neither can usurp the place of the other nor perform each other's work so well. The sword of the Spirit requires a manly arm to wield it, and a manly brow must wear the helmet of salvation and a firm hand grasp the shield of faith, else the principalities and powers, and the spiritual wickednesses in high places against which the Church of Christ has to contend, will surely conquer. But who can watch over the sick and wounded in this strife, smooth the pillows and comfort the hearts of the dying, nourish and support the weary and heavy laden, and inspire hope and faith and courage in the fainting ones and those who are ready to perish, like woman? This is woman's true mission, and right grandly are thousands of them to-day throughout Christendom doing this work. But it is just as true in spiritual as in physical conflicts that the fighting must be done by men, bold, courageous and strong, and women must stand aside. Each can help and succor the other in his or her sphere; and who shall deny that many a battle, both physical and spiritual, has been won as truly by the prayers and tears and sighs and groans of Christian mothers, wives and sisters, as by the sturdy arms and brave hearts of husbands, brothers and sons? And had we fewer fashionable women and more praying women in the Church to-day we should have a sturdier class of ministers and a manlier Christianity. The Gospel of the Lord Jesus Christ is first pure, then peaceable. It first ploughs up the fallow ground of the human soul and then sends the waters of salvation flowing into it, so that the good seed of the kingdom may be nourished and prospered. Christ's preaching was a pattern of manliness; but it had in it also all the evidence and elements of a woman's tenderness and love, and there is abundant proof of the fact in the writings of the evangelists; so that we may be assured that the one is perfectly consistent with the other.

Manly Christianity is needed for the world's salvation because effeminate Christianity has so far failed. It has been weighed in the balances and found wanting. We must be true to God and to His word whether men will hear or whether they will forbear. There must be no letting down of the standard of Christian duty and morals among us. And when we come up to the full measure of the Gospel we shall no longer have men pious in the church and mean on the street, nor women gentle and meek in the prayer meeting but scolds and tyrants at home.

CONSISTENT.

BY ELD. S. W. BISHOP.

WE congratulate Br. Storrs in that he now holds a position which is the legitimate consequence of his premises: and not only of his premises, but a conclusion inevitably following the assumption that there will be a future age, wherein heathen nations will have the offer of eternal life through the preaching of the gospel to them.

The Holy Scriptures have said: "Hear O house of Israel, is not my way equal? Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal?"—Ezek. xviii. 25, 29.

If God's ways were equal in his dealings with the children of men two thousand years ago, He that has said, "I am the LORD, I change not," will deal equally with them to the end. Again we read, "But the wisdom that cometh from above is . . . *without partiality*."—James iii. 17.

Heathen who live in the gospel age have no just claims on God's favor that are not common to all, in every age of the world who are in precisely the same condition, and under the same circumstances with themselves. They are no better morally, and are no less culpable, if so at all, than those who have died in the darkness of heathenism in past ages. If any are given an opportunity to secure eternal life in the future, it is all of God's free, unmerited favor; therefore to grant such privilege to a comparatively few, and exclude the vast multitude, is to deal partially, and that too in the strongest sense of that word.

Once more: "Then Peter opened his mouth, and said, Of a truth I perceive that God *is no respector of persons*."—Acts x. 34. 2 Chron. xix. 7: "For there is no iniquity with the LORD our God, *nor respect of persons*." Rom. ii. 11: "For there is no *respect of persons with God*." 1 Pet. i. 17: "And if ye call on the Father, who *without respect of persons judgeth according to every man's work*."

So, then, God will manifest no favoritism in his bestowment of blessings on the race, but deal with them all equally, impartially, and without respect of persons. We are consequently forced to the conclusion that whatever privileges and opportunities are granted to heathen nations, living when Christ comes, in the ages to come, impartial justice will move him to grant precisely the same privileges and opportunities to all who have died in heathenism in the past.

We repeat, then, that, when Br. Storrs says, in the HERALD OF LIFE, "We do not hesitate to admit that we are inclined to believe the promise includes all those who have died without any knowledge of God's love to the world; that by some means God will, hereafter, cause *all men* to see the love He has had to them in giving his Son to give them eternal life," he takes a position so entirely consistent with the assumed premises that there will be probation for the heathen in the future age, as to render it absolutely impregnable against any attack that may be made upon it by any age to come believer in the land and world.

As we admire consistency in reasoning, and admire the man that will "not hesitate" to take the logical conclusion growing out of his own premises, we shall be pleased to see all "age to come" believers show themselves as logically consistent, and as honest in their course of reasoning as Br. Storrs has proved himself in the quotation we have copied above.

We have seen this inevitable conclusion from "age to come" premises for over eighteen years. And during all that time, if we had have seen sufficient evidence to warrant us in believing that any would have probation in the world to come, we should certainly have adopted the position Br. Storrs does not now hesitate to admit. But up to the present hour no such evidences have been presented to our understanding.

EATONTOWN, N. J.

Note by the Editor.

Most sincerely do we thank Br. Bishop for giving us credit for "consistency," and for the charitableness he manifests toward us. We trust he may, also, give us credit for believing God's promise and oath to Abraham, Isaac, and Jacob, that "In *thee and* in thy seed shall all the families of the earth be blessed;" which promise and oath are "two immutable things in which it is impossible for God to lie." This "evidence," if we had no other, convinces "*our* understanding," though it may not any other man's. Here *we* have all the ground for *our* faith we need, yet we have abundance of corroborating testimony to the same fact. Again, we thank Br. Bishop for his exceeding charitableness toward our "logical conclusion" in this matter. For further remarks, we must ask our readers to wait patiently till our series of articles are finished.

ABEL LARKIN, Mt. Sterling, Ills., writes: Please accept, as one of the readers of the HERALD OF LIFE, my heartfelt gratification in behalf of your strong faith in the promise and oath of God in the future blessing of Abraham and his seed. Surely the resurrection of the dead, in that age or time, does not prevent it. They of the foremost ranks in merit and true worthiness first, in time, get immortal life in God. Hence the injunction, "Yield yourselves unto God as those that are alive from the dead."—Rom. vi. 13. So it seems to me. But let truth shine in harmony and love.

THE HERALD OF LIFE.

NEW YORK, APRIL 5, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE PROMISE AND OATH OF GOD TO ABRAHAM.—No. 4.

IF this promise and oath is not to be understood as applicable to all men who have lived on the earth in the ages past, then it must relate to an age or ages in the future—an age must be before us in which all the families upon the earth will be blessed in Abraham and his seed. We are not disposed to be too positive as to its covering all who have lived and died without the knowledge of God's merciful provision for their eternal life; yet, as we said before, we are inclined to the idea that it does. At this point we are met by the objection that, such a view conflicts with the doctrine, so clearly taught in the Bible, that there is to be no resurrection of the *wicked* dead. Here, then, it is proper to inquire who this class embraces:

WHO ARE THE WICKED DEAD?

In answering this question, we trust we shall leave all conjectures and be instructed by the Bible alone. That book is a safe guide in all matters of faith. John Wesley, the founder of what is known as "Methodism," gave a definition of sin which is both scriptural and rational. He said, "sin properly so called is the voluntary transgression of the known law of God. Sin improperly so called is the involuntary transgression of the law of God whether known or unknown."

This definition of sin is clearly set forth in the Bible. Said Jesus, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."—John xv. 22, 24. Here is a clear recognition of the distinction between voluntary sins and involuntary ones. It is light sinned against that constitutes sin, properly so called: light which gives us the knowledge of God, his love and kind designs. An act may be sin in itself, and yet not be sin properly so called. The apostle John says, "If any man see his brother sin a sin not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."—1 John v. 16.

Here is a clear distinction made as to sins: some are of a worse character than others. Paul saith, "Sin is not imputed when there is no law."—Rom. v. 12. Again he says, "Where no law is, there is no transgression."—Rom. iv. 15. Also, Paul, in speaking of the ignorance of the heathen, says, "The times of this ignorance God winked at; but now commandeth all men, everywhere to repent," etc.—Acts xvii. 30. All this testimony shows there is a distinction in what is called sin, in the Bible, which warrants the idea that sin, under some circumstances is such properly so called; and under other circumstances it is improperly called sin, though such in itself. Without enlarging on this point we proceed to show that *the* gospel knows of but *one* sin which is punished with death eternal.

That one sin is *unbelief* of the gospel message, set forth by our Lord Jesus thus, "Go ye into all the world and preach the gospel to *every creature*: he that believeth and is baptized shall be saved;" (shall have life): "he that believeth not shall be damned"—"shall not see life."—Mark xvi. 15, 16; John iii. 36. Such is the law (so to speak) of the gospel: a dispensation under which "every creature" has been or must be placed before life eternal is given, or death eternal can be inflicted as a punishment. Whoever has this gospel proclaimed to them and rejects the message and its requirements, has then the character properly denominated *wicked*; and, dying in that state, "shall not see life"—will live no more forever. That is the Bible doctrine of "non-resurrection." But what has this to do with such as have never had the gospel published to them? They have no sin, in a gospel sense, that condemns them to a perpetual death: "every creature" must first hear the gospel, and have a chance to embrace its message, before death will be inflicted as a finality for *unbelief*: "He that believeth *not* shall be condemned" to the dominion of death eternal. But first, he must hear the "good tidings of great joy, which shall be to all people," that, "unto you is born a Saviour, (a LIFE-GIVER), which is Christ the Lord."—Lk. ii. 10, 11.

Says an objector, "Then there must be a resurrection of some into a *mortal* state; and we cannot believe that." We have not affirmed that such will be the case, because the Scriptures do not affirm it in those words; but they do affirm that "all the families of the earth shall be blessed in Abraham and his seed." If a mortal revival into life is necessary to fulfil that promise and oath of God, then there will be such a revival; and who shall say that the ALMIGHTY cannot or will not cause it to take place? Mark well, our view excludes from such revival all those who have been blessed with the gospel message and have not improved it: such are *wicked* in the gospel sense; and dying in their *unbelief* are condemned "not to see life," but to have "the wrath of God" *abide* "on them."—John iii. 36. Thus our view does not affect the doctrine of the non-resurrection of the wicked dead, but it defines who are properly, or in a gospel sense, *the wicked* dead.

As to a resurrection into a mortal state, Scripture facts show such has been the case, both under the Old and New Testaments; and that Abraham expected it in Isaac's case, if he had slain him; because, otherwise God's promise would fail, "that in Isaac shall thy seed be called." "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able to perform: and therefore it was imputed to him for righteousness."—Rom. iv. 20–22.

God's promise and oath—"two immutable things in which it is impossible for God to lie"—must be honored, however improbable or impossible it may seem to us, finite creatures, that the thing shall surely come to pass. By unbelief, to say the least, we dishonor God, and bring discredit on His word; and in so plain and clear a case, stated in such a solemn manner, as the promise and oath of God to Abraham, *we* feel bound to accept it as meaning what it says, whatever difficulties might appear to limit its meaning.

No criticism can change this promise and oath. We therefore accept it in all its fulness, and believe to accept it thus, is to accept "*the gospel* preached to Abraham;" the unwavering belief of which, constituted that patriarch the father of all believers.

HOW SHALL WE SPEAK?

WE are told that some of the opposers of our views of the promise and oath of God to Abraham say, "The Editor has no right to speak on a subject which the great majority of members of the Life and Advent Union do not approve;" or words to this effect.

When we were chosen to edit this paper, at its outset, in 1863, it was without our seeking, and we were at that time, and for almost twenty years previously publishing the BIBLE EXAMINER, a magazine which we started on our own responsibility, and at our own expense. In 1858–'59 it was suspended, and again the last half of the year 1861; with these exceptions, it had been published from 1842 to 1846 occasionally, and from that time monthly or semi-monthly till September 1863, with the exceptions we have named. We had the exclusive control of that periodical.

In September 1863 its friends had become so strong as to desire a *weekly* paper, and organized the "Life and Advent Union." The Union determined on a weekly paper and elected "GEO. STORRS" Editor, without restriction, and requested him to discontinue his Monthly Magazine. He declined this request, but agreed to *suspend* it till the Union could make the experiment of a weekly paper, retaining the right to *resume* the issue of the "Bible Examiner" if he judged it necessary. It was well known to all the readers of his Magazine that Geo. Storrs has held the doctrine of a future age of probation after the second advent of Christ: a doctrine which he embraced in the Spring of 1844, and has never wavered in his belief of it from that day to this, and is not likely to, unless he can see better arguments against it, than he has ever yet seen.

With the knowledge of his position, the "Union" elected him Editor of the "HERALD OF LIFE, *and of the Coming Kingdom*;" and have seen fit to continue him in that position for near eight years. Is he now to be told, "he has no right" to publish his views on the "Coming Kingdom?" because certain persons (assumed to be a majority of the Union) do not like them? Does any member of the Union really think, after the past history of Geo. Storrs, that he will yield his right to speak his thoughts on the "Coming Kingdom?" He is ready to hear advice and argument, and will give it due consideration; but his right to speak as he believes God and truth demands, he will not yield to man, nor to any body of men.

We have spoken thus plainly to prevent any misunderstanding. If Geo. Storrs is to edit any paper, or magazine, he will be *free*: he has worn no shackles for the last thirty years, and he has too long been the Lord's freeman to consent to take on him a yoke of bondage. He intends to "speak the truth in love," and to love those from whom he is compelled to differ; he asks no more from them.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

DR. LANGE says concerning the penalty—"Dying, death, the sense of these words he can only anticipate, according as their contrast with the sense of the tree of life grows more clear. At the moment of the fall began the death of man. Death waxes stronger with us until it outgrows life, and conquers it." Thus we see they who hold to the unity of man's nature, are not the only ones who demand a literal interpretation of the term which expresses the "penalty of sin."

Few of the more thoughtful theologistic members of the, so-called, orthodox school have been so unwary as to fall squarely into the peculiarly illogical and unscriptural position boldly assumed by Mr. George. We have already stated, as will be remembered, that on page 63 he says—"who believes that corpses are men? They are only the remains of men." This is certainly wandering just as far from the truth in this matter as he could possibly get. The Bible position is that the man is a soul; while Mr. G. holds that the soul is a man. These positions would not of necessity differ widely were there held by him to be only *one* entity represented in the living being called man: but as he contends there are *two*, the positions are antipodal. The soul, says he, is the *man*; the organization which we see is, when the soul leaves it, only the *remains* of a man. This statement possesses the merit of tangibleness and simplicity. When, then, it is said, "The Lord God formed *man* of the dust of the ground," it is meant that He formed out of the dust an "immaterial," "uncompounded," "indivisible" something—though how it could thus be something is an unsolvable mystery—called an *immortal soul*, breathed into the nostrils of this immortal soul the breath of life; and the immortal soul became a living soul. If any thing about this is seen to be most grotesquely absurd, the responsibility will, of course, be placed where it belongs, upon the theory. Frivolous and meaningless as these conclusions are, they are nevertheless not only legitimate but unavoidable.

Then, again, the language, "dust thou art, and unto dust shalt thou return," must have been addressed to the immortal soul, that being the man. What, then, upon this writer's theory, becomes of the undying soul? Affirming *it* to be the *man*, and not denying that the *man* was formed "of the dust of the ground," Mr. George is the very last one in all the world to make use of the term "materialist," with reference to others, since his position involves him inextricably in an extremely inconsistent, unreasonable, and unscriptural form of materialism. What could be more illogical and unscriptural, for instance, than to make, as his position compels him to do, the sentence of dissolution, extinction of conscious being to apply to the very object which he contends is absolutely incapable of dissolution?

Charity requires of us the assumption that the assertor of this fallacious proposition failed to fairly weigh it. Did not charity thus require, we would, in consequence of some strong indications in that direction, be under the necessity of concluding that he regarded it the very best way of escape from a certain difficulty, and staked the chances of success upon a possibility that it would escape critical notice. But this thought, as we have intimated, we cannot entertain. He will not forget it was the *man* that was condemned to return unto the ground, from whence he was taken. And then, too, he will, on the other hand, be under the necessity of harmonizing his singular position with the fact that what he is pleased to denominate the *remains* of a man was, in the case of Adam, called man *before* that by which he became a living, conscious being was added. These are strange difficulties for a thinking man to fall into, but we know of only one way of escape, and that is to back squarely and gracefully out, and forsake the delusive theory that leads to them. Should he think to get out of the difficulties by concluding it was what would finally be the *remains* of a man, or the tenement which the man inhabited, that was "formed of the dust of the ground," while the *man*, being a living soul, came from God, he will have a matter to adjust with Paul, who says of this same *man*, Adam, who *became* a living soul, that he was "of the earth, earthy." He will thus conflict, too, with God's account of the creation, for that expressly affirms *man* was made of the dust; and it also says of the lower animals that they are living souls.

A doctrine that requires of its patrons such ludicrous exhibitions of inconsistency can lay no just or reasonable claim to divine origin. It is a human invention, and human wisdom is wholly unable to clothe it in garments that will prevent the piercing light of truth from entering, and revealing its repulsive form.

When Adam had sinned, God placed a "flaming sword" to keep the way of "the tree of life," lest Adam should "put forth his hand, and take also of the tree of life, and eat, and live forever." As the man proper is held to have been immortal and, therefore, could not die, the expression *live forever* could not have had reference to a continuance of living existence, for that he would have whether he ate of the fruit of the tree of life or not; but it must, according to the theory we are considering, have had reference to the opposite of the death Adam died, which is held to have been a spiritual one. But is there a man to be found who would be willing to affirm, or even seriously assume that the Edenic tree of life possessed the quality of imparting spiritual life? We think not. No thoughtful person can fail to see the utter absurdity of the theory that the threatened penalty was spiritual death. At every turn it does gross violence to the most palpable principles of exegesis, of reason, and sound sense.

The simple truth is, Adam was created, placed in the garden, and surrounded with everything calculated to promote his happiness. A law was given him consisting of this simple commandment: "of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die," or "dying thou shalt die." Man, in common with all the creatures that were made, was created an animal or mortal being, but a candidate for immortality, and was granted access to the tree of life, by eating of the fruit of which, his life would be preserved until such time as God—provided Adam kept the law, should choose to confer upon him an immortal or spiritual existence. But obeying the lusts of the carnal or fleshly mind, which "is not subject to the law of God," he transgressed the law, and the penalty, "dying thou shalt die," was inflicted by depriving him of the right to partake of the tree of life. Thus left to himself, nature, as Drs. Clarke and Lange rightly claim, weakened and faded until, at last, he died; and then transpired the last threatened consequence of his transgression, "dust thou art, and unto dust shalt thou return."

Adam's condition after being driven from the garden, is the condition of all his posterity, except the Second Adam, Jesus Christ. They come into the world possessing no nature or principle of life other than that of animal; and if, by refusing the offers of mercy, and doing despite to the spirit of grace, which God gives to abide in them, and which will, if obedience is yielded to it, enable them to develop a character in harmony with Him, they fail to become possessed of any higher life principle, they pass through life into death; a death so irrevocable that if the redemption scheme had been rendered incomplete by the non-resurrection of Jesus, even them, as Paul emphatically declared, who have "fallen asleep in Christ" would have *perished*. How very simple and reasonable is this. The truth is quite apt to be plain and simple, but error is always found to be unwieldly and hard to manage.

"Ye shall *not* surely die," said the serpent, to Eve. "Ye shall *not* surely die," say our author and other immortal soulists. "Thou *shalt* surely die," said the Lord, our God, and we are firm in the faith that it is altogether safe and wise and right to believe Him. We hold that few facts are more evident than that *death*, extinction of conscious being, as the penalty of sin, is the uniform testimony of inspiration throughout the Bible. The men who preach otherwise, who teach that the *man* cannot thus die, do, ignorantly and unmeaningly, no doubt, resist the truth, give currency to the serpent's falsehood, overturn the very foundations of Christianity, and perform a mighty work in recruiting the ranks of infidelity. To such we humbly say, seek, by earnest studiousness and prayer, to overcome prejudice, to *know* the reasonable truths which God asks His reasonable creatures to accept, and so no longer charge Him with demanding an acceptance of what is itself wholly unreasonable, and expressed, were it true, in altogether unreasonable terms.

We now proceed to examine the *one* passage which the author of the work under notice relies on to prove the doctrine of inherent immortality, and also the very few prominent passages which he believes support his exposition of the one. That we may not be misapprehended in any of our observations, we remark, in the language of Mr. Read, BIBLE *vs.* TRADITION, that the Bible, "meaning of soul is, a creature that lives by breathing; and as the essential endowment of such a creature is life, so life will stand often as a correct meaning of soul. When soul is applied to man, it may be translated *life, soul, man, you, yourself, person, myself, thyself*, etc., according to the text."

Nephesh is the Hebrew term generally translated *soul*. It occurs about seven hundred times, and is rendered *soul* four hundred and seventy-one times; *life* and *living*, about one hundred and fifty; and is also rendered a *man*, a *person, self, they, me, him, any* one, *breath*, heart, *mind, appetite*, the *body* (dead, as well as alive,) etc. It is also twenty-eight times applied to beasts, and to every *creeping thing*. The Greek term corresponding to the Hebrew *nephesh*, is *psuche*. It occurs one hundred and five times, and is translated *soul* fifty-nine times, and *life* forty times. It is also, like *nephesh*, otherwise variously translated, twice being applied to beasts. The foregoing renderings of the Hebrew and Greek terms mentioned, are given on the authority of BIBLE *vs.* TRADITION, an excellent work.

Dr. Parkhurst says—"*Nephesh*, as a noun, hath been supposed to signify the spiritual part of man, or what we commonly call the soul. I must confess I can find no passage where it hath undoubtedly this meaning." What do our present-day theologues say to that? The term which is four hundred and seventy-one times, in our English version, represented by a word the very use of which is believed to confirm the view that man is possessed of a spiritual entity capable of separate conscious existence, cannot be found by a learned writer to have that meaning in any instance.

The one passage, upon his explication of which Mr. George stations himself, and to which, whenever he ventures out, and sees danger ahead, a thing which occurs about as often as he does venture out, he generally flies, and, mounting it, fancies himself safe, is Matt. x. 28:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The corresponding passage in Luke reads:

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."—Luke xii. 4, 5.

We are quite willing to admit that there is no passage in the Bible more difficult to explain to the satisfaction of believers in the doctrine of the immortality of the soul, than the one first quoted above. But let it be borne in mind, that the *seeming* sentiment of no one, two or three passages of Scripture may safely or wisely be held to teach what the very many others manifestly, nay undeniably discountenance and oppose, and especially when the few are susceptible of a reasonable exposition in harmony with the manifest sentiment of the many. The ignoring of this just principle has produced lamentable results: its fruits are evil, and only evil. That this passage *is* susceptible not only of an explication in entire harmony with the multitude that oppose what it is by many supposed to teach, but one which is more reasonable also than that given it by theologists generally, we design to sufficiently show.

Whatever teaching may be credited to the passage, it cannot consistently be held to teach the immortality or indestructibility of any thing connected with man by nature. The very opposite is true of the text, for the exhortation is, "fear not them which kill the body, but are not able to kill the soul; but fear him which *is able* to *destroy* both in hell. Whatever *soul*, here, means, the fact is expressed that though men cannot kill or destroy it, God *can*. Since, then, this text unquestionably teaches that God can kill the *soul*, whatever is here meant by the term, the question arises, will He under any circumstances do so? The language of Jesus certainly implies that God is not only able to do it, but that He will do it. To the question there can be but one reply. Scripture testimony is too plain to admit of doubt. "The soul that sinneth, it shall die." "Oh," says the objector, "this is spiritual death." Far from it. The verb *shall*, in the text, makes the death threatened to the sinning soul an event future to the act of sin, whereas the act of transgression, and the introduction of what is denominated spiritual death must of necessity happen cotemporaneously.

Latter-day theologians contend that the soul is immortal, indestructible. If this were so then God Himself could not destroy it any more than could man. To meet this objection, it is asserted that *destroy* has not in this text its usual signification, but is used tropi-

cally. Is it so? Then how may we know that *kill, soul, body, fear* are not also thus used? To urge that these terms are here used in a figurative sense would be to insist that the text teaches nothing: and yet it would be no more unreasonable to affirm *they* are used tropically than it is to so affirm of *destroy*. It should have been frankly said, "the term *destroy* cannot just here bear its usual signification without doing great violence to our theory." Of course it cannot. Give it just as literal an interpretation as is claimed for every other word in the text, and it will do for the popular theory what Jesus affirmed men can only do to the creature, viz., *kill* it. Pursuing the assumption that *destroy* was used by Jesus, in this instance, figuratively, the idea being that one can render soul and body utterly miserable in the theological hell, some commentators and others have taken the position that Satan is the "him" referred to as able to do this. In this they are consistent. They do not charge God with rendering beings miserable in hell: no, they have it that He at the judgment consigns them to that abode, and "his satanic majesty" does the rest. Those portions of God's word, however, which testify to the final destruction of both hell and devil, are not in high favor with any of these eternal tormentists. Among those who have taken the position just mentioned, and have finally concluded it was Satan that was said to be able to destroy soul and body, are Drs. Lange, Stier and others. Dr. Lange, however, subsequently changed his mind, and openly so avowed. L. C. T.

FRANCE.

We have not lately reported anything from the seat of the late destructive war, because there has seemed to be nothing of peculiar importance to relate. An attempted revolution, led by what are termed Communists, is now in progress, having for its object the overthrow of the government which prosecuted the war inaugurated by Napoleon, and the establishment of what they are pleased to call a Republic. Such proportions has this movement assumed, Paris has for some days been largely under its reckless, pillaging and bloody rule. The following dispatches from London give pretty nearly the present state of affairs. We must not confound these Communists' ideas of a Republic with the American idea, for the former means anything but justice, law and order.

"The following dispatch has just been received from Versailles:

"Several thousand National Guards, occupying Puteau, Courbevoie, and the Bridge of Neuilly, have been routed by the troops, who carried the barricades, and captured many prisoners. The Nationals fled into the city. The moral effect of the affair is excellent.

"The crisis is at hand. Two batteries are in motion on the Paris road, and the ambulances are all ready. Bismarck has given permission for any number of troops to be massed near Paris, and says that if order is not restored in Paris by the 15th inst. the Germans will enter. This news may be accepted as trustworthy.

"Another dispatch just received from Paris gives the following account of the engagement:

"There was a serious engagement this morning between the Government troops and Communists. About 2,000 of the National Guards marched on Courbevoie, and were met by the Gendarmes and Gardes Forestiers. The Captain of the latter galloped up, waving his cap, intending to address the Communists, when a Zouave with that body shot him dead. A general action followed, in which the Gendarmes took five prisoners, one 76 years of age, who were shot immediately. The guns of Fort Valerien swept the road, and the Communists fled. Twenty-five of the insurgents were killed and many more wounded. The engagement was over at 1 o'clock. The National Guards still hold Porte Maillot. Battalions of artillery are hurrying up, the rappel is beating, and the ramparts are being manned. The greatest excitement prevails.

STILL LATER.

Yesterday, Monday, the Communists again came in conflict with the troops of the Thiers Government. Some fifty thousand of them passed out of the city and advanced toward Marseilles. When in front of Fort Valerien, it opened upon them with deadly effect. The dispatch says the loss was 12,000 killed and wounded. The Communists have decreed the separation of Church and State, suppressed all religious bodies, and abolished all national property. L. C. T.

MEAT IN DUE SEASON.

BY ELD. W. S. CAMPBELL.

There is a growing interest with the people who believe in the near-coming kingdom, to hear upon the prophecies. I find, also, a desire on the part of those not identified with this people to know what "these things mean." The present great and mighty changes going on, the manifest *fulfilment*, on a scale so grand, that indeed, it appears that "a short work will the Lord make on the earth," in this most remarkable and strange judgment upon the nations; especially of the old Roman world.

They wish to see what the people who have made the prophetic Word their study, think of the overthrow of these old fabrics of rule, and whether the *ancient visions* did indeed reveal the facts. Is not this teaching, then, demanded by the real believers and by the serious inquirer, who is not a full believer? "Meat in due season" to the household.

March 27, 1871.

CHRISTIAN UNION.

BY ELD. R. V. LYON.

Dearly Beloved Brethren and Sisters: In order that this priceless boon of a Saviour's purchase be exhibited by us, who are the disciples of Jesus, it is highly important that we have unwavering confidence in the inspiration of the Living Oracles. Taking them as our only rule of faith and practice in godliness, and sure guide to the Eden of rest! and thereby renouncing all sectarian names and human creeds, or articles of faith which have been drawn up by uninspired men, stating what men must believe, and what they must not believe all for the purpose of creating a party, exalting self, instead of Jesus the Life-giver.

2. That we abide by the literal interpretation of this best of all books. The Bible of Abraham's God!

3. That we believe that its author has given it to us, clothed in language that we may understand.

4. That we allow each one the right to search and understand the Scriptures of the Old and New Testaments for themselves.

5. That man must "live by every word of God."

6. That "every word of God is pure." Hence, in order to our purification, it must be believed and obeyed.

7. That we believe "all Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Hence, the importance of searching them daily in order to obtain the mind of the Spirit.

8. It is highly important that we "give heed to the sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and day-star arise."

9. That we believe in a literal fulfilment of the prophetic word.

10. That when we hear a truth or sentiment advanced, which comes in collision with our peculiar notion of things, instead of seeking to bring objections against them, or turning them into burlesque, we should remember that God has made it our duty to compare them with His unerring word; and if they are found to be in harmony with it, then it is for us to receive them, though it may be at the sacrifice of a degree of popularity which we have gained by propagating error, or keeping back truth for the sake of worldly gain!

11. We should remember that the great *Head* of the church has made it our duty to preach a whole gospel.

12. We must occupy a position that will enable us with pleasure to grant unto our brethren and sisters who may chance to differ with us on the true import of certain portions of the blessed Bible, freedom of thought and speech; and, at the same time, exercise Christian kindness and patience towards them.

13. We must at all times occupy the position of a learner in the school of Christ.

14. We should acknowledge Jesus as our only Head and Leader; and those who do the *will* of his Father, as our brethren and sisters, seeking to fill our proper place in the body—the Church of God.

15. We should seek to exalt Jesus, instead of ourselves!

16. We should have love one to another, even as Jesus hath loved his "sheep"—the congregation of God, by laying down his life for them.

17. We should "esteem others better than ourselves."

Dearly beloved, let these rules be observed, and the cry of division would no longer be heard among us; and our weather-beaten bark would leave the waters of strife for those of peace and joy. Amen.

Suspension Bridge, N. Y., March 27, 1871.

LETTERS AND EXTRACTS.

FROM ELD. WILLIAM C. THURMAN.

Br. Storrs: I am indebted to you for the valuable information received from your publications since 1842. While others have been seeking honor one of another, we have noticed that your paper, preferring the gospel platform of freedom, or liberty in Christ, has become the most interesting of all published by the Advent body. And if I were to inform you how much I have been cast down and grieved at heart to see the divisions, and many conflicting opinions, now among those, who once, as virgins, "went forth to meet the bridegroom," you could form an idea of how much I was delighted to see you now beginning to raise the vail, and let in the flood of light, which will enable all lovers of truth to "speak the same thing." I allude to your article, "The promise and oath of God to Abraham." Since you have never, like those who "receive honor one of another," (John v. 44,) planted your stakes too deep to be drawn out of the highway of truth, you now have it in your power to exhibit to all, that the Bible, as a book worthy of God, is in harmony with itself, and when this is done, all true Christians can "speak the same thing."

I was much pleased to see that you, preferring the old custom of the 14th of the first month, could not adopt Br. Bishop's new method of having the Lord's Supper on the 13th; for our astronomical information can never repeal the law of God, nor change that calandar which He has written in the heavens; therefore the only point worthy of controversy is, as to whether we should observe the Lord's Supper as early as the 5th of April. That Christ instituted it on the 6th of April, A.D. 30, I have no donbt; for Josephus not only informs us that the Passover was celebrated when the sun was in Aries, but has also given us the means of making an astronomical demonstration of the correctness of this, as noticed on p. 189 of "The Sealed Book of Daniel opened."

But when I call to mind that the stars, which were at that time in Aries are now in Taurus, I conclude that the communion season may be a month later The sidereal year is 20 m, and 17 1-2 s., longer than the solar year, which in 1840 years amounts to 25 d., 22 h., 16 m., 40 s., and it would appear that the harvest in Palestine is, at the present day, about twenty-five days later, for, says Newton Brown in his "Encyciopaedia of Religious Knowledge," vol. I. p. 600 "Barley is in full ear all over the Holy Land in the Beginning of April, and about the middle of the same month it begins to turn yellow." Now, if this case be received as strictly correct, the 5th of April is too early for the communion, and that it is correct would appear from the "Bible Text Book," p. 206; for the "Barley harvest" is there placed in April, and "wheat harvest beginning." Therefore in "The Morning Watch," which I sent you we have given "Wednesday evening the 3d of May" for the time of the communion season. But being open to conviction, if you can throw any more light on the subject it will be thankfully received. The only difficulty that I can, at present see, is that the harvest is two months earlier in the Jordan Valley than in Lebanon. If, therefore, we are governed by the harvest in the Jordan Valley, the communion season would be in June; but if we are governed by the harvest at Jerusalem, the place where the Passover was celebrated, I am unable to see how I can be mistaken in placing the 14th of the first month on the 4th day of May, and the communion season Wednesday evening the 3d of May.

Br. Campbell is correct in beginning the 2,300 in B.C. 426, and it is true that if we take 426 from 2,300, we have 1874, but instead of "substracting one year for the bridge," as he calls it, he should have added one which gives 1875 for the correct time.

Charlestown, Mass., March 29, 1871.

Note by the Editor.

See our note to Br. Bishop's article on the outside of this paper: it was in type before we received the above letter. We are still inclined to the 5th of April, this year, for the Passover. It is a little remarkable that Br. Thurman has fixed on the 6th of April as the time it was instituted. It shows, in those days, the Barley harvest was forward enough for the first-fruits early in April.

FROM ELD. E. B. TAFT.

Br. Storrs: Enclosed please find $2, in currency, and forward to my address (at Santa Rosa, Sonoma Co., Cal.,) a supply of the following "Campaign Documents." . . . I have made this selection thinking it the best that I can do with the little means that I can use in this way.

Santa Rosa is a new field, and what I have learned from there, I go expecting to meet one of the lions in his den; but I go in weakness, and try to have a little of the spirit of David; that is, knowing full well that I am one of the weakest of His instrumentalities, but that God's word, attended with the Spirit, will prevail.

I have just returned from a short visit in a neighborhood about twenty miles above here, on the river; and I assure you that I was made to rejoice in the glorious work there going on. That you may the better understand the work, I will give a brief history of it.

About eight or nine months ago, Sister Shafer made a visit to some friends in the neighborhood, and had prefaced her visit by sending a few of our "Campaign Documents" before her. The tracts, it seems, had laid for some weeks without perusal: finally, one of our good sisters accidentally took up the tract "Soul Saved or Lost." She seemed to be captivated at once by its heading, and commenced to read it. She had read but a few pages before she had to call her husband to feast upon the glorious truths which this seeming new light presented. When they had carefully perused this tract, they had to read others; and as they proceeded they were made to feel like some of old; that is, that they had found a great light; and following out the spirit by which those of old were prompted, they had to communicate the good news to their beloved brethren in the Lord.

From this time the battle commenced. Soon the best faculty of the denomination was brought in requisition, and for a time the flame that had been kindled seemed to be in danger of being extinguished; but now it looms more brilliant than ever. There are at least eight or ten that now see very clearly much of the true light, and many others are searching their Bibles to see if these things be so.

I regret much that my health does not permit me to preach to them, as there are many who have expressed a desire to have me do so; but I have known them to love them, as I found my Master's spirit with them; and they have my earnest prayers for His richest blessings upon them. Only be faithful to God, and they need have no fears, as the Master's purposes will be accomplished.

With my best wishes and prayers for our Master's great blessings to rest upon you, I close.

Your brother in Christ.

Rio Vista, Cal., March 25, 1871.

FROM GEO. E. LEE.

Br. Storrs: I am happy to say that the truth is gaining ground in this place, and there are a few that are willing to read and study the word of God for themselves, and listen to a good common-sense argument, when it is thoroughly supported by a plain, "Thus saith the Lord." Although we are told that the same "*all*" that die in Adam, shall "*all* be made alive," whether they are "*in* Christ" or not; yet, it is plain to me that there is an exception; for unless we all get "in Christ," all cannot be made alive. For I read in John vi. 53, that Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." But some will say that this means *eternal* life. Yet, as I read it, it is *life*, without any qualifications whatever. They have neither eternal life, mortal life, miserable life, happy life, or any other *life*, for they have no life at all. What stronger terms could possibly be used? I can find none. It is true we read of a "resurrection of life," and also a "resurrection of damnation." But the "resurrection *from* the dead," of which Paul speaks, and which I desire to "attain unto" appears to be the "resurrection of *life*," and that, too, is eternal life; for all those who are "accounted worthy to obtain that resurrection, cannot die any more." It requires no effort at all to attain unto the "resurrection of damnation;" for, "he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God."—John iii. 18.

What a merciful God is ours! Why should we not always praise him for his goodness? Let us be his servants; let us trust in him; let us rejoice and be glad, for "the Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate."—Psa. xxxiv. 22. And when once redeemed and delivered from the pit, or bondage of corruption; death has no further claim upon its victims. The subjects of death are "bought with a price;" and when, after the price has been paid, and the subjects are delivered up into the hands of Him who has purchased them with a great price, even the price of his own blood, they are fully redeemed; and the law of death has no more to do with them. For they are "raised incorruptible,"—they were *sown* "natural bodies," but they are *raised* "spiritual bodies." They may be sown in "dishonor," but they will be raised in "glory."

Praise the Lord for the glorious hope of immortality! "Bless the Lord, O my soul."

Yours, in the patient waiting for Christ.

Brimfield, Mass., March 28, 1871.

FROM ELD. SAMUEL L. WALTER.

Br. Storrs: I rejoice that our Father has in answer to the prayers of faith restored you to the cause of truth; for which, I say, the Lord be magnified. I felt sure that he would, so that you could give to the household meat in due season, on "the promise and oath of God to Abraham's seed." I do see a glory in it, that "it hath not entered into the heart of man," to see (and also many of God's little ones) "which he has in reserve for them that love him." I pray that we may all bow to God's word, and pray, "give me understanding according to thy word."

I left home about the second Wednesday in this year, and after travelling four weeks through rain and cold, arrived at Hickory Hill, Marion County; preached to the people there and at other places. The seed sown last year had sprung up, and I found strong opposers established in the faith, and boldly contending for the faith. Next I went to Keenville. The brethren are all alive; and houses open to give me a hearty welcome. I have not had any meeting with them. A storm prevailed so that they could not come out. I expect to hold meeting to-morrow, if all is well. I have labored in Wayne and Jefferson, I believe with success; a good number received the word with joy: the Lord's name be praised. To him belongs all the glory.

I came to this place one week ago to-day; and have preached eight times, and had good hearing. The church house was full. I found Br. J. Lee a bold opposer of the dogma of inherent immortality; he preached against it, talked against it everywhere he went. I believe he has advanced and sees no Life out of Christ. I got one new subscriber for the Herald, and sold some books. May the Lord's blessing rest upon you and all the saints scattered abroad.

Yours, in hope of life in the coming age.

Xenia, Ills., March 25, 1871.

FROM LOUISA J. BEACH.

Br. Storrs: When I parted from the friends last Aug., at Springfield, I little thought so long time would elapse before I should pen a few lines for the Herald of Life. There have been many changes with us all, no doubt, since that time, and I have often felt thankful that we could not see what the future had reserved for us in this life.

Immediately on my return home from camp-meeting, my husband was taken sick, and was confined to his bed for four months, and for some time before was nearly as helpless as a child. Not until very recently has he been able to walk out of doors, and he is still feeble, both in body and mind, and unable to have any care or interest whatever in business matters.

With heartfelt gratitude I would acknowledge that goodness and mercy of the Lord to me during all these months of watching, anxiety and trial. Because he is faithful and has made his grace sufficient, I have been kept and sustained until the present time. Truly it is blessed to trust in the Lord; and those that wait upon him shall renew their strength.

I have looked for the weekly visits of the Herald with interest; although many a time during the fall I could only look it over, and read the familiar names—possibly some of the shorter articles.

I shared with the rest of the church the deep anxiety for the recovery of our dear Editor, and my mind often wandered from my husband's sick room to that of his, and my heart was uplifted to the hearer of prayer in his behalf. I thank God that the united cry of his people, being in harmony with his will, has been answered. May it be for the glory of his name.

How much I would like to meet with some of our brethren and sisters the coming week to observe the memorial feast; but it cannot be. May the Lord meet and bless them, and the many scattered ones who love Him. Soon the saints will all be gathered to celebrate the marriage supper of the Lamb, and our blessed Master himself will serve them. I expect to meet there all the faithful, and the loved of earth, from whom we have been separated here. The Lord speed the day.

Remember in your prayers the Lord's tried and afflicted ones, that they may not be weary of his correction, but may come forth like gold from the furnace.

Your Sister, hoping for redemption.

New Britain, Conn., March 31, 1871.

FROM JOEL A. SIMONDS.

Br. Storrs: Your "Response to Difficulties" is good. I was very glad to see it. It seems that those who oppose the age to come lose sight of every thing but the Seed of Abraham. They fail to see the *end* of the promise, "That all the nations of the earth shall be blessed." That the seed of Abraham is only the instrumentality by which to secure that end. I am glad to learn that you are soon to take up the subject of "The promise and oath of God to Abraham." This is indeed the basis of the hope of the gospel, and comprehends the whole plan of redemption. I am also glad that you said what you did on "The oath of David," or the "Priesthood of Christ." I think you are right on that subject, unmistakably.

I am glad that the kingdom, of which the gospel is the good tidings, is occupying a more prominent place in your paper than heretofore.

The thing to be accomplished by the gospel is of importance, as well as the instrumentality by which it is to be secured.

I am glad that you are able to be at your post again.

Yours, in hope.

Grand Rapids, Mich., March 14, 1871.

FROM A. R. TOMPKINS.

Br. Storrs: I am striving to live for an abundant entrance into the kingdom of God's dear Son, when he shall come in his glory to be admired in all that love his appearing. I am alone, having none to sympathize with in the blessed doctrines taught in the Herald of Life. I love the Bible, for it teaches the doctrine of life in or through the Life-giver only. I thank God for the gift of eternal life through his dear Son, and that there is life in no other way, blessed be his holy name. I find that the bitterest feeling and opposition is felt toward the above and kindred doctrines, and that every effort is made to cast the truth to the ground, and to hide the light of life: but, I thank God that however hard they may appear, they cannot take from us the blessed hope of life and immortality through our Lord Jesus Christ.

I love to read the letters of the dear brethren and sisters in the Lord. Oh, how it cheers and lifts me up; it makes me feel strong in the Lord, and in the power of his might, to know I am not alone in the like precious faith. I feel, sometimes, that I should be all alone in this world, if I could not hear from the dear brethren and sisters in the Lord. But I have the word of life, and the Herald, with the favor of the great God, to lead me in the high way to life; and I am rejoicing. Praise the Lord.

Yours, in the blessed hope.

Scipio, Mich., March, 1871.

James J. Wyatt, Wilmington, Del., writes: I have found your paper to be of great benefit to me. I am glad to say that the Lord led me to see my error, in thinking that I had an immortal soul. I feel very free since I embraced this glorious truth of "Life only through Jesus Christ." I do pray that the Lord will bless you in your old age; and be your comfort and stay.

Yours, in hope of immortality through Christ.

The Perishing Soul, according to Scripture; with reference also to Ancient Jewish Belief, and the Christian Writings of the first Two Centuries. By J. M. Denniston, M. A., Author of "Ancient Landmarks," etc. London: F. Bowyer Kitto.

The great discussion goes on! May it continue until truth is established upon her righteous and splendid throne, and falsehood is destroyed forever! The book before us will hasten the issue we desire. It is a calm, thoughtful, logical, and devout examination of the question that is now stirring the entire Church. A Christian, a scholar, a thinker, Mr. Denniston brings to his self-imposed task every necessary qualification, and the result is a book of exceeding value. There is a wonderful quietness about his style which reveals the strength of the man. Let this volume find large audience.

It is at once curious and suggestive to observe how independent thinkers have come into this field from different points, and yet all have reached the same conclusion, that man is only mortal, and that immortality is the pure gift of God in Christ. Constable, Denniston, Griffith, Ker, Maude, Minton, Stratford, Taunton, White, have all reached the same conclusion, and each of them has most undoubtedly thought out the subject for himself with his Bible open before him. Surely the significance of this fact deserves notice. Mr. Denniston's fifth letter concludes thus—a conclusion fully justified by the previous criticisms: "If there be, then, in all the New Testament any word of which the meaning is more distinctly fixed than the word *apollumi*—whether by ancient and constant usage;—by great variety of verbal connection;—or by illustrations both numerous and decisive, I must confess my ignorance of it. Nor can I recall any other word expressive of an important revealed truth, with as much evidence in favor of one clear, definite sense. You will not wonder, then, if, out of simple loyalty to my Master, I feel absolutely incapable of resisting such evidence. You may not even wonder, if I add that I can well suppose the Master marvelling, as of old, at the slowness of his disciples now to believe what he and his apostles so plainly taught; and instead of that, attributing to him a doctrine as foreign from his teaching as it is fearful in theirs;—a doctrine which, if unscriptural, gives a view radically and dangerously false of the character and government of God."—Editor *of The Rainbow*.

The Human Feet, their Dress and Care, showing their natural, perfect shape and construction; their present deformed condition; and how flat feet, distorted toes, and other defects are to be prevented or corrected, with direction for dressing them elegantly, yet comfortably, and hints upon various matters relating to the whole subject, with illustrations. 12mo. 202 pp. Price $1.25.

We have received from S. R. Wells, 389 Broadway, New York, the above named work. The object of this book is to teach the reader how to treat and dress the feet, that there may be no more corns, bunions, aches or pains. It is possible to have sound feet on sound bodies, and this work shows how. Written in a plain, practical manner, with physiological and mechanical illustrations, it is at once scientific, philosophical and instructive.

APPOINTMENTS.

Middletown, Conn., Sundays, April 16 and 23.

West Meriden, Sunday, April 30.

New York, (Cooper Institute, Room 24,) May 7.

Wolcottville, Conn., Sunday, April 9.

Wm. Stuart.

Providence, R. I., Sundays, April 9 and 16.

Charlestown, Mass., Sundays, April 23 and 30. Geo. W. Brown.

Hartford, Conn., (Talcott & Post's Hall), Sunday, April 9.

New York, (Cooper Institute, Room 24,) April 23.

Springfield, Mass., May 14.

Meriden, Conn., May 21.

W. S. Campbell.

West Meriden, Conn., Sunday, April 9.

Bristol, Conn., Sunday, April 16.

New Britain, Conn., Sunday, April 23.

Springfield, Mass., Sundays, April 30, and May 7.

New York, (Cooper Institute, Room 24), Sunday, May 21. W. N. Pile.

Lewiston, Me., Sunday, April 16.

Wm. H. Doughty.

BUSINESS DEPARTMENT

CASH RECEIPTS.

One dollar each from—Susan E. Rodan (pays to end of vol. viii.,) Mrs. M. Perkins, John H. Taylor, J. Richard Brown, A, R. Tompkins (pays to Aug. 16,) J, D. Burkebile, David Shaler, George Simpson, Wm. Becker, John Turpie, Charles Webb.

Two dollars each from—Mrs. G. K. Armstrong, M. Goldthwait, Wm. Roberts, Burr C. Denny, Daniel Wells.

Various sums—S. F. Bradley, $1 25; Lizzie P. Bush, 50 cents; Reuben R. Hart, Mortimer D. Hart, John B. Hart, Wilbur A. Hart, $5 each on pledges.

RECEIPTS TO TRACT FUND.

Eld. B. Matthias, $1.

Wilbur A. Hart, $1.

FOR OUR CAMP-MEETING IN 1871.

H. Rockwell, $1.

PARCELS SENT SINCE LAST ISSUE

Forester Kelley, book and tracts; S. F, Bradley, Stewart Carlisle, Daniel Hawks, Jacob Grim, Wesley Sill, Emeline Wood, D. B. Salter, S. L. Walter (three parcels), George E. Lee, Henry Lees, Joshua Roberts (tracts and papers—all we could spare), Le Roy Wait, Geo. Simpson, A. R. Tompkins, E. A. Graves, Eld. E. B. Taft (three parcels), Wilbur A. Hart, H. A. Arnold, Mrs. Lyman F. Thorpe, Abner Barnard.

TO CORRESPONDENTS.

Eld. Samuel L. Walter.—By *mistake* the four *books* you sent for were directed to Bunker Hill, Ill. The error was not discovered till too late to remedy. Shall we send the books a second time? and if so, where?

A Blessing for Me.

A blessing for me, my Father,
A blessing for me to-day;
See, lowly I kneel at Thy footstool,
Oh, send me not empty away.

In the skies that are bending above me,
In the flowers beneath my feet,
I am ever receiving Thy gifts of love,
And ever am finding them sweet.

But a blessing for me, my Father,
That shall fall on my soul like dew,
That gems with its crystalline touch of light,
Alike on the rose and the rue.

On the sweet and the bitter within me,
On the ache, and the pain, and the smart,
As well as upon my joy and delight,
Brood Thou with Thy loving heart.

Oh, give me the will to labor,
And give me the hand to win,
To Thy mercy seat, the wanderers,
Who are lost in the night of sin.

Oh, give me the grace to find the lambs,
And bring them into the fold,
And tell them of Him, the Shepherd,
Who loved them in days of old!

Who loved! Who is ever loving,
Who tenderly waits to bless,
And to pour the balm of forgiveness
On the wounds of their distress.

A blessing for me, my Father,
I bow at Thy feet to-day;
I hold my hands to Thy fullness,
Oh, send me not empty away!

—*Selected.*

[*Continued from March* 29.]

The Atonement.—A Review.

BY J. C. DAY.

Eternal life is declared in the plainest terms to be in, by, and through Jesus Christ. That they may also obtain the salvation which is in Christ Jesus with eternal glory. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. The gift of God is eternal life through Jesus Christ our Lord. Unto him that washed us from our sins in his own blood, and hath made us kings and priests unto our God and his Father, be glory. God hath from the beginning chosen you to salvation; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. If in this life only we have hope in Christ, we are of all men most miserable. The riches of the glory of this mystery, which is Christ in you the hope of glory. God sent his only begotten Son into the world that we might live through him. Who, of God, is made unto us wisdom, and righteousness, and sanctification, and redemption. The bread of God is he which giveth life unto the world. I am that bread of life. If any man eat of this bread, he shall live forever. As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me. If any man thirst let him come unto me and drink. I will give unto him that is athirst of the fountain of the water of life. I am the way, the truth, and the life. I am the resurrection and the life. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. That which was from the beginning, which we have seen with our eyes, and our hands have handled of the word of life: for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us. We are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.—John vi. 33, 48, 51, 57; and vii. 37; and xi. 25; and xiv. 6; Rom. vi. 23; 1 Cor. i. 30; and xv. 19; Eph. i. 14; Col. i. 27; and iii. 4; 1 Thess. v. 9, 10; 2 Thess. ii. 13–17; 2 Tim. ii. 10; 1 John, i. 1, 2; and iv. 9; and v. 20; Rev. i. 5, 6; and xxi. 6.

We are directed to ask for all things, and to render thanks for all things, in the name of Christ. Whatsoever ye shall ask in my name, that will I do. If ye shall ask any thing in my name, I will do it. I have chosen you, that whatsoever ye shall ask the Father in my name, he shall give it you. Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. I thank my God through Jesus Christ for you all. I thank God through Jesus Christ our Lord. Unto him be glory in the church by Jesus Christ, throughout all ages, world without end.—John xiv. 13, 14; 15, 16; and xvi. 23, 24, 26; Rom. i. 8; and vii. 25; Eph. iii. 21; and v. 20; Col. ii. 17.

To ask in the name of Christ, can mean nothing less than to pray that blessings may be granted for his sake, or out of respect to his merit. To give thanks in the name of Christ is to thank God for blessings received on his account. To give thanks by or through Christ is to deliver our tribute into his hands, to be presented to the Father as the ancient priests used to present the thank-offerings and other gifts and sacrifices of the people.

My last proposition is, that Christ received for his filial obedience all the blessings ever destined to reach the human family. To exhibit a connected view of this interesting subject, it will be necessary to go back to the essential idea of Sonship. Wherever the relation, character and circumstances of a father and son are perfect, there are three ideas essentially involved in sonship: generation, filial obedience, and inheritance. If the last two are united without the first, as in the case of adoption, the relation is imperfect. These three parts go in to constitute the Sonship of Christ. The first is beyond dispute. Luke i. 35. In respect to the second, as obedience was a vital part of the character of the priest, and as his appointment to that office was really an appointment to a course of filial obedience, we should expect to have some mention of it in the Divine record. No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a High Priest, but he that said unto him, Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a Priest forever, after the order of Melchisedec. Heb. v. 4–6.

Accordingly, when he was publicly inducted into the priest's office, according to the Mosaic forms, at the moment of receiving the Divine unction, which constituted him a priest, he was named, from heaven, the Son of God; beloved, because obedient. Matt. iii. 17. The very name involved the idea of obedience. Though he were a Son, yet learned he obedience by the things which he suffered. Heb. v. 8.

As to the third, it needs nothing more to support it than a single sentence in St. Paul's sermon at Antioch in Pisidia. The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten thee. Acts xiii. 32, 33. If we turn back to the second Psalm, we shall find these words to be the public acknowledgment of God, made at the sepulchre, when he raised the sleeping Saviour from the dead. Again: the same is brought to view by the apostle in his Epistle to the Hebrews: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they; for unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? Heb. i. 4, 5. And in the Epistles to the Philippians, it is affirmed again, He humbled himself and became obedient unto death, even the death of the cross: wherefore, God also hath highly exalted him, and given him a name which is above every name. Phil. ii. 8, 9. Again: the same thing is indicated in the angel's message to Mary, the mother of the precious Christ: He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. Luke i. 32. 'Accordingly, when his glorified state was shadowed forth in that miniature exhibition upon Mount Tabor, where God had decked him in the robes prepared for the heir of all things, the voice again pronounced, "This is my beloved Son, in whom I am well pleased. Matt. xvii. 5." And one of the witnesses tells us, "We beheld his glory, the glory of the only begotten of the Father." John i. 14, compared with 2 Pet. i. 16–19. He is called the first-born from the dead, and the first-begotten of the dead; and is said to have been declared the Son of God with power, by the resurrection. Rom. i. 14; Col. i. 18; Rev. i. 5.

It is said, also, in regard to those who are to be joint heirs with him, and who are to inherit in consequence of his Sonship and resurrection, that they are begotten again unto a lively hope, or hope of living again, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled. 1 Pet. i. 3, 4. Accordingly, all the promises which are offered to the world, and to believers, expressly including those of the Spirit and of the inheritance, were really made to Christ, and reach us as the oil on Aaron's head the skirts of his garments. Christ hath redeemed us from the curse of the law, that the blessing of Abraham might come on the Gentiles through Jesus Christ. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.

South Ashburnham, Mass., March 5, 1871.

"That Great City."

BY ELD. W. S. CAMPBELL.

Is Paris Babylon? Look at it now. A reign of terror. The insurgents holding the city. The scenes of '93 to '98 to be re-enacted. The blood of the best and most patriotic citizens flowing freely, and who can tell what the end will be? The Germans have withdrawn; who shall control the wand of revolution? Who allay the turbulent spirit of civil war? The government elected by the people to establish a permanent and national administration set at defiance. The army, on which the Assembly relied, gone over to the mob! Napoleon's emissaries all through the land. The Orleanists waiting for the voice of the people. The "Reds" crying for *liberty* (license); anarchy and confusion wherever they prevail. With them political freedom signifies the right to do as they please; to murder, burn, pillage and make havoc of every good. The foundations of society tremble. The republican fabric totters: confusion prevails. Lawless riot is rampant: Babel is there. The French have been under the superstition of the Papist priests long, long: till now, let loose, in the fiery wrath of insurrection and incendiaism; they bring retributionary trouble upon the system of religion and government under which they have been oppressed. Can they have peace? Not till they have taken the "double" portion. Not till the cup is drunk to the dregs.

We looked for the antagonism of parties; for civil war. The "devils" inhabit the city. The imps spread over the whole land. The "unclean and hateful" eagles screech for Cæsar. The "foul spirits" of sedition breathe ruin and death to the best purposes and labors of the good and the true.

Whether the French capital is the Babylon of Rev. xviii. (so far as a literal city is concerned) there are very striking resemblances, and she is the first great capital in the Roman world; and still further, the French are the first great power of the Papacy hitherto. Rome was declared the second city of the French Empire in 1808.

She must now expiate her great national and political sins, which are Catholic, as well, by a political death. Her national life pays the forfeit of her national blasphemies, God-defying arrogance. "Give her the cup." Let her drink, "for she hath drunk the blood of the saints."

Boston, Mass., March 21, 1871.

Note to Eld. J. B. Cook.

BY WILLIAM N. PILE.

Your note was received in due time, per Herald of Life. "I forbear to reply beyond a *note*," as you have addressed me in that form.

1. The promise and oath of God to "bless the nations" by "*the* seed" (not *seeds*) is applied by Paul to this dispensation, (Gal. iii. 6–9). The blessing is either *salvation* or the *publication* of its news. If it is the *first*, then universal salvation (*all* nations, if this term is used in the absolute sense) is true. If the latter, then as the Scriptures, which contain the news, have been translated into "earth's countless dialects," and all nations have them in their own language, the promise is fulfilled and the "end" is at hand. If it is not yet perfectly fulfilled, we are not so near the end as we have supposed, for "*this* gospel of the kingdom (hence *before*, not after the establishment of it) shall be preached in all the world for a *witness* unto *all nations; then* shall the *end* come."—Matt. xxiv. 14.

Provision is made for those individuals who have not been reached by the news, by Paul in Rom. ii. 12–15. If this provision is not sufficient then the *dead* among them must live again to *mortality* and *probation*. This I do not believe, but I think should logically be driven there by accepting your view.

The "rest that remains" is an *eternal* one as we have shown.

I believe that Christ will reign as "the governor of God's *people* Israel;" but "they which are the children of the flesh, these are *not* the children of *God*," (Rom. ix. 8), hence *not* the "Israel *of* God."

2. If I have "utterly failed to *see* the points between us," my failure to "meet them" (in your estimation) must be charged to my obtuseness! The mere aggregation of texts from different parts of the Bible amount to little or nothing. The *texts* I accept but not your use of them. If I *were* to accept your use of them *all*, I think they would refute themselves, for, taken out of their connexions and true explanation they are necessarily antagonistic.

Psa. cx. is indeed a blessed portion of God's word, yet it certainly teaches the "withdrawal" of *Adoni* at the end of this age, in order to the destruction of his living enemies by Jehovah. Rev. xi. 15–18 (which you do not notice) teaches the same.

If Jehovah needs not to "drink of the brook" because of his immortal vigor, Christ has as little need for he is equally immortal and vigorous! Nothing is gained therefore by this transfer. The figure is a human one for human capacity, designed to show that the work shall be prosecuted to its final end without hindrance.

I accept your exhortation, which I also reciprocate.

If *God* can "see the harmony" of your views of the future, I confess it is more than I can do.

I do not believe that "Zion has been removed." It is no more improper to speak of *Zion* "above" as an antitype, than of the "*tabernacle* which the Lord pitched and not man."

The same course of reasoning which you suppose involves me in this absurdity equally involves you, when you speak of the "tabernacle above."

The "King of Salem" resigns the "kingdom of *grace*" that he may enter upon the "kingdom of *glory*."

His Capital will then be removed from heaven to the new earth.

I have been up (by faith) into that "mount of revealed glory" (the transfiguration scene) which you speak of, and have realized that it was "*good*" to be there; but I think it will be better without mortality than with it. The three disciples were only "three *witnesses*" for your edification and mine, Br. C.

I never knew a man by gazing at a beautiful picture to become *part* of the picture he was contemplating. Neither were the disciples there as representatives of mortals in the kingdom, but as witnesses to the scene, that we might know of its occurrence.

Christ, Moses and Elijah were alone representatives, hence no mortal will enter the kingdom. "Except a man be *born again* he cannot *see* the kingdom of God." Amen.

Springfield, March 27, 1871.

From L. H. Rowe.

Br. Storrs: My object in writing at this time is to review a portion of Elder C. H. Sweet's letter in relation to the Second Advent Church in this city. Said letter was published in the "Crisis" of Feb. 15. He says:

"I wish to make the following brief statement of facts in relation to the church here. The time for which the church had leased Graffam's Hall, on Bates street having expired, they rented Central Hall, on Main street, where they are now worshipping. Some five or six believers in the non-resurrection of the wicked have since commenced holding meetings in Graffam's Hall, their avowed object being to divide and destroy the church. They have thus far met with but poor success, and everything seems to indicate that their efforts will prove a complete failure. They have among them but two persons who ever had any connection with the church, and one of them was expelled some time ago."

Br. Sweet made these statements as represented to him by the "church." Now, I desire to make a "*statement of facts*," as they exist, in regard to the matter. When the "church" left Graffam's Hall, the lease had *not* expired, as he affirms; and instead of "five or six believers in the non-resurrection of the wicked," there are twelve or more of said believers who have *continued* to hold meetings in said hall (where they had formerly worshipped in connection with the rest of the Lord's children), since it was vacated by the "church." Br. Sweet affirms that it is their avowed object "to divide and destroy the church," which is a misrepresentation, for it has ever been our prayer that the good Lord would bless them with success in their efforts to save sinners, just so far as they acted in harmony with the will of God; and as regards the "complete failure" of our efforts to do good, I would say, we are having some excellent meetings; and if the Lord be with us, who can be against us? But if He is not with us, surely all our labors will come to nought. Let the Lord judge in the matter, and not man. It is true that only two persons among us ever had their names on the church book; but, thank God, they are in the Lamb's Book of *Life:* and, according to Bible order, they still belong to *the church*, although one of them has been illegally expelled, as I understand it.

I do not make these statements to injure any of the brethren here, nor to open wider the breach that has been made. But I desire that the truth may be known in the matter; and my prayer to God is, that all difficulties may be speedily adjusted between us, and the spirit of harmony and union once more prevail in our midst. Jesus is soon to be revealed from heaven; the saints of God will soon be gathered, and shall we be found laboring *together* for the Master, in gathering in the gleanings of the harvest, or shall we be found scattering abroad? May the Spirit of the living God unite us, and help us all to keep the unity of the spirit in the bonds of peace. Amen.

Yours, waiting for *Life*.

Lewiston, Me., March, 1871.

Note by the Editor.

We have given place somewhat reluctantly to the foregoing statement. It is not worth while for those who profess to belong to Christ to be found bearing false witness against each other. In the case referred to above, we take no part, as we have no knowledge of either of the parties: but we do know, it is not an uncommon thing for our opposers to represent "non-resurrectionists," as they call us, as attempting to "divide the church," when in fact the fault is, at least, as much their own as ours, by refusing to let us speak or preach in their places of worship. Let there be freedom and toleration on both sides; and let all do what they do in the spirit of love and good will. "In your patience possess ye your souls," said the blessed Jesus. Violence in opposition, on any side of a question, is unbecoming Christians; and misrepresentation altogether unjustifiable. Let it cease.

Children's Department.

"Does God Love Beggars?"

An old man knocked with his staff on a court-yard gate. Within the house, a happy family were clustered about a well-spread breakfast-table. The gate had been locked to keep intruders out.

A little girl, with a face as fair as an apple-blossom, looked up on hearing the knock, and said:

"There he is again—the old beggar man. He comes every Monday morning, and you've never given him a crumb all winter. Do now; he looks so pinched and hungry! May I give him a cup of coffee? It is my birthday; please let me?"

"No, no, Susie! If we give beggars coffee, we shall have a crowd around our gate every morning."

"But do, mamma, let Susie, just this once," asked little voices from all sides of the table.

"Oh you are all beggars!" exclaimed the happy father. "Wife, we will risk the crowd, and let Susie give the coffee."

The mother smiled permission. The man still waited at the gate. He could see the breakfast-table quite plainly, and no head had been shaken to bid him go on his way. Susie waited for the cup, and even begged an extra lump of sugar wherewith to make more sweet the coffee.

Oh, how happy the delicious draught made the "beggar-man!" Susie could see the wrinkles fade from his face, and smiles come in their places.

"It's many a weary morning," he said, "since I've tasted coffee. Tell your mother I thank her;" and, having caught up the last drop of sweetness, the old man went his way.

The family group separated, and were soon occupied with their various interests. At mid-day, tired with play, wearied of his horses, his carts, and his toys, little pet Arthur stole up to his mother, and said, "Kiss me, mamma." The kiss was given. Arthur turned again to his toys; but he was soon at his mother's side. "Kiss me another time," he said. The child received kiss number two; but it was not many minutes before he returned and with plaintive tone begged, "Do love me, mamma, and kiss me twenty times."

I am certain that the score of kisses were not counted by Arthur nor by his mother, as the lady gathered the boy in her arms, and looked anxiously in his face to learn if he were ill.

Arthur lay quiet for some moments, and sleep seemed creeping in at his eyes; when suddenly he darted up from his place of rest, and with his eyes of blue fixed on his mother's face he asked, "Mamma, you don't love beggars, do you?"

"I love you, Arthur."

"But old men and women with dirty faces, I mean, and ragged boys and girls who keep knocking at the door."

"No, Arthur; I am afraid I don't love them."

"Mamma, does God love beggars?"

"He loves all the creatures that he has made."

"But beggars, I mean—folks who keep teasing and teasing for things He don't want to give them?"

"I should think not."

"But I guess He does, mamma. I *guess God loves beggars;* for papa asks God every morning for just the same things, and every single night I beg God to keep me while I go to sleep, and Susie and Bennie and Mary ask Him just the same. We are all beggars, and I think God loves us; for he always takes care of us; and he never locks up his big court-yard gate; for, if he did, he would not hear us."—*Child at Home.*

"Who Took the Knife?"

"Somebody has my knife, teacher; I left it on my desk," said little Harry Bell.

So I tried to find Harry's knife for him. I asked Frank and Willy and John, and ever so many little boys if they had seen the lost knife. They all shook their heads; no one had seen it. I had reason to believe that the knife had not lost itself; and I feared it had got into some little boy's pocket where it did not belong. But how should I get it out? I could not see into their pockets, and I could not search them; so I told the boys that God knew where the knife was hidden, and he was then looking into every little boy's pocket.

Still no one produced the missing knife. I told them of a day that was coming when all naughty deeds would be punished, and lost things be found: when God and all the people in the world would know who did all the wicked things; then, if not before, we should know who took the knife.

A little boy who was standing near me crept up closer, and pulling at my sleeve, said with an almost frightened look—

"Do you know how long it will be till then?"

"Till when, Johnnie?" I said.

"Why, till that day when God will tell everybody who stole the knife. Will it be a great while?"

"I don't know, John; but why?"

"'Cause—'cause," said Johnnie, crying, "I took it; and I wish I hadn't. I don't want God to punish me and tell everybody I was so naughty."

"He will not punish you," I said, "if you are really sorry and ask him to forgive you; and then he will not tell everybody; for he says, 'Your sins I will remember no more.'"—*Child at Home.*

An Aimless Life.

"I committed one fatal error in my youth, and dearly have I abided it. I started in life without an object, even without an ambition. My temperament disposed me to ease, and to the full I indulged the disposition. I said to myself, 'I have all that I see others contending for: why should I struggle?' I knew not the curse that lights on those who have never to struggle for any thing. Had I created for myself a definite pursuit—literary, scientific, artistic, social, political, no matter what, so there was something to labor for and to overcome—I might have been happy. I feel this now—too late! The power is gone. Habits have become chains. Through all the profitless years gone by, I seek vainly for something to remember with pride or even to dwell on with satisfaction. I have thrown away a life. I feel, sometimes, as if there was nothing remaining to me worth living for. I am an unhappy man."—"*Beyond the Breakers*," *by Robert Dale Owen.*

Reverence for Age.

Reverence is always due to aged people. God, nature, and a proper education say to the young, reverence old age. Gray hairs are a crown of glory when found in the way of righteousness.

I love the youth who reverence the aged always, and whoever they are. O youth revere thy aged friend; respect those silver locks so whitened by the toiling hardships of many long years.

Carry thyself kindly and reverently to the infirm and old, tottering onward to the tomb in bereaved loneliness, and though for it thou be singular from the thousands of youths about thee, badly trained on this point, God shall bless thee for it.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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THINGS FOR CONSIDERATION.

IT is no little consolation to the Christian, amid the sorrows of bleeding nations, the rude shocks of hostile armies, and the clashing ambitions of restless, insatiable men, to know that "The Lord is high above all nations." "Our God is in the heavens, he hath done whatsoever he hath pleased." "He is the governor among the nations," and is "Mightier than the noise of many waters;" and has his own eternal, immutable counsels and plans, which he will assuredly carry out. It is therefore an element of security and peace, in the midst of what is otherwise painful uncertainty and distracting tumult, when men's hearts are everywhere "failing them for fear and for expectation of those things which are coming on the earth," wondering whereunto the present crisis will grow, to know that all the dreadful energy of man shall only fulfil his everlasting purposes, who has decreed that the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and though "the heathen rage, and the people imagine a vain thing," yet "the Lord bringeth the counsel of the heathen to nought, he maketh the devices of the people of none effect."

As every great event which is destined to become historical successively occurs, there are always many persons who seek therein a fulfilment of prophecy. The disposition of mind which moves so many to this belief is, I believe, a right one, although from a mistaken estimate or rather perhaps the absence of any clear idea, of the spirit and scope of Holy Scripture, it fails to seize on that aspect of any event which alone really does fulfil an object greater and beyond that for which the event was humanly brought about. Thus we may search the pages of the Bible in vain for the slightest particular allusion to the tremendous social and political changes of 1870 and its time, but such a search if carefully made in dependence on the teachings and guidance of that Spirit, who alone can unfold the things of God, would reveal to us the comprehensive outline of a vast divine plan towards the completion of which, it is true, these changes are direct steps. It has occurred to me that we may profitably direct our attention to a few considerations arising from the part of this grand prophetic outline contained in the vision of Nebuchadnezzar's image, as recorded in the book of the prophet Daniel.

The head of gold has long passed away with the times of Nebuchadnezzar himself, and other metals descending in the scale of value, such as silver and brass, have in turn successively symbolized the character of the governmental energy of man; even iron, pure and simple, is no more the symbol of power in any European country, its last representatives, Russia, Turkey, France, having yielded to an admixture of more or less of the clay element either in the form of "constitutionalism" or undisguised democracy, and we have reached the period of time when the iron and the clay are everywhere mingling within the boundaries of the ancient Roman empire. The power and extent of the monarchies have degenerated, while those of "the peoples"—(see Paris evening papers of September 5th, 1870)—the clay of the vision, are spreading both in area and intensity. The "Daily News," a European paper, one of the most enlightened and moderate of all Liberal organs speaking of the war, in its issue of September 10th, says:

"We shall never prevent its commencement till we have brought about 'the federation of the world.' Is it too early to dream of this result? The kings have failed: let us try the people. Dynastic alliances are worthless: let us seek an alliance of nations. Diplomacy has ended in confusion: let us pledge the populations to peace."

Here we have the clay very prominent indeed, under the titles of "the world," "the people," "nations," and "the populations," and this element is proposed as a substitute for "the kings," "dynastic alliances," and "diplomacy."

Far be it from me to assert that the form of government to be abolished is preferable to that proposed in its place. The particular form of government best fitted for mankind, or for mankind under differing circumstances, is a question we are not required to discuss here; we are only comparing the signs of the times with the prophetic outline. But we may remark, that though "the kings" have lamentably failed to govern without war, and bring about a peaceful union of the nations of this earth, we have no reason to suppose that "the people" will be more successful; on the contrary, the whole tenor of prophetic Scripture leads us to expect that "wars and rumors of wars" will characterize the governments of this world, down to the great and bitter end of the battle of Armageddon itself. Do republics eliminate human passions? Does the American war sanction this idea, to say nothing of the various wars of the Spanish American republics? We shall not have "abundance of peace" until his days, who "shall have dominion from sea to sea," before whom "they that dwell in the wilderness shall bow," and whose "enemies shall lick the dust;" before whom "all kings shall fall down," and whom "all nations shall serve;" who "shall deliver the needy when he crieth, the poor also, and him that hath no helper," "and precious shall their blood be in his sight."

But to return.

Do we seek for indications of the tendency alluded to, then we have them in the disastrous attempt, and speedy failure, some few years back, to establish monarchical government in Mexico, the enthusiastic reception and declaration of the new republic in France, the difficulty of the persistent efforts of Spain to find a king, which country, probably, will embrace a republican government at no distant period; do not all these facts, like so many straws on the surface of the stream, showing the direction of the current, point to the increasing tendency towards democracy, the rule of the clay mingled with iron? How often do we not read of "the supreme will of the people?"

And what do we read in the vision, followed hard on the establishment of this state of things? What but "that a stone (see Matt. xxi. 44), which was not in hands" (margin), *i. e.*, not a human power, "smote the image upon his feet that were of iron and clay, and brake them to pieces." History records the fulfilment of the first part of this prophetic vision; we behold before our eyes the development of the latter part, and why shall we not look for the final judgment direct from the hands of God himself? This dispensation is slowly but surely closing in. The ten nations springing from the old Roman Empire (Dan. vii. 7; ii. 41, and Rev. xiii. 1) are gradually shaping themselves. To what other end can the student of Scripture attribute all the great displacement of boundary lines, the total re-formation of countries that the last ten years have witnessed, if not to this? Is there not "a noise and behold a shaking" among the dry bones of long-dismembered nationalities? Verily, God is working, and will work, and who shall hinder? (Job xi. 10.) Now is the time for the saints of the most high God to look up and lift up their heads, for their redemption draweth nigh; "and this, knowing the time, that now it is high time for us to awake out of sleep: for now is salvation nearer to us than when we believed: the night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light."

There is a wide-spread and growing inclination abroad in the world to deny all this; saying, "Where is the promise of his coming? In days gone by, our forefathers believed in a Divine providence in its fullest sense, and such passages as Ps. xxxiii. 13–19; lxii. 11, 12; lxxv. 6–8; cii. 19, 20; 1 Sam. ii. 7; Job xii. 9, 10, 14–25; xxiii. 10, 14; and many others from the New Testament perhaps more familiar to all, had for them a vitality and vigor seldom known in these days, when their more experienced children believe that "Providence is always on the side of the biggest battalions," to quote a forcible application of the belief attributed to Napoleon I. The world affects to hold that "God hath forgotten: he hideth his face; he will never see it;" and to such language as that of the first eleven verses of the ninety-fourth Psalm, the answer is the contemptuous "Tush! how should God perceive it?" of a generation peculiarly wise in their own conceits. But that it is not so, the children of God know well. The Psalms from which I have already largely quoted, teem with allusions to God's providential dealings with both the earth and man upon it; they delight in pointing out, that though wickedness may flourish for awhile, yet that bounds have been set to it which, whenever they are overstepped, judgment immediately falls; see, for instance, Ps. xxxvii. 35, 36; lxxiii. 3, 16–19. And this book of Psalms was written for all time, and for all men! The inference, therefore, is, that although this is not the world in which right reigns, and where the balance is evenly held, so that even God permits "the basest of men" to be set in places of power (Dan. iv. 17), while the heirs of the kingdom are like their Divine Master, "despised and rejected of men," in accordance with his inscrutable counsels of wisdom and love, yet we are taught to expect God's condemnation of evil, and approbation of right, in a wide and general sense.

Following on these considerations, I remark, that without supposing the Papacy to occupy the position in prophecy that many have assigned to it, no Christian, the basis of whose salvation is justification by faith, will deny that it has ever been, and still is, a gigantic apostacy, and a blasphemous usurper of the rights, honors, and dignities of our blessed Lord. I suppose, however, that the height of its presumption was attained at the late proclamation, as a dogma of the church to be received and held, of the Papal Infallibility. To the simple Christian it will not seem an incredible thing that God should avenge this daring insult to himself; indeed not a few avowed their belief that such would be the case, and half expected that on the day of proclamation the scene described in Acts xii. 20–23, would repeat itself in some form. But God seldom works in this way in these days, he brings his designs to pass in a quieter and more imperceptible manner. And can we fail to see this impending judgment in the downfall of the French empire, the ruin of the "Eldest son of the church," and the utter destruction of the French army, on whose bayonets alone the scarlet monster was propped up? Have we not even now heard the tramp of the march of the soldiers of victor Emmanuel to Rome? Rome, the capital of a monarch who has been formally excommunicated and anathematized! Papal Government is a thing of the past! The Pope himself—where? Have not signal misfortunes of late years befallen those countries of Europe that were the chief supporters of the Papal tiara? The dismemberment of Austria, the overthrow of the Spanish Bourbons, the unification of Italy, involving the flight of hosts of Papal tools, and now the disgrace of France. Where will the Pope establish himself next—in England or in Ireland? And what has brought about this awfully sudden collapse of French power? Is it not the supremacy of German arms? Does not King William right when he acknowledges, in his letters home to his queen, the hand of God in every step of this marvellous campaign? Is not Germany the birthplace and bulwark of that Protestantism which treacherous Englishmen and women are affecting to despise, and so are fast falling away to that system which they who know it best and truly are fast hastening to throw off, playing with the sparks which lighted the fires of Smithfield, and ignorant of its lessons, indulging in the foolish fancy that the Romanism of to-day is not actuated by the same spirit as that of pre-Reformation times, whereas all history, and the celebrated syllabus of Pius IX., testifies that the motto of Rome is "*semper eadem*;" and may not this war be for Germany the real finish to that Reformation so prematurely interrupted?

The true attitude of the children of God through all these troublous times is to take no part in them, knowing from the Word of God their appointed end. This is not the age in which they are destined to exercise political power, but possessing their souls in peace they know that the time is fast coming when "the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever."

Meanwhile let us not be hinderers of God's plans, but "as workers together with him," let us "strive diligently to be found in peace, without spot, and blameless in his sight," "looking for and hastening the coming of the day of God," when will be introduced by the Lord Jesus himself that new earth wherein dwelleth righteousness. "So then comfort one another with these words."—*Selected.*

THE MILLENNIUM, REV. XX. 4.

BY MARK E. GREEN.

BY the request of many, I give, through the columns of the HERALD OF LIFE, the reason why I believe Rev. xx. 4–7 is an interpolation. That there would be some addition to, or subtraction from this prophecy, is evident from the words found in chap. xxii. 18, 19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The same is said of those that take from this book. This is not said of any other prophecy in the Bible; which is conclusive evidence that some one would either "add to" or "take from this book."

There is no portion of this book that caused so much controversy as the Millennium of the fourth verse of this chapter, which teaches that the righteous are raised at the commencement of this thousand years, and at the end the wicked will be raised, and the devil, their captain, will marshal them and surround the camp of the saints and the beloved city; and then fire will come down and destroy them. The absurdity of such a thing taking place is sufficient cause for rejecting it as a dream of some designing or fanatical man. No such doctrine is taught or even intimated in the prophets or by Christ and the Apostles; but the reverse. The passages in the prophets and in the New Testament, and the writings of the Apostles, are too numerous even to refer to, that contradict such an absurd doctrine, and therefore I leave it for those who desire to compare Scripture with Scripture, that by so doing they may know the truth on this point.

There are those who would like to know what history says on this subject, and what are the opinions of the learned and critics respecting this Millennium controversy which has agitated the church for 1800 years. The controversy on this point so agitated the church in 1552 that the church of England added to their creed (41 articles) as follows: "They who seek to restore the millenary fable oppose the holy Scriptures and plunge into Jewish fanaticism."

It is generally agreed by historians that this addition to this book was made by Cerinthus, who was cotemporary with St. John, who declared that he was the enemy of truth. St. John entered the bath and discovered that Cerinthus was within, said, "Let us flee lest the bath should fall upon us while this enemy of truth is within." In another instance he calls him the "first born of satan." Gregory, in his church history, says, "Cerinthus was a Jew by birth, and was one of the earliest and most distinguished seceders from the Christian church. His heresy was that Christ descended to earth and entered the body of Jesus, which was crucified; but that Christ had not suffered, but ascended into heaven. He also taught that, after the resurrection, Christ would reign upon the earth with his disciples a thousand years, which would be spent in sensual indulgence. This mixture of Judaism and Oriental philosophy was well calculated to make many converts." Eusebius, in his history, says, "Cerinthus, by means of revelation, which he pretended were written by a great Apostle and also pretended to wonderful things, as if they were shown to him by angels, asserting that after the resurrection there would be an earthly kingdom of Christ, and that men would again inhabit Jerusalem, and would be subject to desires and pleasures for one thousand years." Dionysius says, "It is highly probable that Cerinthus, the same that established the heresy that bears his name, designedly affixed the name of John to his own forgery."

This apostate from the Christian Church succeeded in making disciples to his heresy among Christians; even Barsabas, upon whom lots were cast, Acts i. Eusebius says, he "taught there would be a certain Millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth; which things he appeared to have imagined; yet he was the cause why most of the ecclesiastical writers (urging the antiquity of the man) were carried away by a similar opinion; as for instance, Iraeneus or any others that adopted such sentiments." Theodoret says of Cerinthus, "He taught that the kingdom of Christ is terrestrial, or that he would reign on this earth; for he *dreamed* of eating and drinking, and marriage and sacrifices, and festivals to be accomplished at Jerusalem, and to last a thousand years; for, so long, he thought the kingdom of the Lord would endure."—(*Lardner's Credibility.*)

It is generally supposed to be of Jewish origin; but was introduced into the Christian Church as a doctrine by Papias, bishop of Hierapolis, in Phrygia. Prideaux, in speaking of the time when the Sibylline books or prophecies had their origin, to show that they could not have been written prior to A.D., as most writers contended, he remarks, "Besides the compiler of these prophetic books speaks of Christ reigning here upon earth according to the notion of the Millenarians, which plainly prove them to have been written after the *origin of that heresy*, which could not have been till after Christ's time, neither had it till the second century, when it was introduced by Papias, Bishop of Hierapolis in Phrygia." (Vol. IV. page 334.)

Here we perceive that Prideaux calls the Millennium doctrine a "*heresy*." He fully agrees with most writers on this point, that the definite time of the thousand years was fixed by an unwarranted deduction in reference to God's making the world in six days and resting the seventh; and that this world would continue six thousand years and the seventh would be the day of rest. (*See Burnet's Sacred Theory*, part 3, chap. 5.) Mosheim says, the doctrine had a Jewish origin; and he supposed the Christian doctors received, or, at least, tolerated it because they hoped by it to make the Jews more willing to embrace Christianity.

Dr. Walch says, "that the doctrine is of Jewish origin, and was derived from Jewish opinions." Lightfoot on Rev. xx says, "The thousand is of Jewish origin, and that the Jews applied it to the days of the Messias, which they understood to be a thousand years, and as proof they quoted the Babylon Talmund, which says, among other things, "It is a tradition of the house of Elijah that the righteous ones that he blessed, God shall raise from the dead; they shall no more return to their dust; but those thousand years that the blessed God is to renew the world, he will give them wings as eagles, and they shall flee upon the waters. The text indeed hath not the word thousand; but the marginal glass hath it, and shows how to understand the thousand years. The Jewish writer, R. Eliezer, gives the days of the Messias a thousand years. Now the Jews according to their allegorical view applied these days of Christ thus; That first there should be a resurrection, caused by Messiah, of righteous ones; then he is to conquer Gog and Magog, and then must come the BRAVE world to come that they dreamed of. *It is absolute Judaism* which they held to be a thousand years of *earthly bravery and* pompousness." (Vol. 3).

It seems useless to quote further on this subject. I could fill a volume with similar evidence from the most critical writers on this point, whose learning is world-renowned. When we turn to Encyclopedias, on this subject, there is an agreement on this point. I will quote a few on this point under the word "Millennium." "Millennium; a thousand years, generally employed to denote the thousand years during which, according to an ancient tradition in the church, grounded on some *doubtful text* in the Apocalypse." (*Brown's Encyclopedia*). (*Buck's Theological Dictionary*). "Millennium is grounded upon a *doubtful text* in the Apocalypse." (*World's Progress*). Henry Dana Ward, after examining the Scriptures, and the origin of the Millennium, comes to the conclusion that the Millennium had but one end, and that was its commencement, which began after the righteous and wicked have been judged at Christ's appearing and kingdom. He says, "No eye can see beyond that kingdom however far-sighted it may be; and my own eye discovers no object this side of that kingdom which is not in the valley of the shadow and under the curse of death. It will be an everlasting kingdom whose sun shall no more go down, to which God shall be an everlasting light existing forever, even for ever and ever."

We see from these few quotations that the doctrine of the thousand years is of Jewish origin, and first promulgated by a backslidden Jew from Christianity, whom John recognized as an "*enemy of all truth*," and the "*first born of satan*;" who, by false pretensions, managed to have it introduced into the Christian Church, and was tolerated in the church in hopes that it would be the door through which the Jews might be induced to enter. God's plan is the best, after all. Therefore, I say, let the Millennium begin and never end. Amen.

NEW YORK, March, 1871.

DEFINITE TIME AGAIN.

BY FRED. INGERSOLL.

I see in the HERALD OF LIFE of March 22, a long article on definite time. The writer of that article resorts to the usual definite time method for proof; a method often tried and always found wanting.

It is not my intention to review the article or refute the evidence offered; but briefly to notice a few points, usually held by definite timeists; and pass on to what I esteem of more importance than definite time.

The said writer, referring to former mistakes, conveys the idea that if the former movements had been of God the time would not have been right the first time; because, if it had been, there could have been "*no increase of knowledge*." Very true: had it been of God, it would have been right the first time, and there would have been no need of any further knowledge on the subject. The said writer admits three legitimate movements; viz., 1843, 1854, 1867, and according to his theory, the Lord was in them all, and yet he says, *we* were mistaken. Now if God was in these movements, He has made three mistakes, and He may make as many more; but if the people made the movements, *they* have made three mistakes, and God is not guilty of one blunder. I know our time friends generally justify themselves by saying they must have preached the time errors to have fulfilled the prophecy; there must have been a "tarrying time," and the little book must have been eaten to have been "sweet in the mouth" and "bitter in the belly." But the fulfilling of prophecy is no justification of an act. Christ prophesied that Peter would deny him three times; and Peter did it; but was not justified in so doing: and so of Judas, he fulfilled a prophecy in selling the Lord of glory for thirty pieces of silver, but he was condemned for it. I do not intend to convey the idea that our time friends were as criminal as Peter or Judas, for I believed in the '54 time with all my heart, and I know I was not guilty at all in so doing; but I was blind; and being led by the blind, we both fell into the ditch. With these remarks I pass on to what I esteem of the most importance.

That we are living near the end of this dispensation is quite certain. Now, how will it end? What is the dispensation to come? and who are prepared to enter the new dispensation? These are questions of more vital importance than the precise time.

At the close of the Jewish dispensation the people perished for lack of knowledge of the dispensation next after the Jewish. So at the close of this gospel dispensation the people will perish, even the zealous time people, for lack of knowledge of the next dispensation. Christ did not come as the Jews expected; therefore, they would not receive him. Many Adventists expect a real literal city 375 miles in length, breadth and height; that is, it is a perfect cube, every side of which is 375 miles; for the language is, "The length and breadth, and the height of it are equal," (Rev. xxi. 16), to come down from heaven, and hang in the air, like a great balloon over old Jerusalem a thousand years. And as it hangs there, they expect to ascend up into it to meet the Lord in the aerial city, and to remain there a thousand years, during which the earth will be burned up, and every thing in it; but at the end of the thousand years they expect the city to come down, and they will be let out like persons long pent up in a close place, to possess the remains of the earth, and to lord it over, they know not what. Now, if the Lord should not so come, they would repeat the Judaic cry, "Away with this man, we will not have him to reign over us." Thus they will perish for lack of knowledge, for it is certain that no such city will come down from heaven.

The everlasting city, the one that shall not be plucked up nor thrown down forever, (see Jer. xxxi. 38, 39, 40,) is to be ten miles square, and is to occupy the site of the present Jerusalem: it is to be built by the sons of strangers; in it, is Haggai's new house, the glory of which will eclipse the house built by Solomon. Neither will the Lord come first to the present Jerusalem, but to Egypt; then Sinai, Seir, Paran, Teman, Bozrah, Mount Olives and Zion. See Isa. xix.; Deut. xxxiii. 2; Heb. iii. 3; Isa. lxiii. 1; Zech. xiv. 4; Psa. cxxxii. 13, 14. Here are prophecies unfulfilled, but will be fulfilled as surely as the Lord will ever come. Neither is he coming to destroy every one except the righteous; but to give all people, nations, and languages, an opportunity to serve him. Dan. vii. 14; Isa. ix., and that the residue of men may seek after the Lord, and all the Gentiles on whom his name is called, (probably the Gentiles out side of the wall, Ephraim and Manasseh, Gen. xlix. 22.) Acts xv. 14–16. Neither is he coming to annihilate the Jews; but to reign over them, (Luke i. 32, 33), and to restore their government, city and kingdom, Isa. i. 25, 26, and Isa. ix. 6, 7. It is a persistent unbelief in these Scriptures, and hundreds of others of like import, that has fed and fanned the flame of opposition to the reign of Christ on earth over the Gentile nations, by those who profess the greatest love for the nearness of his second appearing.

The settled hatred to these great, glorious and soul-inspiring truths has well prepared a people to reject him when he comes, and to cry out against him, as the Jews did, because, according to their creeds, they see no comeliness in him. There are no people in the world more needy of a missionary being sent among adventists, to enlighten them on this subject before it is forever too late. And I hope and trust that God will raise up and send out such laborers as will give meat in due season.

It is not enough to convert people to Christ as a Saviour. Such converts, in view of the proximity of the "Great Day of the Lord," need converting to his reign on earth, over the nations in the flesh, in order to be fit subjects to reign with him.

One great object of the law was, to bring the people to Christ that they might have life. This the Jews did not understand; therefore, they perished for lack of knowledge; and their lack of knowledge was through their unbelief. So the object of the gospel is to take out of the Gentiles a people to be kings and priests (1 Pet. ii. 9,) to reign with Christ over the nations in the flesh; Rev. v. 10; Rom. xv. 12. But many zealous professors do not understand this, through their lack of faith, and are equally as liable to be destroyed.

It is strange that our time friends cannot see that their former numerous mistakes have been caused by their misunderstanding of prophecy: and yet they claim to be the only true expounders of it. But they present us with a wonderful anomaly, unprecedented in the annals of an erring people. With one breath they tell us, "All prophecy is conditional;" and in the next, they tell, by prophecy, the exact time the Lord will come. No wonder they have always been mistaken, and always will be; for after having annihilated the "little book," they attempt to eat it: and then prophecy again, (conditionally) that the Lord will come in 1873, and no mistake this time. Before our friends go into definite time again, I earnestly recommend them to bear in mind, that if prophecy is conditional, it is utterly impossible for them to tell the time of the Lord's coming; or whether he will ever come or not. If it is unconditional, Christ will certainly come again; and will as certainly reign over the nations; and his saints will as certainly reign with him; and we had better be fitting ourselves for kings and priests than to be in vain trying to find out a time not known to men, nor angels, nor yet, even to the Son of man.

Our time friends claim that sinners are converted by definite time preaching. It may be so: but such converts are like the converts made by shaking them over hell; they soon need converting again. The theory of the

coming of the Lord to burn up all except good Christians; and the hell fire theory are just alike in effect. They both convert to the fear of an unjust and cruel God, and not to the love of a good God. A good Being will never burn a man alive until he gives him an opportunity to be saved. And there are millions now alive that never had the opportunity; for the truth has never reached them, and never can in this erring state of things.

One great object of the coming kingdom is, to give "the residue of men" an opportunity to "seek after the Lord," by sending missionaries to the ends of the earth to declare the glory of God among the Gentiles. Isa. lxvi. 19–21.

Our time friends believe, with Adventists generally, that they are to be kings and priests in the world to come. But there can be no king without subjects to be reigned over. The saints cannot reign over one another; for instance, King A. to reign over King B., and King B. to reign over King A., would be no reign at all for either. And just so of the priesthood. Wherever there is a priest there must be unrighteous people for him to minister to; for even Christ, the great High Priest came not to call the righteous, but sinners to repentance. So where there are no sinners there is no more need of priest than there is of pardon where there is no crime. Christ is of the Melchisedec or royal priesthood, and will be both King and Priest when he comes again. See Zech. vi. 12, 13. He will rule over the "left" of the nations, and officiate between God and them in his sacerdotal office.

I am aware that desperate exertion will be made by our time friends to launch their ship again for 1873, with its india rubber hawser, to extend to '74 or '75; therefore, it is the duty of all who believe in the prophetic reign over the Gentiles to wake up and put on the whole armor of truth and prepare for the last battle between the fairy reign of the saints over nobody, and the prophetic reign over the Gentiles.

TOM'S RIVER, N. J.

GOODLY ADORNING.

BY ELD. J. B. COOK.

"As an earring of gold, and an ornament of fine gold so is a wise reprover upon an obedient ear."—Prov. xxv. 11, 12.

A communication to me insists that Christ does "WITHDRAW," and Rev. xi. 15–18 is quoted for positive proof that God takes the kingdom and judges, mediation having then ended. It reads thus, in brief; "The seventh Angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become our Lord's and his Christ's, and He shall reign," etc.

"All power in heaven and earth—given" to Christ, Matt. xxviii. 19, seems here "taken;" and "He—Jesus, is Lord (or King) to the glory of God the Father."—Phil. ii. 11; Rom. xiv. 9. But this writer quotes, to contradict this "doctrine of the Lord."

Mark the principle: "God hath spoken unto us." How? Answer: "By His Son." —Heb. i. 1–8; John i. 17; viii. 16; xv. 15. So we read that "God will judge the world." How? "By that man whom he hath ordained . . . and assured to all, in that He hath raised him from the dead."—Acts xvii. 31. The erring argument that would "*Withdraw*" Christ from the judgment, would also "withdraw" him from the Divine ministry of truth and grace.

In Luke xix. 11–27, Christ is represented as "A Nobleman going into a far country to receive for himself a kingdom and to return." On his return, he rewards the faithful, and to the unfaithful he says, "Out of thine own mouth will I judge thee. But those mine enemies who *would not* that I should *reign* over them, bring hither and slay before *me*."

Let this suffice for "a wise *reprover*." May it reach "an obedient ear." Christ, the coming "Judge of quick and dead" *named* and stationed in that very text to reprove every one who like erring Peter, ventures to say to him, "*Withdraw*." If I had no love to Him, it seems to me, that I should be far more presumptuous than Peter; and far bolder than Balaam, to go further than my informant in that perilous way. *The Judge* Himself *is* there, in the very text quoted, to withstand all such presumption and to vindicate his injured name, and maintain his official station as Judge and King; rewarder of the saints, and the destroyer of his *foes*. May this writer accept the reproof and the correction, and never more transform Christ's NAME and PRESENCE into an assumption of his ABSENCE. Acts iii. 19.

BROOKLYN, N. Y., April, 1871.

D. SHERBURNE, late of Corinna, Me., now in Boston, Mass., writes: I want to say a word about the friends of Jesus down in Maine. There is a little band of believers in the towns of Exeter and Corinna that truly believe in Jesus the LIFE-GIVER, and the only way of life from the dead is to believe in Jesus Christ, the only LIFE-GIVER, who has promised to raise us up at the last day if we trust in him. But what I want to say is, that we had a short series of meetings of about ten days, and the Lord blessed us abundantly; backsliders were reclaimed and sinners converted to God, quite a goodly number. Praise the Lord. We did not have much preaching, but the little band of believers entered into the work, and the Lord blessed their labors. To God be all the glory. Well, I am glad that I ever heard that blessed truth, the righteous only will live again.

Yours, in hope of everlasting life when Jesus comes.

THE HERALD OF LIFE.

NEW YORK, APRIL 12, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

A MISTAKE.

BY some means a number of our subscribers were sent, two weeks ago, the HERALD for March 22, instead of March 29. Thus they had March 22 twice, and did not get March 29 at all. As far as heard from, we have since sent them the last-named paper.

How this mistake occurred we cannot tell. The mailing is done out of our office; and all papers not used are returned to us as soon as the mailing is over, and none should be left behind to get mixed with the following week. This duty of the mailing department must have been neglected March 22, and so became mixed with March 29, and thus some of our subscribers were served twice with 22 instead of the right number.

If others have not received March 29, we will do the best we can to supply them with it, though that number is nearly all gone.

THE PASSOVER SUPPER.

THE anniversary Lord's Supper was attended to in New York City, Wednesday evening, one week since. It was the most interesting season we have ever experienced. Nearly two hundred were present, who all appeared to be of one heart and one soul. There were no jarring strings, although differences on doctrinal points existed, no doubt, yet they were not so presented in the least to disturb our harmony and love one to another; and a united spirit of love to our common Lord and REDEEMER, who bought us with his *blood* was manifested by all. A happy season it truly was. Thanks to God and the Lamb. May we all meet at the "Marriage Supper of the LAMB."

THE PROMISE AND OATH OF GOD TO ABRAHAM.—No. 5.

AT THIS point of our argument, that "all the families of the earth shall be blessed in Abraham and his seed," we will notice the supposed disproof of our views by the text in Rom. ii. 12—. It reads as follows: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Then follows the parenthetical statement, thus, "(For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature" [or, truly do] "the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

This portion of Scripture is supposed to militate against the idea that those who have died without ever having heard of Christ, may, possibly, be made alive again to hear of him, and so be judged by the gospel as to their final destiny. It is confidently asserted that the Apostle's language shows that heathen sinners "shall perish without law," or the gospel. This text bears something of the same relation to the view we advocate relating to the promise and oath of God to Abraham, that John v. 28, 29 does to the non-resurrection of the wicked dead; with this difference, however, this is a solitary text; there being none other that expresses the same sentiment this is supposed to convey. Let us then examine the text and context and see if we can arrive at its true sense and intent.

The Apostle's controversy was especially with the "Jew," who "rested in the law," etc., and was "confident that himself was a guide of the blind," etc.; (verses 17–19). Paul had told them that tribulation would be visited upon "every soul of man that doeth evil; of the Jew first, and also [afterwards] of the Gentile: but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." Verses 9 to 11. He then adds, "For as many as have sinned without law" [the Mosaic, or Jewish law] "shall also perish without law:" [the Jews' law]: "and as many as have sinned *in* the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Thus reading the text, (as we must to get the sense) without the parenthesis, we see what the Apostle designed to teach. The Gentiles, to whom he preached, were not under the law, of which the Jew boasted; they were not to be judged by that law. If the Gentile sinned (using the term sin in its proper sense) his sin was not against the law, for he was not under it; but he sinned against the gospel light, now brought unto him by the preaching thereof: his sin (be it remembered) is "in the day when God shall judge the secrets of men by Jesus Christ; or, by the preaching of the gospel:" "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart."—Heb. iv. 12.

It is by the preaching of the gospel (which Paul calls, "my gospel") that "God shall judge the secrets of men;" and it is "in the day" when the gospel is preached to them that the judgment takes place on the hearers of it: "the secrets" of their hearts are then laid open; their disposition towards God and his Son, the LIFE-GIVER, are manifested, and then, if they reject the proffered mercy, although never under the law, they "shall perish without law;" but not without having first rejected the message of God's love made known to them according to the promise and oath of God.

To suppose those who are said to perish without law, also perish without the knowledge of God's willingness to save them by Jesus Christ, is to envelop God's promise and oath in thick darkness, and is a dishonor done to His government of the creatures He has made, out of all harmony with His revealed character; for, "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."—Rom. v. 8. Are we to admit that the same God will doom millions on millions of these same sinners, for whom Christ died, to eternal death for not believing on Him of whom they never heard? We think the Apostle to the Gentiles would characterize such preaching as "another gospel" from that he had preached.

As to what Paul saith in parenthesis, (Rom. ii. 13–15), it only shows there is intelligence in human beings to see truth when made known to them, and lays the foundation for responsibility so far as the truth is presented to their minds; but states nothing of the final doom of such as never have been blessed with the truth of the gospel of Jesus Christ, which is to judge those who hear it. It is then, that men pass into the *investigating* judgment, which fixes their final state for life or death eternal. The light which is necessary to this end, is what God's promise and oath to Abraham secures to "every creature" possessed of human nature, and will surely be imparted to them in some way, at some time, before they receive life eternal or are doomed to death eternal. God cannot be thwarted in his work whether we believe it or not. His promise and oath stand and will stand against all the theories and unbelief of good or bad men. He will take care to see that the end is reached, however impossible it may seem to us. The means are His. Faith is ours.

After it has been demonstrated that this promise and oath never have been fulfilled, either to all families, nor all nations, it is said, "*Some* of all nations have been blessed in Abraham and his seed, and that covers the promise." Before any one takes such liberty with God's pledge to Abraham they should prove that *some* of all nations have been blessed according to the promise and oath. But, for the sake of the argument, suppose we admit this assumption; then the promise and oath should be altered to correspond, and would read thus: "By myself have I sworn . . . that in thy seed *some of* all nations shall be blessed."

What would be thought of an immensely wealthy man if he should promise, and confirm it by an oath, saying, "In my wealth the United States shall be blessed." But the facts prove that only one of those States ever received any blessing from his wealth, or ever heard of his promise and oath? Would any thinking man, knowing these facts, say the promise and oath had been fulfilled?

What is the difference between a promise to nations and to families? It takes families to make nations; and a nation, as such, cannot be blessed without the families composing it being partakers of the blessing in some degree. God, clearly, included the families when he spoke of the blessing to come through Abraham, for He expressly said so to Abraham, Gen. xii. 3, and confirms the same to Jacob, Gen. xxviii. 14, thus, "In *thee* and in *thy seed* shall all the families of the earth be blessed." To say that "all nations" means something short—far short—of "all the families" of which those nations are composed is making a distinction where God has made none, but has expressly joined the two together, so that the one includes the other; and "what God has joined together let not man put asunder," saith Jesus.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

OUR Saviour was speaking to his disciples, his "friends." He exhorted them to faithfulness in proclaiming the truth, under all circumstances, not permitting any fear of bodily injury to interfere with or prevent the prosecution of the work assigned them. He adds:

"Fear not them who *apokteinonton*, murder (in the sense of cutting to pieces) the *soma*, body, but cannot *apokteinai*, kill, (in the sense of utterly destroy) the *psuche*, soul or being; but rather fear him who is able *apolesai*, to destroy both (*psuche* and *soma*) body and being, in Gehenna. The meaning undoubtedly is, that wicked men can only destroy the present being of the righteous, and that God could raise them up again; but if they apostatized to save their present lives, that God was able—which implies that He would do it—to destroy their entire being in Gehenna."—*Bible vs. Tradition.*

Jesus had said to them—"Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."—Matt. vi. 25. The word here rendered life is the same (*psuche*) that is rendered *soul* in x. 28. What determined the rendering of it *life* in the one case, and *soul* in the other? Would it have been done had there been no soul-entity theory to serve? The reader cannot fail to perceive the true state of the case. Again: Christ said to the disciples, "He that findeth his life, (*psuche*) shall lose it: and he that loseth his life (*psuche*) for my sake shall find it."—x. 39. Here is much the same sentiment expressed as in x. 28.

Yet again: "For whosoever will save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what is a man profited, if he gain the whole world, and lose his own soul?"—Matt. xvi. 25, 26. Dr. Adam Clarke here remarks that he knows not on what authority many have translated the Greek term *life* in verse 25, and *soul* in verse 26: "but," says he, "I am certain it means life in both places." Since the translators desired to have it *soul* in the last verse, why did they not so render it in the first? The reason is obvious. They did not like the looks of a text which would express the possibility of a man losing his *soul* for Christ's sake. Had they put it life in both verses the reading would have been consistent and sensible throughout; for what *would* it profit any man, if he should gain the whole world and lose his *life?* or what would a man give in exchange for his *life?* However the terms are rendered they make sad havoc with Mr. George's theory. He says the soul is the *man*, consequently the text as it stands represents the possibility of a soul losing its soul; and if a soul possesses a soul, why may not the soul possessed possess a soul, and so on *ad infinitum*. On the other hand, if *life* be put in place of soul, as Clarke insists, then the difficulty is increased, for his *real man*, being immortal, can only die a "spiritual death," and Christ is thus made to urge his disciples to a willingness to "lose the life of God," to enter a "condition of sin and wretchedness" for his sake. What a wretched theory that must be which is ever floating upon the surface of such absurdities. It is lamentable indeed that rational men are willing to grope about in that kind of darkness.

A fact which we feel confident will not be denied by any well-informed person is, that the righteous are in the N. T. said to have a life which the unrighteous are not said to have. In recognition of this the term "sleep" is frequently used with reference to the righteous dead, but it is never used with reference to the wicked dead. Understand, we speak of the N. T.

Says Dr. Lange—"The designation 'sleep' is used in the New Testament to denote the death of believers only." Another fact is that believers obtain through Jesus the principle of the resurrection. This is fully conceded by some orthodox commentators. Paul remarked: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. The marginal reading for "by," in the text, is *because of:* and this reading is so well supported by MSS., that best critics adopt it, among them the translators of the AMERICAN BIBLE UNION. Dr. Hodge says of it—"The meaning is that the indwelling of God's Spirit is the ground or reason why believers are not left in the grave." The mind cannot conceive just how the indwelling of God's Spirit is the *ground* or *reason* why believers are not left in death, nor just what is that life in recognition of the existence of which the righteous dead are said, by N. T. writers, to "sleep," but we do know, because inspiration informs us, that the result, the effect is resurrection from the dead.

We conceive it to be precisely this kind of *life* or *being* which is meant in Matt. x. 28. When Christ said, "whosoever will lose his life for my sake shall find it" (life), he had reference, as none will deny, to two *kinds* of life. Enemies of Christ are able to kill the natural life of believers, but that which shall be *found* again is the spiritual life which they shall receive by being raised "up at the last day." Of course Christ's people do not have that life in its reality while the natural life is possessed, but they do have it as a seed or life-principle, and although *they* may be killed and given to the burning flame *it* will still exist and God will give them a life, by a resurrection from the dead, in full and glorious reality *because* of its existence. Therefore, believers should not fear them which kill the *soma*, body, take away its life, but are not able to kill the *psuche*, life, which they possess by virtue of a living union with Christ: but they should rather fear him who is able and will be likely, should they forsake Christ and the gospel to save their present or natural life, to *destroy both*.

Harwood renders Matt. x. 28, "Fear not those who can inflict upon you bodily pain and torture, and deprive you of a precarious being—but whose power extends no further. But let that great Being be the object of your fear, who can involve both soul and body in total and everlasting destruction. Let that great Being, I repeat it, be the object of your constant fear."

"Every reasonable person must perceive that *psuche* means a person's self. The learned know that Matthew—who probably wrote his gospel in Hebrew, *uses a great many Hebrew idioms*. Thus we find that Luke often explains Matthew. It was customary for the Hebrews to use the expressions, my soul, your soul, instead of the reflective pronouns, myself, yourself, etc."—*Bible vs. Tradition.*

It is evident that *all* the gospel writers understood a man's soul to be himself, not a fancied something within him capable of being separated from him. Not only is this so, but it cannot be proved that *any* member of the Christian church believed otherwise for at least the first hundred years—it would be safe to name a longer period—of its existence. The popular theory of man's nature was introduced into the church at a much later period, as will in due time be shown.

"Gr., fear not from those *apokteinonton to soma*, but the *psuche* not being able *apokteinai;* but fear rather that (him that) being able *kai*, both, the *psuche kai*, and, the *soma apolesai en geenne*. The verb apokteino, of which *apokteinonton* is the participle, and *apokteinai* the infinitive, is defined by the Hederici Lexicon, interficio, defined by Ainsworth, to kill, put to death, destroy, consume, *occido*, defined by Ainsworth, to be extinguished, to die, to be slain, to perish, to be lost, to be wasted, and *perino*, defined by Ainsworth, to take away wholly, destroy, ruin, deface, to kill, slay. . . . *Apollumi*, of which *apolesai* (the other verb used in the verse,) is the infinitive, is defined by the Hederici Lex., *perdo, vasto, pereo, disperdo*, to abolish, to waste, to cause to be lost, to perish, to be annihilated: the reader has already had the meaning of the last three of these verbs. . . . The reader perceives, that *apolesai*, applied in the verse to *both* the *psuche* and the *soma*, is a much stronger word to express utter extinction than the verb *apokteino*, applied in the verse to *soma*. If among the definitions of apokteino, we take *kill*, then the Greek of Matt. x. 28 will be, . . . fear not from those killing the *soma*, (*i. e.*, the living person, for the body without *psuche*, breath, life, cannot be killed,) but the *psuche*, breath, life, (*psuche* is here used *kat 'exochen*, by way of eminence, for breath, life, from the dead) not being able to kill; but fear rather that (him that) being able both the *psuche* and the *soma* (*i. e.*, the entire being) to abolish, waste, destroy totally, cause to be lost, to perish, be annihilated in *geenna*."—*Theology of the Bible.*

All will surely perceive, we think, that the *psuche*, (rendered soul) life, which Jesus affirmed men cannot kill, is something peculiar to the believer, and possessors of it are warned against disobedience, or in any way whatever seeking to save their natural life at the expense of the precious faith committed to them, lest, offending him who is able to *destroy* the *whole being*, they be not raised from the dead to everlasting life and glory. To deny the truth, knowing, or believing it to be such, is to deny Christ, and he has said, "whosoever shall deny me before men, him will I also deny before my Father which is in heaven." To be renounced by Christ, is to have him neither for a mediator nor Saviour. To so apostatize as to be thus separated from Christ, the LIFE-GIVER, the "author of eternal life," the "resurrection and the life," is to be destroyed *utterly*. If a man sacrifice his life for God, it is not *lost*, for God will give him, the *man*, a future life in infinite glory.

That part of the text, Matt. x. 28, which, rightly understood, positively prohibits the interpretation insisted on by Mr. George and others, we have hitherto refrained from noticing. It is the expression, "in hell." The word rendered hell, is *gehenna*. It occurs twelve times in the received Greek text, and is translated *hell* in every place. It is not itself a Greek word, but is simply the Grecian method of spelling the Hebrew words which are translated "The Valley of Hinnom."

"Parkhurst considers that as the Septuagint translate, or rather spell in Greek letters, without translating *gee* or *gai*, a valley, and Hinnom, a man's name, in Job xviii. 16, by Gaihenna, so the Gehenna of the N. T. is in like manner a corruption of the same Hebrew words, *Gee*, a valley, and *Hinnom*, the person who was once the possessor of it. So we may consider the word as Hebrew with nothing of Greek about it, except the spelling. Our translators have no more authority for translating *gehenna* by *hell*, than they would have had for translating Sodom or Gomorra, *hell*. All critics are agreed upon the origin of the word.

The valley of Hinnom was a delightful vale planted with trees, watered by fountains on the south-east of Jerusalem, by the torrent Kedron. Here the idolatrous kings of Judah placed the brazen image of Moloch. The idolatrous Jews were accustomed to sacrifice, not only doves, rams, calves, and bulls, but often their own children. . . . The pious king Josiah caused it to be polluted, and made a place of desecration, of loathing, and horror. There were cast all kinds of filth, together with the carcasses of beasts, and the unburied criminals who had been executed. Continual fires were necessary, in order to consume these; and there worms were always feeding on the remaining relics." —*B. vs. T.*

The author of THEOLOGY OF THE BIBLE, after remarking upon the use of the word in the various versions, says:

"Our orthodox editors give in the margin a note to the E. V. words, the valley of Hinnom, in Josh. xv. 8, thus, 'Memorable for the worship of the idol Moloch with human sacrifice; and as having given occasion to the New Testament name for the place of future punishment, *Gehenna*.' Thus early in the Bible do our orthodox editors say to the readers of the note, that *Gehenna* in the New Testament is a name, and a name for orthodoxy's place of future punishment. But the Rheims version, and James' orthodox ecclesiastics, have not ventured once to use the word *Gehenna* in their version of the N. T. It was so plain that the Gr. geenna, Lat., *gehenna*, Ital., *geenna*, of the New Testament was the valley of Hinnom of the Old Testament, that they entirely avoided the word *gehenna*."

L. C. T.

THE PASSOVER IN PHILADELPHIA.

BY W. F FAHNESTOCK.

BR. STORRS: I saw in the HERALD OF LIFE, of March 22, an invitation from Br. J. L. Boyd, of Philadelphia, to meet with him on the evening of April 5, 1871, to celebrate the Lord's Supper. I am personally a stranger to Br. Boyd. Last Sunday morning I opened my Bible at Matthew 26th chapter, and read, "He (Jesus) said unto his disciples, ye know that after two days is the feast of passover." My thoughts were for a moment drawn to the HERALD OF LIFE to see the date of the passover. Yes, it's just two days now, as when our blessed Lord spoke to his disciples. I asked myself, Will I be there? My heart responded, "With desire I have desired to eat this passover with you;" and I asked grace and direction from my Lord. Wednesday, April 5, at 11 30 A. M., I started to Philadelphia (107 miles distant), and at 7 P. M. I called at Br. Boyd's house. I was very kindly received by Sister Boyd, who, from a full Christian heart, invited me in to supper with Br. Boyd, who also received me with the feelings dictated by that beautiful hymn—

"Our souls by *love* together knit,
Cemented, mixed in one,
One hope, one heart, one mind, one voice,
'Tis heaven on earth begun."

Supper over, we retired to the parlor, where several brothers and sisters had already arrived. One brother came in from Wilmington, Del.; one from Easton, Pa., and some others from distant points. Their names I have lost. I think there were about twenty brethren there, among whom I recognized Br. Burbank and Br. Grim. I think there were about thirty sisters with us; and "it was *good* to be there." Oh "how pleasant it is for brethren to dwell together in unity.—'tis like the precious ointment." I think I speak the sentiment of each heart there, when I say,

"Our hearts have burned while Jesus spake,
And glowed with sacred fire;
He stopped, and talked, and fed, and blessed,
And filled the enlarged desire."

Yes, how sweet and cheering the recital of the precious dealings of a kind Providence who has led us for twenty-nine years through this wilderness of sin; the snatching as a brand from the burning, of one brother who had been an infidel, and another who was steeped in the curse of spiritualism, but who are now freemen in Christ Jesus—who now "stand up for Jesus," fearlessly proclaiming "He that believeth on the Son hath everlasting life; and he that believeth not the Son

shall not see life: but the wrath of God abideth on him."—John iii. 36.

We conversed and praised God in songs of praise, making "melody in our hearts" as well as with our voices, for the space of about two hours. Yes, it was a precious season to be in that guest chamber, and contemplate that near *that hour*, about 1838 years ago, *Jesus* was in *person* with his disciples, and occupied as we were; and has he not said, where two or three are gathered in my name, "*there*" will I be with them? Yes, we felt that *Jesus* was there. Love of the brethren was prominent. "Ye are my disciples *if* ye *love* one another." "Perfect love casteth out fear." Several questions were asked, in the spirit of love, for light on certain points, and answered in the same spirit. It's true there are babes in Christ who are fed upon the milk of the word; but there are also STRONG men, who can feed on strong food. The wheels of time flew on; the hour of ten came; the emblems of the broken body and the shed blood of our dear Redeemer were brought in, and after giving thanks were given to each waiting disciple, all of whom partook in memory of the death of Jesus, looking forward with joyful expectancy to meet with him on the next anniversary of this precious feast. He says, I will not drink henceforth of this fruit of the vine until that day when I drink it new *with you* in my Father's kingdom.

Oh what a precious privilege to be permitted to *live* in this age of the world, just about to enter upon the golden streets of the New Jerusalem, to be ever with the Lord. And, on the other hand, how fearful the thought for those who do not *love* His appearing. Yes, yes, it cannot be avoided, it must be heard, and will echo over the sin-cursed world, and sleeping virgins—too late—too late—depart; I never knew you.

Let us all try to live more watchful, *looking* for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ, who shall change these vile bodies and fashion them like unto His glorious body, by the power whereby He is able to subdue all things unto himself. Hoping that we may all live humbly in the present evil world, and from our hearts say,

And when thou mak'st thy jewels up,
And sett'st thy starry crown:
When all thy sparkling gems shall shine,
Proclaimed by thee thine own—
May we, a little band of love,
We sinners, saved by grace,
From glory unto glory changed,
Behold thee face to face.

Your brother, in hope of immortality.
HARRISBURG, PA., April 6, 1871.

LOOK AT PARIS NOW!

BY ELD. W. S. CAMPBELL.

APRIL 1.—The stronger party of the "Nationals," in the city, propose to use the guillotine upon the other party. The most foolish and absurd positions are taken that reckless power which assumes authority, and it is said that if the Government, at Versailles, does not, by attacking the city, give some employment to the mob which holds it, the scenes of the time of Robespierre will be re-enacted. This is just as we have expected and intimated before; for this "Babylon must come in remembrance before God to give her the cup," the cup of fierce wrath; and the overwhelming force of a conquering foreign foe did not seem sufficient, did not leave the work complete. See what confusion and anarchy. I quote from *Leslie's Newspaper*: "France, the curse of Republicanism, has done more, in the name of liberty, to delay it, than all the Princes and Powers combined. She now, in the hour when Absolutism, Cæsarism, and all obstacles to her emergence into the full light of rational freedom have disappeared, again gives the warrant for their restoration, and again places the dagger in the hand of irresponsible power.

"Her neck, relieved from the weight of the Napoleonic heel, she again, forgetting the severe lessons of the past, places it under the yoke of Monarchy. In the name of Liberty, Freedom and the Republic, Paris is doing deeds that delight the bastard Napoleon, who dragged her down to the very depth of humiliation. She is smoothing the way, nay, making it necessary to his restoration, or the rise to irresponsible power of some other perjurer or assassin, equally unscrupulous and corrupt."

The general expression is, that the French are not fit for self-government. They do not know how to estimate freedom. Let loose from the superstitious blindness of Catholicism, and the political degradation of Imperialism, they rush uncontrolled into anarchical confusion, and the murderous rage of demons. Thus Paris devours herself to-day—*a Babel*, "a habitation of devils."

IS PARIS THE GREAT CITY?

BY W. F. GARDNER.

No—but the world, the Catholic church, the Protestant church, and the new earth is.

The Pope and the Papal church are called by many, and some hard names—among the eleven are the "two witnesses." If Papacy is in the Book, it is under the guise of this name.

The Pope and the church are witnesses, because when broken up by a French army, under Gen. Berthier in 1798, they were found just as Daniel described them 2,355 years before: "witnesses," because they proved the word of God true.

The man or party that tells false, is a witness, as well as he that tells true. Matt. xxvi. 60: "Many false witnesses came." Rev. xi. 3: "I will give power to my 'two witnesses, and they shall prophecy a thousand two hundred and three-score days;" (*i. e.*, years); "clothed in sackcloth." The *time* is the same as given by Daniel. But how can the 1260 years be made to fit Moses and Elias? "Clothed in sackcloth."—Zech. xiii. 4. "The false prophets wore rough garments, or sackcloth to deceive;" and so of the Catholics.

But where is the evidence that Moses and Elias wore sackcloth? Rev. xi. 4: "These are the two olive trees and the two candlesticks standing before the God of the earth." The Roman emperor was the god of the earth. "Standing before," *i. e.*, to make battle: the Pope did stand before the emperor, and put Paganism out in 508. Rev. xi. 4: "These are the two olive trees."

"Olive trees" are given as an emblem or type of long life: so they are a fit representation, for Papacy is yet living. But is there any analogy between the olive trees and Moses and Elias? Rev. xi. 4: "These are the two candlesticks."

Rev. i. 20 says, "candlestick" means the *church*, not Moses and Elias. So as trees represent the Pope, candlestick does the church. Zechariah was cotemporary with, and understood Papacy, as per chap. iv. 5, as well as Daniel did. John, to make sure the "two witnesses" meant the Pope and the church, uses the same terms as Zechariah did. Rev. xi. 7: "When they shall have finished their testimony (*i. e.*, at the end of 1260 years, in 1798,) the beast, (the political government,) that ascendeth out of the bottomless pit, (*i. e.*, from under Papal rule,) shall make war, overcome and kill them." That is what the beast, the government, did do.

Rev. xi. 8: "Their dead bodies shall lie in the streets of the great city, which, spiritually, is called Sodom and Egypt, where also our Lord was crucified." Sodom and Egypt, a type of the world. Deut. xxxiv. 6: "The Lord buried Moses in a valley in the land of Moab, and no man knoweth of his sepulchre to this day." How then did his body lay in the street three and a half days?

There is no account of the death of Elias.

If Elias is Elijah—as appears by the word, the record is no plainer: if Elijah went to heaven, he did not die at all. At the appearance of Moses and Elias on the mount of transfiguration, it is said by Christ (Matt. xvii. 9,) to be a vision; so as the same words are used in 2 Kings ii. 11, it shows the horses and chariot of fire was a vision also; and as Christ says (John iii. 13,) that "No man has ascended to heaven," we are bound to believe that Elijah, with all the rest of the dead, is in the grave. Rev. xi. 8: "Their dead bodies shall lie in the street of the great city." "Great city," the world; Papacy was and is world-wide.

Zech. v. 6: "*This* is their resemblance through all the earth." The capital I in the word *This*, is the cross on their churches. It was true of Papacy, it was killed and lay dead. Rev. xi. 11: "After three days and a half, (*i. e.*, 3 1-2 years,) the spirit of life from God entered into them, and they stood upon their feet." Papacy was broken up in March, 1798; restored by the First Napoleon in the fall of 1801, after it lay dead 3 1-2 years.

Rev. xi. 12: "They heard a great voice from heaven," the church. Ver. 14: "The second woe is past;"—the Papal rule made the second woe.

Rev. xviii. 24: "In her was found the blood of prophets and saints, and of *all* that were slain upon the earth."

Words cannot make it plainer, that this city means the world. Rev. xvii. is descriptive of Papacy; ver. 18 says: "The woman which thou sawest is that great city." So Papacy as well as all the world is the great city. As Babylon of Rev. xvii. 5 is the Catholic church, Rev. xiv. 8, it is the Protestant; the meaning of the word is *confusion*. The holy city, Rev. xxi. 2, is the new earth, the third heaven of 2 Cor. xii. 2. So the *city* is never Paris nor Rome.

In much love, yours, waiting.
WASHINGTON, D. C., March, 1871.

FOR THE MASTER'S GLORY.

HERALDRY carries its motto in a scroll, alluding to the bearing or to the name of the bearer, "or expressing some important idea." Let us inscribe on our hearts, "FOR THE MASTER'S GLORY." The words express a more important idea than any found in the Herald's College. The stirring power of a word or emblem is sometimes wonderful. Badges and emblems on shields and helms occurred in the earliest times. The children of Israel were commanded to pitch their tents "every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel; and the Levites shall keep the charge of the tabernacle of testimony." The Greek and Roman poets speak of paintings and devices on shields and helmets. These symbols were hereditary. Xenophon tells us that the kings of the Medes bore a golden eagle on their shields. Suetonius says that Domitian had a golden beard for his coat of arms; and Tacitus asserts that the ancient Germans marked their shields with brilliant colors, and that standards were borne before them in battle. "The sword of the Lord and of Gideon," was a grand device. It struck ths host of the Midianites with panic, and proved that "there is no restraint to the Lord to save by many or by few." Three companies of a hundred men each, with trumpets, empty pitchers, and torches, were certainly, by every rule of war, a contemptible army of defence against a powerful and well-armed enemy; but the lesson of faith in God which the sequel teaches, makes that sublime which, to military ideas, is simply absurd.

We need to have this lesson of faith in God repeated, for we have mighty foes, a trinity of evil, the world, the flesh, and the devil, to contend with; and we are not able, without the aid of supernatural strength, to resist them. We need the whole armor of God, that we may be able to stand in the evil day. Our foes are subtle, malignant, persevering, determined, and we are mournfully slow in making the best of our experience; so much so, indeed, that the experience of yesterday is not of great service to-day, and that of to-day may be of little use to-morrow. The plans of the enemy are ever varying, and if we are not constantly prepared, we may be surprised and wounded at a moment when we think ourselves perfectly safe from attack. Moreover, as we have work to do and conquests to gain which require an aggressive attitude, with corresponding weapons, merely to stand on the defensive will be a failure of duty to our King. Let us then gaze upon our motto until it fire our hearts with holy zeal and inspire us to deeds of Christian heroism, which will bear grateful retrospection in the day of palms and crowns. "The people that do know their God shall be strong and do exploits;" and though we may not see great issues at present, either from our endurance or deeds, the recollection that, whether suffering or acting, it is for the Master's glory, will have a sanctifying effect upon the heart, and weaken the power of that miserable selfishness which spoils so many of our services.

Let us think. Could we not manage to "pitch round about the tabernacle of testimony" this year with greater union, more determined purpose, and warmer zeal, than we did last year? Whenever our Lord may come, the distance between that period and the present is lessened by a twelvemonth's journey. We shall not have to discharge the duties, or bear the burdens, or pass through the trials of 1870 any more for ever: but—and what a wonder of grace is this!—every thing we did for the Master, from the right motive, during that period, will come up again in forms of beauty and joy that will surprise us. That word of holy counsel, that fervent appeal for perfect loyalty to Christ, that piece of money given with glowing gratitude to sustain the light of His truth amidst the world's darkness, that visit of charity to the abode of sorrow, and that garment and piece of bread bestowed with Christ-like gentleness upon the widow and fatherless, all of which, let us hope, *we* had quite forgotten, will appear before us in the new age, in such lovely forms, that we shall not know our own children. But "ye did it unto ME" will explain all. In the light of that revelation all service will shortly be examined; and oh! it is humbling to think, upon the one hand, how much so-called service will be utterly rejected; whilst, upon the other hand, it excites our wonder to think what ample reward will crown all service that can bear the test of that light. Of course, the explanation is this: for service done *heartily* to Christ, Christ's heart dictates the reward. It is not a thing measured by rule or weighed in a balance, so much for so much; but Divine Love showing abundantly its appreciation of the filial love that endured, and labored, and dared for it.

Well, now, can we not gather around the ark of testimony—"the true and faithful Witness"—this year, with a single, settled purpose, animating, and cleansing, and strengthening every heart—to glorify *Him?* We are Churchmen, Independents, Baptists, Methodists, Brethren, Friends. Well, let us be thankful for the freedom of conscience—a blessed privilege involving a heavy responsibility—which permits us to elect our ecclesiastical brotherhood, no man forbidding us; but suppose now, seeing that we are a year nearer the time of the Lord's advent, we choose to forget all this, and say with one voice "*We are* CHRIST'S." These names at best are but sub-titles, and as proofs of what a man is in the sight of God they are utterly useless; but given a number of *Christian* men banded together to serve the MASTER under the absorbing influence of this one thought, *We are Christ's*, and you behold the sublimest sight under heaven. We have all paid somewhat more than enough attention to our divisions, each sect striving to build up itself: let us now, for the Master's glory, attend to the matter of union. If we would do this, and forget the things that are behind, we would make the year very fruitful in testimony for our Lord, our Life, our Head; and our years, thus employed, would become consecrated milestones on the road to immortality.

For the Master? *Yes!* It is plain duty. He gave Himself for us, and if the gift has been accepted we are *His*. A man does not like his property wasted or given to an enemy; nay, he does not like to see it unproductive, however safe it may be. Now, we are not supposing wasted property, or property given to the enemy, because we are supposing that truly Christian men, men who are Christ's, will read this paper; but is it uncharitable to suppose unproductiveness on the part of some men who are nevertheless Christians? Are we what we might be? Have we done what we could to diffuse around the savor of the Redeemer's name? The fragrance of holiness is the finest incense in the world. The Lord likes it; and what pleases Him should be a well-spring of continual joy to us. Are we thus ministers of the sanctuary? Do our fellows read in our conduct lines written by the Holy Ghost? Are we preachers of righteousness by righteous practice; examples of good will by benevolence; witnesses to the Divine love, by charity; imitators of Christ, by meekness and gentleness? Self-questioning on our part may save us the annoyance of cross-questioning by the world concerning the genuineness of our faith. And be the reason what it may, men expect more of the fruits of Christianity from those who look for the Lord's coming, than they do from those who are unbelieving or careless respecting the advent. This is surely a tribute to the doctrine which those who hold it should justify. If we really believe that the Lord may come at any time, such faith must bear precious fruit. We cannot be worldly, selfish, unspiritual, without the most manifest inconsistency. Living habitually under the consciousness that the eye of the Master is upon us, and that we may very soon have to give an account of ourselves to Him, our deportment before the world will necessarily bear testimony to these facts. The natural outgrowth of a true faith is a true life. The fruits of the Spirit should be found in those who have been quickened by the Spirit, and those who love the appearing of the Lord, should live in the world even as He also lived. Mere profession without corresponding practice, will neither convince the world nor honor the Lord. Men may pray so that a cultured ear shall enjoy the language in which they speak to the Heart Searcher, but if acrimony in business contrast with the style of the petitioner, damage is done, and God is not glorified. Sweetness in Christian fellowship and sourness to domestics or clerks are contradictions, and men will not hesitate to say that the sourness is the man, and the sweetness the mask. Of course, the conclusion is uncharitable; but why should any Christian man expose himself to it? In some cases irritability is hereditary, but patience and meekness are fruits of the Spirit, the Divine counteractives of the distressing human legacy. By grace, men have conquered nature, the new man has triumphed over the old; and what has been in this region of human experience can be and will be again. Even by our tempers we may honor the Master; let us do so this year.

But there is still another consideration which ought to have great weight with us in trying to make ourselves vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. The state of the professing church at large is by no means such as to give satisfaction to the thoughtful Christian, or to warrant the hope that she is destined to make many conquests in the moral world. If those who *know* that they are Christ's and live only by Christ, would also determine to live only for His glory, here is a very large field upon which at least some happy influence might be noiselessly exerted, some holy light quietly shed. Let us not be misunderstood on this delicate point. We have advisedly used these adverbs for the purpose of guarding against mistake. We would *not* ask a member of one Protestant Church to leave it and join another; for a man may do this without being a hair's-breadth nearer to the kingdom of heaven. We would not waste a moment in instituting comparisons between the different systems of ecclesiastical polity; for, if we mistake not, they are all doomed to pass away. We would not throw taunt or sarcasm, even though done in playful mood, at anything which, through education or association, the friend with whom we are conversing may deem sacred. And, above all, we would not make it possible for the rumor to go about that followers of Jesus Christ had withdrawn their confidence from a brother who had found in the Bible a truth hitherto unseen by him, and had, as in duty bound by conscience, declared his belief in that truth. Don't say, "Query, *is* it truth?" for we hold most distinctly that you are not to judge your brother in a matter in which he is conscientious towards God, and anxiously loyal for the glory of the great Master. He *may* be right, and the traditional orthodoxy which censures him wrong; but reverse the supposition, and what then? Excommunication? Never! so long as he is a devout Christian man, and a lover of our Lord Jesus Christ,—which is the spring of devotion and the test of Christianity. But *if* the Lord has graciously given him greater light than you have on the point in question, whatever it may be,—light which, as a faithful brother, he wished to shed upon you, that you and he might rejoice together as partakers of the benefit, and you excommunicate him—what then? Why, in God's sight you have *refused* a grace—the grace of further light—which He graciously offered you; in man's sight, you who, very properly, denounce all priest-rule as a yoke from which Christ's Church is free, have been guilty of one of the most intolerable acts of priest-rule; and in relation to the ejected brother, you have acted the part, not of Christian brethren, but of judges of conscience, an office which, thanks to the Lord! does not belong to any human being.

Well, then, what are we to do for the benefit of others? Let them see clear evidence that we love one another; that whilst we make no pretensions to superior piety, the real, living, blessed thing itself is in us; that we really feel ourselves not our own but bought with a price; that a Christian profession without practical holiness is a falsehood before God and men; that the fruits of the divine life in regenerated men prove the doctrine and necessity of the new birth; that if any man be in Christ he is a new creature; that we dedicate life, talents, influence, property, unreservedly to our Lord and Saviour; and that to honor him and live to His praise is the very end, and aim, and joy, and *meaning* of Christian existence. O for large grace to realize the privilege and honor involved in all this, and to make the inspiring motto of the year,—FOR THE MASTER'S GLORY!—EDITOR *of the Rainbow, for Jan.*, 1871.

FROM STEWART CARLISLE.

BR. STORRS: Through the tender mercy of our loving Father in heaven, we live to see another day of rest, sweet emblem of that blessed "rest that remains for the people of God." How I almost envy those of our brethren whose privilege it is to meet together and hear the blessed truth from men whose eyes and hearts are opened by the spirit of truth. What sweet communion and holy joy is theirs; while gentle as the dew of heaven, and fragrant as the precious ointment on the head of Aaron, and the head of Jesus, is the hallowing influence of that divine Comforter for which Jesus prays, and of which, the Father sends in answer to his prayer: and although we see, as yet, "through a glass darkly," or "know in part," only, how can we suppress the ever-rising desire to see "face to face, and know even as we are known?" As the heirs of promises, that tell us of an "inheritance, incorruptible, undefiled, and that fadeth not away," of an "exceeding and eternal weight of glory," such as "eye hath not seen, nor ear heard, neither have entered into our hearts" to conceive, we cannot be otherwise than anxious for the speedy return of our glorious King; for though we see him not, yet believing in him, we rejoice with joy unspeakable and full of glory.

As there are no places of worship here, except "where satan's seat is," and we have no longer an ear for tradition of that sort, in our patience we shall possess our soul, looking for (*the realization*) of this blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ. For, he that shall come, will come, and will not tarry; and until he comes, or the enemy drags us to his den, we shall stand with armor on, with our loins girt about with truth, our lights brightly burning, and we ourselves like unto men that wait for their lord. And while we watch and wait, we shall bear an uncompromising testimony against *serpentism* in all its tortuous windings; for we hate *it*, and believe *it* is the abominable thing that the Almighty hateth, as it teaches man, he "shall not surely die; ye shall be as God."

Some time since I attended a Methodist love-feast; and after the others had spoken, I arose and said a very few words, and sat down. The P. E. then arose, and held us up as the objects worthy only of contempt and scorn, and unworthy of notice at all; and not satisfied with this, he published us in the "Home Journal," as the "man notorious in this city for strange doctrines, who knew his presence was not allowed in the meeting."

O how thankful I am that these men have not the keys of the kingdom of heaven; for, if they had, my chance would be very poor indeed; and yet I am sorry they have not the keys, for if they had, they would cease talking of a kingdom "beyond the bounds of time and space," and of "angels kissing immortal souls away to join those that have gone before;" and of the "crowns, and robes, and palms, and harps, that immaterial" ghosts are now clothed with, and upon which they play. But then, "The prophets prophecy falsely, and the priests bear rule by their means; and my people love to have it so." "*Dust thou art*," they cannot or will not believe; they "will not endure" this "sound doctrine;" it cuts, wounds, and levels human pride, and brings it to the dust. "Prophecy smooth things" unto us, for we love them. Tell men, aye, tell God, (no matter who lies), the serpent told the truth when he said, "Ye shall not surely die."

"*Satan has his seat*" on this God-dishonoring lie. God hates this lie. Christ hates it; and every good man and woman ought to hate it; and from its teaching, in every form, may we be preserved till Jesus comes.

Yours, in hope.
WILMINGTON, DEL., April 2, 1871.

FROM ELD. J. LEWIS.

BR. STORRS: I am thankful to our heavenly Father, that I am under circumstances of so much mercy. Praise His holy name for all his tender mercies and watchful care. May the blessing of heaven attend and abide with the dear brethren and friends that have heretofore aided me by their liberal donations. And now we take our leave of home and kindred friends at Grafton, not knowing whether we shall ever return again. May the Lord have mercy on them. I feel the infirmities of old age, and would willingly stay at home and spend the remnant of my days in retired life. But the King's business requires haste; what is done must be done quickly. The brethren in Shelby County, have sent for me to come back and preach to them; and they have sent the means to defray our expenses. This is as it should be. The Lord bless them.

We will close by reminding our friends that our post-office address will be, for the time being, at Mode, Shelby Co., Ill.; where we shall be happy to receive letters of correspondence from them.

GRAFTON, ILL., March 15, 1871.

SEEKING FOR IMMORTALITY.

DEAR SIR: I feel it my duty to acknowledge how much I am indebted to you for the light I have recently received from the subjects set forth in the "Rainbow." I, for many years, have been afraid to think of the destiny of the wicked, having been taught that it is endless misery; but about twelve months ago it pleased God, in his infinite wisdom, to lay me aside for the space of one month. My affliction was of that nature which did not prevent me from reading and thinking, although it prevented me from following my occupation. It was during that period that you preached upon the subject, and your sermon was inserted in the "Hackney Gazette," which I read very carefully over, and over again; at first feeling sorry that such a doctrine should be advocated by a Christian minister, but notwithstanding all my preconceived, and I must now say unscriptural views, I could not shake off the fact that the Scriptures do not speak of immortal or never-dying souls. At first I could not believe this until I took down my Bible and Concordance, and searched for myself, and was soon convinced that you were right. I also examined those passages of Scripture which speak of immortality, and was very much struck with Rom. ii. 7, "Seek," I thought, "for immortality." I was never in all my life told to seek to be an Englishman, for I am that by nature and by birth. Surely, if man is naturally immortal, he would not be supposed to seek for it. I also took down John Wesley's Notes on the New Testament, to see what he had to say on the above text, but was surprised to find him quite silent. I have given the subject much thoughtful and prayerful consideration for the last twelve months, and have read many of the works recommended by the *Rainbow*, and rejoice to find that they so well accord with the Scriptures. I find now I can understand many passages which I could not understand before, and also feel myself very much relieved to believe that the time will come when sin and suffering will be entirely done away. When I thoroughly received the new (to me) doctrine it gave me almost as much joy as when I was first converted.

Dear sir, I feel I must not be selfish, so I try to show it to those of my friends and acquaintances who are anxious to know the truth, and during the year I have lent the *Rainbow* to several, two of whom intend to take it in for themselves next year, and I wish all your readers may do the same.

Hoping your health and life may be continued for many years, that you may see the fruit of your labor,

I remain yours in, and looking for, Jesus,
—*The Rainbow*. G. S. B.

Do not speak a harsh, unkind word, and thus make sad the heart of another. Speak gently; it is better.

Do not live for your own comfort and enjoyment alone; live for others.

"HEALTH AND HOME" is the name of a new monthly, devoted to "Health and the Home Circle." We have received the first number, and judge it will be both instructive and interesting to families, if the future numbers shall correspond with this. It is published by "W. R. De Puy and Brother, 805 Broadway, New York. *Terms*, $1.50 per annum in advance."

"GOOD HEALTH" for April is received. A valuable "Journal of Physical and Mental Culture." Published by Alexander Moore, 11 Bromfield St., Boston, Mass. *Terms*, $2 per year.

APPOINTMENTS.

MIDDLETOWN, Conn., Sundays, April 16 and 23.
WEST MERIDEN, Sunday, April 30.
NEW YORK, (Cooper Institute, Room 24,) May 7.
WOLCOTTVILLE, Conn., Sunday, April 9.
WM. STUART.

PROVIDENCE, R. I., Sundays, April 9 and 16.
CHARLESTOWN, Mass., Sundays, April 23 and 30. GEO. W. BROWN.

NEW YORK, (Cooper Institute, Room 24,) April 23.
SPRINGFIELD, Mass., May 14.
MERIDEN, Conn., May 21.
W. S. CAMPBELL.

BRISTOL, Conn., Sunday, April 16.
NEW BRITAIN, Conn., Sunday, April 23.
SPRINGFIELD, Mass., Sundays, April 30, and May 7.
NEW YORK, (Cooper Institute, Room 24), Sunday, May 21. W. N. PILE.

LEWISTON, Me., Sunday, April 16.
WM. H. DOUGHTY.

CORINNA, Me., (at the Chapel,) Sunday, April 16.
CORINNA VILLAGE, Me.. Sunday, April 23.
E. V. B. EDGERLY,
S. BRAGG.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. Catharine Welsh, F. Winans, Jacob T. Albright.

TWO DOLLARS EACH FROM—Mrs. James Dull, John Bell (pays one year from this date).

VARIOUS SUMS—R. R. Bunnell, $4; Mrs. George Grigg, $2 50; Wm. Roworth, $25 on pledge; D. W. Miller, $20 on pledge. (We "can bear" with all such; but never promise to publish an article before we see it).

RECEIPTS TO TRACT FUND.

Jonothan Moore, Brooklyn, N. Y., $10.

PARCELS SENT SINCE LAST ISSUE

Fld. J. Lewis (2 parcels), E. V. B. Edgerly D. Cass, Samuel B. Hill (2 parcels).

TO CORRESPONDENTS.

HENRY F. LONG.—Received the money.

An Acrostic

BY A. G. HUDSON.

HERALD forth the pleasing story,
Earth the scene of future glory,
Robed in power by all adored,
Angels attend the coming Lord.
Loud shouts of joy the arches ring,
Death is conquered, Christ is King,
On David's throne to reign forever.
Freed from death, saints round him gather,
Life their theme in song and story,
Immortal life in bliss and glory;
From every heart, by every tongue,
Emmanuel's praise by all be sung.

LAKE CITY, MINN.

Up, and Doing!

UP, and be doing! nor wait for the morrow;
Never to-morrow may come to your hand;
Who waits for its advent may find to his sorrow,
That God shall to-night his one talent demand.
Be doing; there's never a lack of employment;
The harvest is white, but the toilers are few;
Life's sweetest, and purest, and noblest enjoyment
Is doing what Heaven has given to do.

Oh, up, and be doing! the duties lie near you;
Though humble the labor, *work*, WORK with a will:
God's voice in the heart will be music to cheer you,
God's smile will be sunshine, your bosom to fill.
No toil is too lowly, if rendered to Heaven;—
It may not be noted by angels above—
No service so simple, if faithfully given,
That God will not stoop to reward it with love.

Though humble the service, the wild bird, while singing,
Is pleasing his God in the song that he trills;
The violet, when from the green sward upspringing,
In smiles and in perfume, its duty fulfills.
So, a smile from your lips for the poor who may need it,
A word of sweet hope for the heart in despair,
A word of wise counsel for him who may heed it,
Are fragrant to Heaven as the incents of prayer.

Then UP! and BE DOING! nor wait for the morrow,
Nor long for *great* deeds; some *little* deeds do!
An angel to lighten a babe's little sorrow,
Might well spread his wings and come down from the blue.
BE DOING! for brief is the hour here given
To mortals to toil in a sin-clouded earth;
And many choice germs have been planted by Heaven,
That wait for your sunlight to bring them to birth.

—*Selected.*

The End of this Age.

BY W. H. HANFORD.

THOSE who teach that the inhabitants of this world are divided into two classes (wheat and tares) and think that it will be necessary to burn up the world in order to get rid of the tares, refer with a great deal of confidence to the words of Jesus, "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this age." Inasmuch as God's "people are destroyed for lack of knowledge," (Hosea iv. 6), it becomes us to rightly divide the word of life. If it be true, as we endeavored to prove in a previous article, that this parable refers to the Jews, to the separation of the true from the false wheat at the destruction of Jerusalem, then will our brethren who expect its accomplishment in the future meet with a serious loss.

We again call attention to the words of the great teacher, "*this age;*" and shall endeavor to show that the mission of Christ was accomplished under it, and that in this language he refers to the Mosaic age. The Son of God was "made of a woman, made under the law," (Gal. iv. 4), and continued under it to the day of his death; in fact, He was the only *man* that ever kept the law. "I say, that Jesus Christ was a minister of the circumcision."—Rom. xv. 8. "When they saw that the gospel of the uncircumcision was committed unto me (Paul) as the gospel of the circumcision was (committed) unto Peter. For He (Christ) that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles."—Gal. ii. 7, 8. Jesus not only refused to preach to the Gentiles, but he commanded his disciples to have nothing to do with them until the Son of man be come, or be manifested by a resurrection from the dead. As late as A. D. 58 we have Paul declaring that Christ had committed the care of the Jews to Peter, while He had sent Paul to preach to the uncircumcised Gentiles. We argue from this, that there was a lapping of the two dispensations. That the Mosaic dispensation closed with the ending of the seventy weeks of Dan. 9th, when the sacrifice and oblation ceased in the destruction of "thy holy city," A. D. 70, that the gospel dispensation commenced at the pentecost, or, as John the Baptist declared, one should increase and the other decrease.

Paul declares that God "hath in these last days spoken unto us by his Son."—Heb. i. 2. The last days of time? No, but the last days of the Mosaic dispensation, this in A. D. 64. And again in Heb. ix. 26, "But now once in the end of the world hath He (Christ) appeared to put away sin by the sacrifice of himself." Clearly in the end of the Jewish world or age. God raised Christ from the dead and exalted him above "every name that is named, not only in this (Jewish) age, but also in that (gospel age) which is to come."—Eph. i. 21. "For unto the angels hath he not put in subjection the age to come, whereof we speak."—Heb. ii. 5. The age that was passing away was introduced by "the disposition of angels," (Acts vii. 53), at Sinai. The age that was being ushered in, that was introduced by the dispensation of the Spirit at Pentecost, was not subjected to the authority of angels. Hear Paul: "Though an angel from heaven preach any other gospel, let him be accursed." In writing to his Hebrew brethren Paul speaks of "the *powers* of the age to come."—Heb. vi. 5. This power is undoubtedly the Holy Spirit. The gospel age is peculiarly a dispensation of the Spirit. "Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this (Jewish) age, neither in the (gospel) age to come."—Matt. xii. 32. Any other interpretation of this text will give darkness instead of light.

Jesus stood at Pilate's bar and made this declaration: "My kingdom is not of this (Jewish) age: if my kingdom were of this age then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence," (John xviii. 36), is not to be established at this time. From the evidence here brought to view, we are compelled to believe, that when Jesus says, "So shall it be in the end of *this* age," that he undoubtedly refers to the Jewish age in which he lived and died.

The tares as well as the wheat were developed by the truth. Can we expect the development of either in an uncultivated field? Is it not in theology, as in agriculture, true that where nothing is given, nothing is required or expected? There are hundreds of millions on the earth that have not heard of the popular, not to say the pure gospel. Shall we enter those uncultivated fields and denounce all as tares? Hands off, brethren: "As many as have sinned without law, shall also perish without law."—Rom. ii. 12.

NEW YORK, March, 1871.

The Atonement.—A Review.

BY J. C. DAY.

AND this I say, that the covenant which was confirmed before of God, in Christ, the law cannot disannul. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made. The law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster, for ye are all the children (heirs) of God by faith in Jesus Christ. And if ye be Christ's, then are ye Abraham's seed (as being the seed of Abraham's greater Son) and heirs according to the promise. Now I say, that the heir, as long as he is a child differeth nothing from a servant, though he be Lord of all. Hence the promise of inheritance, and all other promises, are in Christ. The mystery of Christ is now revealed, that the Gentiles should be fellow heirs (with the Jews) and partakers of his promise in Christ. The promise of life which is in Christ Jesus. For all the promises of God in him are yea, and in him amen. In like manner eternal life, which he offers to a world of moral agents, and bestows on believers as a gracious reward, belongs to his own inheritance we inherit through him. In whom also we have obtained an inheritance. As many as received him to them gave he power to become the sons of God. When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. This shows what is always meant by being a son of God. One who is in Christ, the second Adam, as the branch is in the vine; and it is by this connection, and this only, that the dead will be raised to immortal life. For since by man (by the sin of one man) came death, by man, by the righteousness of one man, came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.—1 Cor. xv. 21, 22. Thus he who is the Alpha, is the Omega also of our salvation. Now if all the positive good ever promised to the world, on condition of their faith, was really measured out to Christ as his reward, and expressly for the use of those who would believe, then it comes to them because it was first given to him. And this is His account of the matter: "The glory which thou gavest me, I have given them, that they all may be one as we are; I in them and thou in me, that they may be made perfect in me, and that the world may know that thou loved them as thou hast loved me."—John xvii. 22–26.

The whole amount is this: He earned the inheritance, and his seed share it with him. By whatever means it happens, all things are actually made over to them by covenant. Now on what ground do they claim? And are not the all things which are given to them, the identical all things which were made over to the universal heir. If so, how came they in possession of a claim to the same things that are given to Christ? Are these conflicting claims? or do they inherit under him? Let the word of God decide: "All things are yours: whether Paul, or Apollas, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."—1 Cor. iii. 21–23. Hence the seed inherit all things. Rev. xxi. 7. In particular, they inherit the promise of eternal life. "Followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, he swore by himself . . . wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath", . . "which hope is sure and steadfast, and entereth to that within the vail, whither the Forerunner is for us entered, even Jesus, made a High Priest forever, after the order of Melchizedek."—Heb. vi. 12–20. And the hope which follows Christ thither is grounded on the promise of the inheritance made to Abraham and his seed. "He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ." —Gal. iii. 26. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 39.

As the literal seed of Abraham inherited the land of Canaan as a type or pledge (Gen. xv. 7), so we that are Abraham's seed through Christ, shall possess the better country, even the heavenly.—Matt. v. 4; Psa. xxxviii. 29–34. As heirs together of the grace of life; heirs according to the hope of eternal life.—Matt. xix. 29; and xxv. 34; Mark x. 17; Tit. iii. 7; 1 Pet. iii. 7. We are said to have an inheritance in the kingdom of Christ, and to reign with him; and even to be partakers of Christ. Eph. v. 5; Heb. iii. 14; Rev. iii. 21. Hence in that description of the inheritance of the Son and heir of all things, in the first chapter of Hebrews, we read of the heir the meaning of which is found in this: "If children then heirs; heirs of God and joint heirs with Christ."—Rom. viii. 14–17. At one time he is the parent from whom the seed inherit. At another time, the first-born among many brethren: really the heir, but admitting his younger brethren to share with him. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Rom. viii. 29. It might be expected, therefore, that everything would be ascribed to his essential influence. And so we find it. In and through him we have access unto the Father: boldness and access with confidence: we are complete in him; perfect in Christ: approved in Christ: accepted in the beloved (that is, because he is beloved) and our acceptableness is called a sweet savor of Christ; he and not our works, being the acceptable incense. Even common blessings come to us through him; and to rejoice in them, religiously, is to rejoice in Christ. That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

Those salutations at the beginning and end of the Epistles: The grace of our Lord Jesus Christ be with you: The Lord Jesus Christ be with your spirit: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ; were breathings of desire for all good on those addressed, and acknowledgments that all good came through the Redeemer. Hence that confidence of the apostle: My God shall supply all your need—by Christ Jesus; and that devout and comprehensive acknowledgment, To us there is but one God, the Father; of whom are all things, and we in him: and our Lord Jesus Christ, by whom are all things, and we by him Rom. xvi. 20; 1 Cor. viii. 6; 2 Cor. ii. 15, with Eph. v. 2; and Phil. iv. 18; Eph. i. 16; and ii. 18, and iii. 12; Phil. i. 26, and iv. 19; Col. i. 28, and ii. 10; 2 Pet. i. 2–4. And now, is it too much to say of the scheme against which our arguments are, that it takes away one half of a Saviour and one half of his praise? Nor is it the least important part that it filches from us, so far as our comfort and gratitude to Christ are concerned. To fill the eye with him as the heir of all things; the one who has earned the inheritance, and the only one who has any legal claim to it, and the only means by which we can ever expect to inherit eternal life: I say, to view him as the author of all our good, that every morsel of daily food, and every article of clothing as coming from our divine friend and as purchased by him, and as belonging to the test and mediatorial estate; is one of the sweetest and sublimest contemplations that ever occupied the Christian mind. To know that we are indebted to him for all things, is the richest ingredient in prosperity, and will be the brightest gem in the immortal crown. Do you tell me that it is no matter whether blessings come through Christ, or directly from the Father, as upon either plan they are equally secure? This is precisely the Socinian plea. The worst evil in the Unitarian heresy is its tendency to lower down the influence of Christ in the business of man's salvation, and to send a fallen race immediately to God. Exactly in proportion as Christ is excluded, our faith, dependence, gratitude, and all our religion is changed. If Socianism changes it entirely, this error changes it in part. But give me a religion which yields to Christ all his influence and all his honors; which in every part of salvation makes him all and in all.

SOUTH ASHBURNHAM, MASS., March 9, 1871.

The Immortality Invention.

BR. STORRS: I have copied the following article from "Harper's Weekly." If you have no objections, I would like to see it in the HERALD OF LIFE. I believe it will give universal satisfaction to the readers of the HERALD. Any thing within the brackets is mine. I have not room for remarks myself, but you cannot fail to see that "The unpractical, prospective justice which had become an excuse for tyranny" under the Egyptian system of preaching that sum of all lies—immortality of the soul—is the same now as it was then. It was invented at first to "skeer" the "mob;" and that is its use to-day. Light is breaking. God speed the "Life cause."

Yours, in love.

JAS. W. SMITH.

UPLAND, Del. Co., PA., Feb. 11, 1871.

THE EGYPTIANS AND THE ISRAELITES.

[From Harper's Weekly of Feb. 11, 1871.]

The Egyptians were the first people upon the earth who emerged into what is now called civilization. How they lived, how they were governed, during the tens or hundreds of generations which intervened between their earliest and latest monuments, there is little evidence to say. At the date when they become historically visible, they present the usual features of effete Oriental societies: the labor executed by slave gangs, and a rich, luxurious minority spending their time in feasting and revelry. Wealth accumulated. Art flourished. Enormous engineering works illustrated the talent or ministered to the vanity of the priestly and military classes. The favored of fortune basked in perpetual sunshine. The millions sweated in the heat under the lash of task-master, and were paid with just so much of the leeks and onions and flesh-pots as would continue them in a condition to work. Of these despised wretches some hundreds of thousands were enabled by Providence to shake off the yoke, to escape over the Red Sea into the Arabian desert, and there receive from Heaven a code of laws under which they were to be governed in the land where they were to be planted. What were those laws?

The Egyptians, in the midst of their corruptions, had inherited the doctrine from their fathers, which is considered the foundation of all religion. They believed in a life beyond the grave—in the judgment bar of Osiris, at which they were to stand on leaving their bodies, and in a future of happiness or misery, as they had lived well or ill upon earth. It was not a speculation of philosophers, it was the popular creed; and it was held with exactly the same kind of belief with which it has been held by the Western nations since their conversion to Christianity. But what was the practical effect of their belief? There is no doctrine, however true, which works mechanically on the soul [mind] like a charm. The expectation of a future state may be a motive for the noblest exertion, or it may be an excuse for acquiescence in evil, and serve to conceal and perpetuate the most enormous iniquities. The magnate of Thebes on Memphis, with his huge estates, his town and country palaces, his retinue of eunuchs, and his slaves, whom he counted by thousands, was able to say to himself, if he thought at all, "True enough, there are inequalities of fortune. These serfs of mine have a miserable time of it, but it is only a time, after all; they have immortal souls, poor devils, and their wretched existence here is only but a drop of water in the ocean of their being. They have as good a chance of Paradise as I have—perhaps better. Osiris [the ox-god, the deified bull] will set all right hereafter; and for the present, rich and poor are an ordinance of Providence, and there is no occasion to disturb established institutions. For myself, I have drawn a prize in the lottery, and I hope I am grateful. I subscribe handsomely to the temple services. I am myself punctual in my religious duties. The priests, who are wiser than I am, pray for me, and they tell me I may. Set my mind at rest."

Under this theory of things, the Israelites had been ground to powder. They broke away. They too were to become a nation. A revelation of the true God was bestowed upon them, from which, as from a fountain, a deeper knowledge of the Divine nature was to flow out over the earth; and the central thought of it was the realization of the Divine government, not in a vague hereafter, but in the living present. The unpractical prospective justice, which had become an excuse for tyranny, was superseded by an immediate justice in time. They were to reap the harvest of their deeds, not in heaven, but on earth.

There was no life in the grave whither they were going. The future state was withdrawn from their sight till the mischief which it had wrought had been forgotten. It was not denied, but it was veiled in a cloud. It was left to private opinion to hope or to fear; but it was no longer held out either as an excitement to piety or a terror to evil-doers. The God of Isaac was a living God, and his power was displayed visibly and immediately in rewarding the good and punishing the wicked while they remained in the flesh.

Children's Department.

"Lift a Little."

ONE day while walking up the street, I saw, a short distance before me, quite a small boy carrying a large bundle. It seemed very heavy, for the little fellow was bending and staggering under its weight; yet he went resolutely forward, only stopping occasionally to change it from one hand to the other.

He was poorly clad, and as he turned his head, I recognized him as the son of a poor widow, who was obliged to work very hard to earn food and clothing for herself and her two little boys. My heart ached for the brave little fellow who was beginning so early to bear life's burdens, and I wanted to help him. "Lift a little," he seemed to say to the passers-by, as he trudged on with his load.

Soon I heard rapid footsteps behind me, and, in a moment, a bright, pleasant-faced boy, the only son of a professor in one of our colleges, passed me. When he reached the little boy who was still bending under his burden, he stretched out his hand, and taking hold of the bucket, bore on his stronger arm the larger share of the burden, until he reached his own home.

How I honored the brave boy for his kind act! I knew his own heart was beating a happy measure, for we are never so happy as when doing something to make others happy. And as the widow's son went struggling on, I knew his burden seemed less heavy, that for a little while it had been borne for him. His heart was lighter, too, because another had shown him kindness, and the memory of that little act would be a bright spot to him in many a toiling day. It cost little, that act of thoughtful kindness, but how much happiness it brought!

Dear children, learn a lesson from the conduct of this noble boy. Do not, because you have kind parents, a pleasant home, and so many things to make life sweet to you, neglect or speak unkindly to those upon whom God has not bestowed so much. Help them to bear their burdens in every way that you can, and be willing even to deny yourself to help those in need.

But, perhaps I am writing to some one who is poor and sick. If so, let me say, that even you can be a burden-bearer. Do you not know some in greater need than yourself, to whom you may give a helping hand? If you have nothing else to give, you can at least give kind words and pleasant smiles to all.

"Bear ye one another's burdens, and so fulfil the law of Christ."—*Child's World.*

Little Sandie.

IN Edinburgh, two gentlemen were standing at the door of a hotel one very cold day, when a little boy, with a poor, thin, blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said:

"Please, sir, buy some matches?"

"No, I don't want any," the gentleman said.

"But they are only a penny a box," the little fellow pleaded.

"Yes, but you see we do not want a box," the gentleman said again.

"Then I will gie ye twa boxes for a penny," the boy said at last.

"And so, to get rid of him," the gentleman, who tells the story in an English paper, says, "I bought a box. But then I found I had no change, so I said: 'I will buy a box to-morrow.'"

"'O! do buy them the nicht, if ye please,' the boy pleaded again, 'I will rin and git ye the change, for I am verra hungry.'"

"So I gave him the shilling and he started away; and I waited for him, but no boy came. Then I thought I had lost my shilling; but still there was that in the boy's face I trusted, and I did not like to think bad of him. Well, late in the evening a servant came and said a little boy wanted to see me. When he was brought in, I saw it was a smaller brother of the boy that got my shilling; but, if possible, still more ragged and poor and thin. He stood a moment diving into his rags, as if he was seeking something, and then said:

"'Are ye the gentleman that bought the matches frae Sandie?"

"'Yes."

"'Well, then, here's fourpence out of your shillin'. Sandie canna come, he's no weel. A cart ran over him and knocked him doon, and he lost his bonnet and his matches, and your sevenpence: and both his legs were broken; and he's no well at a', and the doctor says he'll dee. And that's all he can gie ye noo," putting the fourpence down on the table, and then the poor child broke down into great sobs.

"So I fed the little man," the gentleman goes on to say, "and then I went with him to see Sandie. I found that the poor little things lived with a wretched, drunken stepmother; their own father and mother were both dead. I found poor Sandie lying on a bundle of shavings. He knew me as soon as I came in, and said:

"'I got the change, sir, and was coming back, and then the horse knocked me doon, and both my legs are brocken. And O Reuby, little Reuby! I am sure I am dee'in! and who'll take care o' ye Reuby, when I am gane? What will ye do, Reuby?"

"I took the little sufferer's hand and told him I would always take care of Reuby. He understood me, and had just strength enough to look at me, as if he would thank me; then the light went out of his blue eyes, and in a moment he was dead.—*Scattered Leaves.*

A CHILD'S NOBLE ANSWER.—A little boy, nine years old, a member of the Band of Hope, was at a dinner-party a short time ago, and those present wanted to test the strength of his principles.

A half-sovereign was put at the bottom of a tumbler, which was then half filled with ale. "Now," said they, if you'll drink that, you shall have what is at the bottom."

"No," replied the noble little fellow; "nor a dozen half sovereigns shall make me break my pledge!" Surely, the "root of the matter" was in him. That noble child will make a noble man.

THE SWALLOWS AND THE HERMIT.—Saint Guthlac once received a visit from one of his friends, named Wilfrid. Suddenly, two swallows flew into his cell and alighted on his shoulders, beating their long wings, and twittering softly. "Brother, how have you made these birds, which love freedom so well, feel such confidence in you?" "Do you not know that whoever is one with God through purity of heart, sees all created things grow one with him?"

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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LETTER TO A MINISTER.

BY STEWART CARLISLE

REV. CHAS. D. SHAW: Though a comparative stranger to you, you will please pardon me for intruding upon your "time and patience." I should not have done so, did not the *cause* nearest and dearest to my heart demand it. It may seem somewhat egotistic in one of my humble rank to take exceptions to, and express my disapproval of sentiments that fall from the lips of men, whose educational advantages are beyond question, vastly superior to mine; and if the question involved, were one to be determined by *worldly wisdom*, prudence itself would dictate submissive silence as the only sphere in which with propriety I should move. But in the presence of this momentous subject, *worldly wisdom* stands appalled, confused, and human reason, unaided by revelation, only stands bewildered and dumb.

"If a man die, shall he live again?" was the significant and earnest inquiry of the man of Uz. A few days since, a very worthy and highly esteemed gentleman of this city met with a terrible accident, by which in an instant he was rendered insensible, in which state he remained a few days and then expired, without uttering a single sentence; and your words of comfort to the bereaved, and sorrow-stricken relatives and friends, were not in harmony with the words of comfort as authorized by the Apostle Paul on such occasions. Please see 1 Thess. iv. 13 to 18 inclusive. If memory serves me right, your words of comfort were partly in substance as follows: "Think not of him as *dead*, but as living. As you follow this beautiful casket to its last resting place, think not that this is him, he lives, he lives in heaven; he has entered into that spiritual body, eternal in the heavens; he now sings with Jesus. 'I *know* this is so,' for God is not the God of the dead, but of the living," etc.

Now if this be true, it is no matter of surprise that you should keep the resurrection entirely out of sight and hearing. Is this following in the footsteps of them, "who through faith and patience inherit the promises?" Is this the language Paul used to comfort the sorrowing? Your quotation of a sentence from the Saviour's lips was wholly inapplicable; and such quotations are not unfrequent. Some time since a distinguished clergyman, was preaching on the immortality of the soul, and to prove the doctrine true, that the soul can never die, he quoted the following passages of Holy writ.

"The soul that sinneth it *shall die*, for the wages of sin is *death*." Here is the wisdom of men v.s. God's blessed truth. Which shall we believe? When the blessed Master said: "God is not the God of the dead, but of the living," he was not speaking of spirits in any sense; he was teaching in plain unequivocal language the certainty of a resurrection of the *righteous dead;* the manner and the subjects of the resurrection, was the topic of his discourse; the future state, or eternal life is to be the portion enjoyed only by those "who are worthy to obtain that world, (or age) and the resurrection from the dead; they are equal unto the angels, neither can they *die any more* and are the children of God, being the children of the resurrection." This testimony of God's anointed Son stands impeached, if the dead who sleep in unconsciousness, yet in hope, are not raised up at the last day; and the unmistakable inference from this testimony is, that God is *not the God of the dead* who lived without God, and died without hope, and for the simple reason, they are not "worthy"; hence, God is not their God; and because they wandered out of the way of understanding, "they shall *remain* in the congregation of the dead," and never "see light or life."

This thing of dragging in Scripture, to give moral tone to tradition, cannot by any means be pleasing to Him who says: "He that hath my word, let him speak my word faithfully." "If they speak not according to this word, it is because there is no light in them." Can you find anything in God's blessed book to justify your remarks on the occasion referred to? "If any man speak, let him speak as the oracles of God." Where do the "oracles of God" teach the consciousness of the dead? Jesus said to the Jews: "Your fathers did eat manna in the wilderness and *are dead.*" Did the Jews deny this statement, and contend that they were somewhere *alive?* Certainly not; for when Jesus said: "If a man keep my sayings he shall never see death," the Jews replied, "Now we know that thou hast a devil; *Abraham is dead,* and the *prophets;* and thou sayest if a man keep my saying, he shall never see death." Did the Saviour contradict the Jews and tell them that Abraham and the prophets were then in heaven, alive and singing, and he knew this to be so? "Abraham *is dead,* and the prophets are *dead;*" and whom makest thou thyself, my brother, by affirming they are not dead? And although they are thus dead, yet the oath and promise of God secures them a resurrection from the dead. ("As it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were." Paul's testimony concerning them is, "These all *died* in faith, not having received the promise." Such an *idea* as "*life,*" between "the life which now is, and the life which is to come" receives no countenance whatever from the sacred Scripture, and is utterly at variance with, and subversive of the glorious doctrine of the resurrection of the dead. "For, if the dead rise not, *then they also which are fallen asleep in Christ are perished.*" "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" Poor deluded Paul! had you lived till now, modern teachers would have comforted you with the old Edenic doctrine, "Ye shall not surely die;" those beasts may tear in pieces the "beautiful casket," but as for Paul they could not harm him; death itself could not kill Paul; it would become the "gate of endless joy," and Paul might "fly fearless through death's iron gate," and "be living and singing in heaven with Jesus," because modern teachers "know this is so." Oh tradition, tradition, what hast thou done? If Paul could only hear thy learned advocates, would he not indeed "marvel" to see, and hear, how very far removed from his teaching, *unto another gospel,* and how earnestly he would caution them and assure them that "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, *let him be accursed.*" "For the time (*has now*) come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." "Having a form of godliness, but denying its power," they have substituted the fables of Plato and of heathen mythology, for the sound doctrines of "Jesus and the resurrection," and their itching ears are tickled when deep, dark, mysterious, incomprehensible, abstruse, abstract, metaphysical and philosophical problems are made the subjects of pulpit eloquence, and the flowers of rhetoric and oratory dazzle and float in their imagination, like the gilded balls of the chinese magician, in the presence of an admiring audience. Science, falsely so-called, and vain philosophy are the right and left hand maidens of a corrupted gospel, or more properly, the crutches on which tradition leans, and by which it manages to hobble around. Just ask tradition, or science, falsely so called or vain philosophy, this question: "If a man die, shall he live again?" and what is their answer? "He is not dead, he lives, he lives in heaven; he has entered into that spiritual body, eternal in the heavens, and we know this is so." Then, of course, he needs no resurrection, and the doctrine has been *dispensed with;* and if there be no resurrection, or it has passed, then, of course, Christ has made his second Advent, and is to come no more; "for all things continue as they were from the beginning;" and science and philosophy have demonstrated that "matter is eternal;" and then telegraphic communications from the spirit land are now so well established, and the lines in such perfect order, and the spirits more willing to communicate than we are to receive them; would it not be better to turn our churches into spiritual temples, and our congregations into circles, our pastors and officiary into first class mediums, and thus find out the depth, and height, and length, and breadth of the mysteries of the marvelous mysticisms of spritualistic spiritism.

Ridicule: No sir. It is only the natural legitimate come out of the traditions of men, of which spiritism is the fruitful crop, and for which the doctrine of immortal-soulism is the primal cause, and stands in the presence of God responsible. "Why should it be thought a thing incredible with you that God should raise the dead?" Has not the blessed Jesus power over all flesh, and will he not give eternal life to as many as the Father hath given Him? and is it not the Father's will that of all that "he hath given Christ, he should lose nothing, but should raise it up at the last day?" did he not repeat this promise on many occasions? Did he not assure his disciples that, "Because I live ye shall live also?" is it true, that by the first Adam came death; and if there had been no second Adam, there could be no resurrection, nor future life whatever? Did the Apostle understand his own reasoning when he affirmed, that "to this end, Christ both died, and revived, and rose again, that he might be Lord, both of the living and the dead?" (Christians of course); for he is not the God of the dead. You know these dead, are dead; "they shall not live, they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish." They "remain in the congregation of the dead;" consequently the question propounded by the patriarch Job, "If a man die, shall he live again?" becomes one of paramount interest, when viewed from the Bible standpoint. Jesus said to the Jews, "Except ye eat the flesh of the Son of man, and drink his blood, *ye have no life in you;*" no inherent, natural immortality. "I am the bread of life; he that hath the Son hath life, and he that hath not the Son, hath not life" and "shall not see life." Now, if a man refuse to eat this bread of life, he dies, just as the father which ate the manna in the wilderness and are dead, and will never live again, for there is no life in them, now, but animal life, and this is the fleshly life, born of flesh and ends in death and corruption; the righteous eat this bread of life, partake of the spirit of Christ, are begotten again unto a hope of life from the dead, by the resurrection of Christ from the dead; and while looking for (the realization of) the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, they fall asleep in death without receiving the promised inheritance; they died in faith, and they rest in hope "of eternal life, which God, that cannot lie, hath promised;" first to Abraham, and all his seed. The promise, then, is sure to all the seed; whether they sleep or wake, it matters not, God hath sworn by Himself to keep his oath to Abraham and his seed, and whether they now repose in the depths of the ocean, or lie deep in the furrows of the rending earthquake, or buried beneath the ruins of once densely populated cities, or whether they are now living and moving among men, and unknown by even professing christians, God knows them, and knows too that they are the *only subjects* worthy of eternal life,and will attain unto the resurrection of the dead, or a translation at his second coming in power and great glory, when he comes to judge the quick and the dead; and that this is the truth can be abundantly shown from the Scriptures. Jesus informed his disciples that, "Whither I go, ye cannot come." John xiii. 33; and in the following chapter, he comforts them with these words, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Could he have told them in plainer language than this, that they *could not come* where he has gone, but that he will *come again* at the time appointed by the Father; and if we, with Paul, love his appearing, we shall receive with him, a crown of life; for, "unto them that look for him, shall he appear the second time, without sin unto salvation."

Death has no agency whatever in the christian's reward. "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." "Thou shalt be recompensed at the resurrection of the just." "I will raise them up at the last day." "Because I live ye live also." These are some of the promises of Him who was under the dominion of death himself, but being raised from the dead, he dieth no more, "death hath *no more dominion over him;*" he can say, "I am he that liveth, and was *dead,* and behold I am alive forever more, Amen; and have the keys of death and hades." Then where is the use of "beating the air," or "fighting with shadows?" Can a mother forget to wake her sleeping child? She may; but God will not forget the heirs of promise. "Precious in the sight of the Lord, is the death of his saints;" and all the attributes of omnipotence are pledged to give Abraham and his seed their promised inheritance. Why then all this hot haste in sending imaginary sky-kingdom, "beyond the bounds of time and space?" which, in the very nature of things, must be outside of God's creation, and may very properly be called, "nowhere;" and as this imaginary soul is "immaterial," that is, nothing; nowhere would be a very appropiate place for nothing to go:

> "Add nothing to nothing, and nothing is gained,
> Nothing from nothing, and nothing remains"

And yet what volumes have been written to bolster up this prostrate Dagon of inherent immortality; but on the wall of destiny may be traced, in characters of prophetic certainty, this handwriting: Immortalsoulism, "Thou art weighed in the balance and found wanting." Jesus Christ, the only begotten Son of the Father, full of "grace and truth," hath supplanted thee, thy birthright is departed from thee forever; bred and born in the carnal mind, which is at enmity with God, and is not subject to his law; neither indeed can be; thou must indeed be cast out, "for the Son of the bond-woman, shall not be *heir* with the Son of the free-woman." Thank God, we are no longer children of the bond-woman, but of the free; and the Son of the freewoman hath made us free from the law of sin and death; and being made free, we are free indeed. "The law of the spirit of life in Christ Jesus, hath made us free from the law of sin and death; for what the law could not do, in that it was weak, through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit," "and if the spirit of Him that raised up Jesus from the dead dwell in you, then He also which raised up Christ from the dead, shall quicken your mortal bodies by his spirit that dwelleth in you." "For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him," (from the dead of course.)

Now we might extend these and similar promises almost to any extent; but to find one promise of going to heaven at death, we have not been able, nor do we think any one can, that they may endeavor to weave in a few inferential texts in proof, we have no doubt; but will they stand sound Bible criticism? Does the Bible speak in positive terms when it says, "The living *know* that they shall die, but the dead *know* not anything; neither have (present tense) they any more a reward." The righteous are without their reward while dead, of course. But when Jesus, who has power over all flesh, and has authority to execute judgment, because he is the Son of man; when he comes, and his reward is with him, he will also bring the keys of death and hades, and fulfil his promise, and raise his people up, and give them their rewards; while the wicked will be left, "as though they had not been."

Now, every man in the possession of his reason, knows the above passage to be true; they all *know* that when a man dies, he returns to his earth, and in that very day his thoughts perish; and if, *as a man,* he ever lives again he must be raised from the dead; here *knowledge* stops, all beyond this is speculation; mere matter of opinion; and God thus shows us, in every corpse we see, a perfect picture of our own mortality, and in obedience to his behest, "Dust thou art, and unto dust thou shalt return;" we commit our dead to the bosom of mother earth. If we plant them there, in the likeness of Christ's death, they shall appear also in the likeness of his resurrection; but if there is no hope in their death, they shall not see life, but the law of sin and death abideth on them. Oh what an insurmountable barrier to a right apprehension of the simple truth, as it is in Jesus, is this doctrine of inherent immortality. May we all see the truth, that "God only hath immortality;" and then, by patient continuance in well doing, seek for glory, honor and immortality, thus securing the promise of eternal life when Jesus comes.

Yours, in hope.

WILLMINGTON, Del., March 26, 1871,

A LETTER ON JOHN V. 28, 29.

BY CLARENDON KELLY.

To J——. W——: You say you think that "making John v: 29 figurative is an error." Let me show you some of the consequences of a literal construction of this passage. But first let me say. Whatever meaning we may attach to the word "graves," as a mere English word, nevertheless, when it stands as the representative of a word in another language, its meaning must be limited to that of the word it represents. To disregard this rule is in fact to add to the words of the original. This you understand.

Now in order to make this passage teach a general resurrection of both good and bad, you have to attach a meaning to the word "graves," in verse 28; equal to that of *sheol* of the Hebrew and *thanatos* or *hades* of the Greek. But the Saviour did not use either of these words in this passage. He said, "All those in *tois Mneemeios* shall hear his voice," etc. Now *mneemeios* never means the state or general abode of the dead, as does *sheol* or *hades,* Here are its definitions as given by J. P. Englis in his "Greek Lexicon:" "*Mneemeios,* from *Mnas*—Memorial, Monument; a Cenotaph, Tomb, Sepulchre."

The following passages will show you its meaning as used by Jesus and the apostles. "And laid it in his own new *mneemeios*—tomb, and having rolled a great stone to the door of the—*mneemeios*—tomb." Matt. xxvii. 60; "And his disciples having heard, came and carried off the *dead body* and placed it (the "dead body") in—a *mneemeois*—tomb." Mark vi. 29. "And do not permit their *dead bodies* to be put into—*mneemeios*— tomb." Rev. xi. 9. Please observe—The persons spoken of in the above passages were already in the state of death, literally, before their friends put them in—*mneemeios.* See also the following passages: Acts xiii. 29; Matt. viii. 28; Mark xv. 46: xvi. 2, 3, 5, 8; Luke xi. 47: xxiii. 55: xxiv. 1, 2, 9, 12, 22; John xix. 41, 42: xx. 1, 2, 3, 6, 11; Acts ii. 29,: vii. 16. In all these passages it means, a place to deposit a dead body or bodies. Therefore if you hold that "come forth," means raised from the dead, it cannot embrace any, good or bad, whose bodies have not been buried in a—*mneemeios*—tomb. The millions of human beings of both classes, who have had no burial in a tomb, are left entirely out of the resurrection, so far as this passage is concerned; for, if Jesus had intended to teach a general resurrection, why did he use a word that was never used to signify "the dead" as a whole, and never had such a meaning, and not use the word, *sheol* or *hades,* which did have just that meaning, and would have taught just the doctrine that it is erroneously contended is taught in this passage?

The reason is obvious to my mind. He did not intend to teach such a doctrine, and hence he was careful not to use words that would teach it. So you see, that no general resurrection doctrine can be got out of this passage without giving to this word—*mneemeios*—a latitude that it never had anywhere else, and that without a shadow of authority only that the common version reads "graves," and the word "grave" sometimes signifies the general abode of the dead.

Another thing to which I invite your attention is the fact that the *coming forth* is not "the resurrection of the dead." The resurrection of verse 29 is something *unto* which those in the tombs "come forth." It is "the resurrection of life," and "The resurrection of condemnation."

Well then, brother W——, having found that no general resurrection of [literally] dead ones is taught in this passage, let us give it a careful and unprejudiced investigation, and see if we cannot discover what Jesus did intend to teach. We will commence with verse 24, where a passing from death into life is mentioned in these words, "Verily, verily, I say unto you, he that *heareth my word,* and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life." What does the Saviour mean by "heareth my word?"—See chap, viii. 43, 47. "Why do ye not understand my speech? because ye cannot *hear* my word" [with the "hearing of faith."] "He that is of God *heareth* God's words; ye therefore *hear* them not because ye are not of God." Now, brother W——, you see that to hear Christ's words, in the sense that he uses the term "hear," a man must be literally *alive.* And yet one must be dead before he can "pass from death unto life."

All who heard Jesus with the physical ear did not *hear* his word. But those who did hear, passed from death unto life. In what sense? See—Ch. viii. 51. "Verily, verily, I say unto you, If a man keep my sayings he shall never see death" [in the absolute sense]. Not mere temporal death; else the words of Jesus would be untrue. But his words are true. Neither could he have referred to some future death; for he makes this same promise in chapter vi. in these words, "Your fathers did eat manna in the wilderness and *are dead.* This is that bread which came down from heaven that a man may eat thereof and *not die.*"—Verse 49, 50. "This is that bread which came down from heaven, not as your fathers did eat manna and *are dead;* he that eateth of this bread shall live forever."—Verse 58. Now do you not see that by claiming that the fathers who died in the wilderness, died only a temporal death, viz., suspension of life, from which they are to have a resurrection, literally—*i. e.,* be restored to conscious existence, you make Christ teach that those who eat the bread that came down from heaven should not lose their conscious existence at all? and in that case, I ask where do they stay while their bodies are mouldering in the dust? They are not with Christ, for he told them they could not come there. Take care, brother, you are not far from the pit of *natural* immortality. Look out that you do not fall into it.

"The wages of sin [the penalty of the law] is death." Not suspension of life, (else men suffer the sentence of the law after their offences are pardoned), but death in the absolute sense. This sentence passed upon all, "For that all have sinned." But when men become united to Christ, *i. e.,* become "new creatures in Christ Jesus," they are freed from the "law of sin and death;"—(Rom. viii. 2): and hence they do not *die* in the absolute sense, but in the secondary sense, viz., suspension of life, or of conscious existence. Having passed out from under the sentence of the law, which is death; and become partakers of the life of Christ, they are properly said to have passed out of death unto life.

Now that we may not mistake the time and nature of this eating, we will read the words of the Saviour, recorded in John vi. "And the bread that I will give is my flesh, which I will give for the life of the world."—Verse 51. "Whoso eateth my flesh and drinketh my blood *hath* eternal life, and I will raise him up at the last day."—Verse 54. "Verily, verily, I say unto you, He that believeth on me hath everlasting life."—Verse 47.

To believe on him, then, is to eat of the bread that came down from heaven. Such shall not die as the fathers died in the wilderness. Why? Because "I will raise *him* up at the last day." They *heard* his word and passed out of death into life. Those who cannot hear, still abide in death, and will utterly perish in their own corruption, as did the fathers in the wilderness.

We will now look at verse 25. "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and *they that hear* shall live." As I have already said, a man cannot pass from death unto life unless he is first *in* death; and to be in death is to be dead. We have seen, in verse 24, that some passed from death unto life. You will not contend that these were literally dead; for they not only heard but they *believed.*

Well then, as verse 25 is the continuation of his discourse, why make the dead of this verse different from that of verse 24? I am fully satisfied that Jesus is not speaking of persons literally dead in this verse or in verses 28, 29. Let us see. Whose voice were the dead to hear? Ans.—"The dead shall hear the voice of the Son of God." Did all that heard Jesus hear the voice of the Son of God? No; for he says, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep *hear* my voice and I know them, and they follow me."—John x. 26, 27. And again, in verse 33, "The Jews answered him saying, For a good work we stone thee not; but for blasphemy: and because that thou being a *man,* makest thyself God." Thus you see, some who heard Jesus, could not hear the voice of the Son of God, because they "were not of God." They were not his sheep, and could hear only the voice of "a *man.*" But some heard more than the voice of a man; they heard the voice of the Son of God;—(see Matt. xvi. 16); and those that heard lived, *i. e.,* "passed out of death unto life." But an hour comes, when all who are in the tombs will "hear his voice." The effect however will not be as it was when Jesus was on the earth before. Then *all* who heard *lived,* as the result of their hearing; but when the hour comes for all in the tombs to hear, *life* is not the result of hearing; hearing only causes them to "come forth *unto*" a resurrection. But we will drop this part of the subject for the present, and look after those *in* the tombs, and see if we can determine who they are.

[*To be Continued.*]

DEAD AND NOT DEAD, ALIVE AND NOT ALIVE.

BY Z. CAMPBELL.

"Wherefore I praise the dead which are already dead more than the living which are already alive."—ECCL. iv 2.

THIS very singular text teaches a truth which a great part of Christendom do not believe or understand. The first clause: "The dead which are already dead," by implication proves there is a class that are dead; and yet *not* dead. The second clause, "the living that are yet alive," in the same manner, proves there is another class that are alive, and yet not alive. So it is evident there must be a difference in the condition of the dead, relative to death; and also conditions of the living relative to life. To illustrate; our Saviour says, John vi. 47–50. "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your father's did eat manna in the wilderness, and are dead. This is the bread which came down from heaven, that a man may eat thereof, and not die." Here is an assertion that the fathers that eat manna are *dead;* but those who eat the bread of life will *never* die. But thousands have eaten that bread of life, and their bodies are as dead as those who eat manna in the wilderness. Now wherein is the difference? Let us see:

Our Saviour (Luke xx. 37, 38), quoted the language to Moses at the bush, to prove a resurrection from the dead. "I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob," and added, "God is not the God of the dead, but of the living."

This language was used long after the patriarchs were dead; and yet, God was their God, and not the God of the dead. Therefore, in some sense, Abraham, Isaac, and Jacob, were *not* dead, because God is their God. And the Saviour gives this as proof of the resurrection of the dead. So those who are dead that God is the God of, will be resurrected to life; this is certain, unless the Lord failed to prove a resurrection. But he did not fail; it is equally as eertain that those of the dead, that God is not the God of, will have no resurrection.

So, since God is not the God of *all* the dead, all the dead will not be raised. God raises none but his own children; and his own children are children of the resurrection. See Luke xx. 36.

But how is it that some of the dead are not dead? The Saviour says, "My sheep hear my voice . . . I give unto them eternal life." Now, the penalty of sin has no claim on this eternal life that Christ gives to his sheep; its claim extends only to our Adamic life. So when the Christian loses his Adamic life, which is already forfeited to the law, he is not dead, because he still retains the eternal life

given to him by the good shepherd, the LIFE-GIVER; and this life is hid with Christ in God. He is Adamically dead; but still he lives, and God is his God, therefore, he is sure of a resurrection to the enjoyment of eternal life.

And for another reason he cannot die as did the fathers in the wilderness; he is a part of a body, having a living Head; so, as long as the Head is alive the body lives also. Christ is the living Head, and first resurrection.

But not so with the ungodly; they have *no* living resurrected Head: the law takes their Adamic lives and leaves them no other: mercy gives them no other, because they have rejected her offer: they are dead and God is not their God; therefore they have no resurrection.

So the dead that are not dead are true Christians: and the dead that are dead are the ungodly. The living that are alive are the converts to Christianity:—John v. 24, 25; and the living that are not alive are the living wicked, not passed from death unto life: over these the second death has power to hold them forever; but over those who have part in the first resurrection, it has *no* power. Christ is the first Resurrection, he is also the Life; and those having part in him have part in the first resurrection. And as the second death has no power over Christ, so it can have no power over those in Christ. They sleep in him, and the life he gives them is hid with him in God. They are not dead, but live eternally in their living Head.

BAYONNE, April, 1871.

"HER PLAGUES COME."

BY ELD. W. S. CAMPBELL.

APRIL 10.—In Paris the prospect of a most terrible and unheard-of slaughter. The details of the condition I need not give. Some items will suffice.

The Commune will have a hundred thousand picked men. The Paris Avengers being organized, and arms being taken for their use. In the last battle the slaughter was fearful on both sides: 12,000 killed and wounded.

The Commune have decreed the separation of Church and State, and abolished all national property. An escaped nun, at Brussels, says that the priests are insulted, arrested, and maltreated. Convents entered at night and searched. A rumor prevailed that twenty priests had been shot. A special, to the "Daily News," says that "all the professors and officers of the Jesuit's College have been arrested by the Commune.

This "city of confusion" is being "broken down." The judgment upon the Great Harlot Power in this second great instalment, comes suddenly, and just as the word indicates.

The condition of the great capital, to-day, is just what it should be if our reasoning is correct in previous articles, showing that the *literal* "great city, Babylon," is the French metropolis.

It is essential that the temporal power of the Pope should depart just at this time. It is essential that Louis Napoleon should go down (his government to perdition) in connection, and equally essential that Paris should suffer an infliction of wrath, that the Catholic powers should be humbled in France, preparatory to the final thunders which shall shiver the system to atoms. Strong is the Lord God who judgeth her.

FROM MARIA M. WEAVER.

DEAR PILGRIMS: Of late I have felt too unqualified to write for our "family paper," and as so many of our "elders" have been writing, it seemed appropriate that "little children" should keep still. Not presuming to "speak to edification" on the strange subjects now being presented in the HERALD, I only ask the privilege of saying THE LORD is still my SHEPHERD, and has been good and kind to me the past cold winter. My faith in his precious promises has been greatly strengthened, and I have had fresh tokens of his love, sweet answers to prayers, and an increased desire to *see* him whom my "soul loveth," O, will "it not" be a joyful day when our God calls us to inhabit the city where his peace and glory reigns! Is it not worth all the crosses and trials we may be called to endure to have the hope of such precious promises?

We would express our thanks to "Father in heaven" for mercifully sparing to the church our dear Brethren Storrs and Campbell; and, also, for granting a little strength to our loved, tho' unseen Br. E. Wolcott. The thought that Jesus will *soon* come is truly cheering. O how many hearts, are longing to see him. But O, let us search ourselves and see if there *truly* is no "evil way" with us. I often see faults in my own life, and if at last I am saved it will be because God had mercy on me. Through his rich grace I hope to be reckoned as one of his children at last.

"What do you think of the Age to come?" ask several of our dear ones, in writing to me. My answer is, I can see neither beginning or end to it; but suppose it must be my own fault. Once thought I understood the subject; but after reading some tracts on the subject, which seemed full of man's imaginations, instead of Scripture, I gave it up as too great a subject for small minds to comprehend. It is no one's duty to believe a doctrine that is not plain. Yet we should be willing to listen and learn. I want to hear on both sides. The "Truth" is what we want to "buy," and we know it will be for our good. So let us use wisdom and grace concerning this subject, as well as any other.

WENDELL DEPOT, MASS., April 9, 1871.

THE HERALD OF LIFE.

NEW YORK, APRIL 19, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another ource, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

AN INQUIRY.

BRO. STORRS: As there is some concern manifested in regard to feet washing in this section of country, and somewhat more than I apprehend is necessary, please be so kind as to let me know your views upon this subject, (to wit) (13 chap. of St. John). I am the only one in this section of country who proclaims the great doctrine of no immortality but in Christ, and the only subscriber to your excellent paper, the HERALD OF LIFE: so please let me know your whole views of the chapter i. referred to, through the columns of the HERALD OF LIFE, and oblige your Bro. in Christ,

Yours, in christian love and fellowship,
T. R. LAWRENCE.

COLUMBIA, N. C., April 9, 1871.

Reply by the Editor.

Nothing is more common than for men, when they have lost the spirit and power of the grace of God, or never possessed either, to seek to make up their lack of such grace by attention to forms and ceremonies, as if Christianity was made up mainly of outward observances of such inventions.

As to "feet-washing," we have never said much, as we have had no occasion to do so, not having come in contact with many of that class of people. That the case recorded in John xiii. was not a religious rite or ordinance appears evident to us from the fact that Jesus had said, "The true worshippers shall worship the Father *in spirit* and in truth: for the Father seeketh such to worship him." John iv. 23. Further, we never hear of the apostles or New Testament believers performing any such ceremony in their social meetings.

Our Lord's design, in this act of washing his disciples' feet, is sufficiently explained by himself at the close of the act. The disciples had often shown a desire to be great; or, were possessed of worldly ambition—"disputing among themselves who should be greatest." Their "Master and Lord" takes this occasion to teach them a lesson they should never forget, by doing them an act which was only performed in those days by the lowest order of servants. By this means Jesus taught his disciples that instead of seeking superiority over one another, or being masters, they should seek to serve each other by any act of kindness they could perform, however menial it might appear. Said He, "Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

In Judea, in those days, traveling with the feet slightly protected, they needed frequent washing, both for comfort and safety. Hence, the first act of hospitality on calling on a friend, or arriving at a resting place, was to wash their feet; and as we said, it was done by the lowest servant.

In this view of the subject, our Lord taught a great moral lesson to his followers; that of abstaining from pride, or seeking to aggrandise themselves one above another: or, as Paul expresses it, "In lowliness of mind let each esteem other better than themselves." Phil. ii. 3. Such is the spirit of the gospel, or true Christianity: and such was the lesson Jesus taught his disciples by this act in washing their feet. "I have given you an *example*, that ye should do as I have done unto you:" that is, be ready to perform any *necessary* service to your brethren, however menial it may be. Such was the lesson. Happy are those who learn it. But to convert it into a *rite* to be performed, whether there is a necessity for it or not, is to pervert the teaching and destroy the lesson given. So we believe.

We might say much more, but think it unnecessary for those who are willing to learn, and useless for those who are not.

DECLINED COMMUNICATIONS.

"If there is any objection to publishing this letter, let me know what it is."

So speaks one of our friends at the close of his communication. This seems to us an unreasonable request. There are various reasons why some articles sent us are not published. How shall we make the writer acquainted with them? Shall we write him a private letter? We have no time for such business. Shall we publish in the paper the reasons? This most likely would lead to a reply; and so our time would be taxed to no good end. If any one sends us a communication, they must calculate we shall use our best judgment about its insertion. We intend to be as accommodating as possible; but we cannot publish all that may be sent us. Some people seem not to have the gift to express their ideas intelligibly; others write so bad that it taxes our time and patience to make out what they wish to say: others still, wish us to publish fancies; some want us to discuss the "Elijah Message," etc.

We must use our best judgment in all these things. We are sorry to disoblige any; yet it is better for *one* to suffer than *many*. We are sure an editor must suffer, if no one else does, by many articles sent him, and the fault some find if theirs is not inserted. Let us all be as patient as possible, and try to help bear one another's burdens.

THE PROMISE AND OATH OF GOD TO ABRAHAM.—NO. 5.

WE shall next notice a very natural conclusion that some draw from Rev. vii. 9–14, that all nations have had the good news of Christ and of redemption through his blood. Of a "multitude, which no man could number, of all nations, and kindreds, and people, and tongues," who "stood before the throne, and before the Lamb," it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The general opinion of Commentators is, that this exhibition represents the church, universal, glorified. Our friends, who are opposed to our views of the age to come—or, kingdom of God age—accept the view of the Commentators, and conclude this multitude out of all nations, etc., precludes the idea that all nations have not already been blessed in Abraham and his seed.

In dealing with the book of Revelation; or explaining its figures and symbols, we have need to express ourselves cautiously. Let us look at the idea that this multitude represent the church universal, or all the saved at the end of this age. If it does, we might ask the question once propounded to our Lord by his disciples—"Who then can be saved" out of those who now live, or have lived for the last seventy years, or during the present century? How many professed Christians, for these 70 years, can be numbered as those "who came out of *great* tribulation?" If that is to be the test, we think nearly all of us, who have lived in this nineteenth century, will fail of salvation. What have any of us yet passed through that would entitle us to say we came "out of *great* tribulation?" We must look for some other construction of the language of Rev. vii. 9–14 than that of the Commentators, or give up our hope of salvation among that multitude which John saw there.

This idea may startle some of our friends; but we repeat it, if all that are ever to be saved are from this, or any previous age of the world's history, not only multitudes of those who call themselves Christians in this century, but many of previous ages will fail of being of the "great multitude" seen in Rev. vii., no matter how great their faith may have been; for very many true believers have died without passing through "*great* tribulation."

We seek, therefore, an explanation of the text which shall harmonize with the facts of history, and the general tenor of Scripture. First: Let us see where the scene of Rev. vii. is laid. It is *after* that scene of chap. vi., in which the sixth seal was opened, and "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men," etc., "said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath has come; and who shall be able to stand?"

This scene shows that the persons represented, upon whom this great tribulation falls, were those who had the knowledge of "the Lamb," and had learned that there would be a "great day of His wrath:" hence it is clear that they had previously had the gospel message and despised or neglected it. A "great tribulation" now overtakes them; corresponding with smiting the image and dashing it to pieces, Dan. ii., and the destruction of the fourth beast, Dan. vii. That "great tribulation" passed, "the kingdom of God" is established on the earth—"the saints of the Most High shall take the kingdom, and possess it forever and ever."

The "great tribulation," then, is on the wicked rejectors or neglectors of the gospel message; and is the winding up scene of this age, when the corruptors of earth, and the corruptors of God's word, will find the "great day of the wrath of the Lamb," on them, has come. That "great tribulation" being over, John is presented with a new scene; he says, "*After* this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands," etc. When John was asked by the angel, "What are these . . . and whence came they?" he evidently did not understand the matter; he must have been surprised at such a glorious multitude, in such a position, and asked the angel an explanation. The angel replied, "These are they which came (*ek*) *after the* great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

But, says one, "you have altered the text; it reads *out of*, and not *after*." Our translators have rendered the Greek word, *ek*, "out of," and it is generally so rendered in our Bible; but in turning to our Greek Concordance we find the first English word used, in defining the Greek word *ek*, is "*after*," and it has also the sense of "*since*." It will also be observed that we have inserted the definite article [*tees, the*] before "tribulation." This article is left out of the text by our translators; but it is in the Greek, and clearly refers to *the* tribulation described at the close of chapter vi.

In the account of what John saw, in chapter vii., it is expressly laid "after this"—"after this," what? clearly, after the "great day of the wrath of the Lamb" spoken of in the previous chapter. After this day of wrath, which winds up the present age, John saw the fruit of the following age, or the age of the kingdom of God; briefly stated, it is true, but sufficiently clear to be unmistakable as a fulfilment of the promise and oath of God to Abraham.

Let the text be read with the closing of chap. vi., in view, and the fact that the scene of chap. vii., is expressly said to be "after this," and see if the following is not evidently the true sense of the text: "These are they which came [to Christ] *after the* great tribulation on the kings of the earth, etc., and have washed their robes and made them white in the blood of the Lamb."

This construction agrees and harmonizes with a similar representation in Rev. xv., where John saw those who had gotten the victory over the beast "stand on the sea of glass, having the harp of God: and they sing the song of Moses . . . and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee O Lord, and glorify thy name? for thou only art holy: for *all nations shall* come and worship before thee; for thy judgments are made manifest."

Thus, we see, the saints on the sea of glass, glorified—take the same view of the effect, on "all nations," of the judgments—"the great tribulation"—on "the kings of the earth," etc., that we have suggested on the texts in chapters vi. and vii., and the coming of "all nations," or, the "great multitude of all nations," appear in both cases to be *after* the judgments which wind up the present age, and opens the age of the "kingdom of God," which immediately follows the end of this; and "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. xiii. 43. Thus shining on the "left of the nations," the world—"all nations"—will be blessed in "Abraham and his seed," and the multitudes of the saved, in the dispensation of the kingdom of God, will as much surprise many of our good brethren, who do not as yet see the matter as we do, as it surprised John when he saw it in vision. Then shall we truly see a multitude of redeemed ones, who have washed their robes in the blood of the Lamb, "which no man can number, out of all nations, kindreds, people, and tongues." How gloriously, then, will the promise and oath of God to Abraham shine forth over the face of the whole earth, and His immortalized saints rejoice that they are honored in having a part with Christ in the glorious work of earth's redemption, and the salvation of such untold multitudes.

Who desires a part in this work of God's promise and oath in blessing all the families of the earth, or all nations? O, how blessed the thought that we, who may be among the redeemed of the past ages, will have such glorious employment in "the ages to come." What are all of earth's present joys or glories, when compared with the glory and honor of being "workers together with God" and His dear Son in reducing the earth, so long cursed with sin, to order, peace, universal love and good will; making "wars to cease to the ends of the earth;" and every man "shall sit under his own vine and fig tree, having none to molest or make him afraid." If you dear reader, would share in that glory, come *now* to Christ, that you may live in that blessed age.

The view we have taken of chapters vi. and vii. of Rev., and of chap. xv., might be further urged as the true one from many testimonies of the Old Testament. We will notice Isa. lxvi. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: . . . that ye may milk out and be delighted with the abundance of her glory: for thus saith the LORD, Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream . . . Ye shall be comforted in Jerusalem. . . . The hand of the LORD shall be known toward his servants, and his indignation toward his enemies: for behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire: for by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many." (This corresponds with Rev. vi. 12–17; which please read.) . . . "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come and see my glory: and I will set a sign among them, and I will send those that escape of them unto the nations . . . and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles," etc.

Observe, this proclamation is to those who had not heard the LORD's fame; and it was after the fearful judgment on "many," who were "slain" in that judgment; and there were those who "escape," and they are employed in making the proclamation to the "nations and isles afar off," who had "not heard" of the LORD's "fame," etc. Here, also, we might introduce God's oath, Isa. xlv. 23, "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Compare this with Paul's language Phil. ii. 10, 11, "That at the name of Jesus every knee should bow, in heaven and in earth: and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus a universal proclamation of Jesus Christ is to be made to all; and all are required to give him honor to the glory of God. Here, then, is a proclamation of God's good-will to men which has never yet been made in the fulness set forth in the word; but God has sworn by himself it shall be. Who shall call in question His promise and oath? When that promise and oath is carried into effect, we shall see the innumerable company brought to the Revelator's astonished view, Rev. vii., "of all nations, and kindreds, and people, and tongues."

No wonder Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me."—(John xii. 32). He knew all the "families of the earth" were to be "blessed" in him; and He hesitated not to accept the cross in his work of blessing all men with the means of securing eternal life. His faith in God's promise and oath was not shaken, though the awful death of the cross lay in his path to the accomplishment of his work of blessing all the families of the earth: and because He became "obedient unto the death of the cross, God highly exalted him," and gave "him a name which is above every name; that at the name of Jesus every knee should bow," etc. Therefore, his name is to be proclaimed to all "the families of the earth;" else, how could they be required to bow to it?

Let us rejoice and be glad that God is not so restricted in the means of carrying out his promise and oath as our finite minds might be disposed to think: and let us remember, His thoughts are not as our thoughts, nor His ways as our finite ways. His word will not return void; but will surely be accomplished, every "jot and tittle" of it. "So let it be."

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

LET us further examine concerning gehenna, valley of Hinnom. What is its locality? In Josh, xv. 8, we find the situation of the lot of Judah described as follows: "And the border went up by the *valley of the son of Hinnom* unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the *valley of Hinnom* westward, which is at the end of the valley of the giants northward." In chap. xviii. 16, we find the inheritance of Benjamin described thus: "And the border came down to the end of the mountain that lieth before the *valley of the son of Hinnom*, and which is in the valley of the giants on the north, and descended to the *valley of Hinnom*, to the side of Jebusi on the south, and descended to En-rogel." In the word of the Lord commanding Jeremiah to warn his disobedient people of evil that should come upon them unless they repented, we find the following: "And go forth unto the *valley of the son of Hinnom*, which is by the entry of the east gate, and proclaim there the words that I shall tell thee."—Jer. xix. 2.

Is it true that this once beautiful valley became the scene of awful abominations? "Moreover, he" (Ahaz) "burnt incense in the *valley of the son of Hinnom*, and burnt his children in the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel."—2 Chron. xxviii. 3. Also xxxiii. 6: "And he" (Manassah) "caused his children to pass through the fire in the *valley of the son of Hinnom*." "And he" (Josiah) "defiled Topheth which is in the *valley of the children of Hinnom*, that no man might make his son or his daughter to pass through the fire to Moloch."—2 Kings xxiii. 10.

Kitto says of Hinnom: "When Josiah overthrew this idolatry, he defiled the valley by casting into it the bones of the dead, the greatest of all pollutions among the Hebrews; and from that time it became the common jakes of Jerusalem, into which all the refuse of the city was cast, and where the combustible portions were consumed by fire." Prof. Stuart remarks concerning it: "The pious king Josiah, caused it to be polluted, *i. e.*, he caused to be carried there the filth of the city of Jerusalem . . . Perpetual fires were kept up in order to consume the offal which was deposited there, and as the same offal would breed worms, (for all putrifying meat of course does,) hence came the expression, 'where their worm dieth not, and the fire is not quenched.'"

This valley became a place of punishment. "For the children of Judah have done evil in my sight, saith the Lord: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the *valley of the son of Hinnom*, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart. Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but *the valley of slaughter*; for they shall bury in Tophet till there be no place."—Jer. vii. 30–32. In chap. xix. the above is substantially repeated; and it is added: "I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and their carcasses will I give to be meat for the fowls of heaven, and for the beasts of the earth."

Much other testimony might be adduced to prove that *Gehenna*, the valley of Hinnom was formerly a place of punishment by fire, etc., and certain portions of Scripture indicate that it may again be a place of punishment by fire or otherwise unto destruction. It is not, however, anywhere intimated that it is a place where the wicked are being punished at the present time, nor that any wicked ones will ever be long kept alive in it. To assert that they will be is to speak against God, for He has called the place, *The Valley of Slaughter*.

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."—Joel iii. 2. The valley of Jehoshaphat lies on the east of Jerusalem, and is called the valley of judgment. Jehoshaphat, it is said, we presume truly, means "The Lord Judge." If this prophecy of Joel relates to events yet future, then Mr. Read well observes: "As the feet of Christ are to stand on the Mount of Olives '*in that day*,' we can perceive, that as the mountains rise behind, his face will be toward Jerusalem; and if the nations are gathered before him, in the valley of Jehoshaphat, *Gehenna* will be on his *left hand*; and there probably many of the wicked will be consumed with fire from Heaven." In such an event *Gehenna* will be a place of future punishment. If this be so, will the fires of *Gehenna* be eternal? There is no passage of Scripture which teaches any such thing.

If we except the one instance of its use by James, and it is questionable whether it is really the word James used, Jesus is the only one who ever made use of the term *Gehenna*, in the whole New Testament, and he only used it in speaking to Jews. It was familiar to them, not only as a place where human sacrifices were at one time offered; but also as a place of punishment by death, we may fairly presume, since their Scriptures speak of it as such. They were familiar with it, too, as the place where the offal of the city was thrown, as also not unfrequently the dead persons of malefactors, and where fires were kept constantly burning to *destroy* whatever was thrown there. They esteemed a denial of burial one of the very greatest of indignities. Solomon says, if a man "have no burial, an untimely birth is better than he." In

addressing the Jews, therefore, no stronger expression could be used to represent *extinction of being*, nor one better calculated to be so understood than being *cast into Gehenna*, valley of Hinnom, or gehenna fire. As nothing cast there ever came out alive, but was wholly consumed, for what the fire did not burn, the worms destroyed, so when *gehenna* punishment was threatened they well knew it meant utter destruction.

Another fact must not be overlooked. Christ sometimes used the term *Gehenna* in denouncing judgments against wicked Jews. The following is an instance: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (Gehenna?")—Matt. xxiii. 33. The word translated "damnation," is *kriseas*, meaning judgment. The text more properly rendered, would read, "Ye serpents, ye generation of vipers, how can ye escape *the judgment of* (*gehenna*) *the valley of Hinnom?* Gehenna, valley of Hinnom, is here named as the place of punishment of those wicked Jews, and the punishment was, of course, then future. Jesus said unto them: "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation."—Matt. xxiii. 34, 35, 36. "And when ye" (believers) "shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them" (believers) "which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled."—Luke xxi. 20, 21, 22. All this refers directly to the judgment in Matt. xxiii. 33.

The Jews certainly filled the measure of their fathers. They scourged, stoned, killed and crucified believers: they persecuted followers of Christ beyond measure. Such were well worthy of the judgment of *the valley of Hinnom*. Forty years later that judgment came; and how terrible was it! The city surrounded by the minions of Titus; anarchy, starvation, death, horrors of every description reigning within; the scenes then witnessed no pen can ever describe. So literally did the streets run with blood that fires were extinguished by it. More than eleven hundred thousand Jews lay, buried and unburied, about the city. They did not escape the judgment of the valley of *Hinnom*. Indignation and wrath came upon them to the uttermost. Then did it transpire that men looked upon the carcasses of them transgressed against the Lord, where their worm did not die, and where their fire was not quenched. That was the judgment that was nigh at the time Christ threatened the Jews, believers, if faithless, and unbelievers, with gehenna punishment. That was the punishment inflicted upon the disobedient and faithless of that generation.

Modern theology would have the text under consideration teach what they to whom the language was addressed could never have understood it to mean. It would have the expression *destroy* both soul and body in Gehenna, to mean that God will keep alive what it calls the immortal soul, in what it is pleased to call *hell*, until the resurrection, and that then He will keep alive both body and soul in the same place, and delight Himself in torturing them to all eternity. Who does not see from what has been said, that nothing could well be imagined which would be more foreign to the meaning of Christ's words, or more at variance with his teachings. What a perversion is it of the word of God! What blasphemy against God!

The nature and effect of punishment in Gehenna, the whole consequence of being cast there, whether dead or alive, was so well understood among the Jews, that it came to be recognized as well by other peoples round about, among whom it became a sort of familiar saying when threatening the greatest punishment. Illustrative of this is the following circumstance, which occurred long after the death of Christ.

In the early experience of Mahomet, as a prophet, so called, he had no more bitter and unrelenting enemy than was his uncle Abu Lahab. Though subsequently a most faithful Mahomedan, he for some years lost no opportunity to oppose and persecute the prophet. When the time came for Mahomet, as he believed, to "announce publicly and boldly his doctrine, beginning with his kindred and tribe," he summoned all the Koreishites of the line of Haschem to meet him on the hill of Safa, in the vicinity of Mecca, when he would unfold matters important to their welfare. They assembled there, as requested, and among them was Mahomet's hostile uncle, Abu Lahab. When the prophet had fairly begun to discourse of his mission, and make known his revelations, Abu Lahab started up in a rage, upbraided him for calling them together for such a purpose, and catching up a stone would have hurled it at him. Mahomet turned upon the disturber, cursed the hand thus impiously raised, and predicted his destruction in the *fire of Jehennon*; with the assurance that his wife, Omm Jemil, would bear the bundle of thorns with which the fire would be kindled.

Of course the fact that had Mahomet understood any thing of a theological hell, he must have remembered that its fire of ever-burning brimstone would be quite sufficient to accomplish the purpose without the addition of a few fagots borne thither by the scoffer's wife, forbids the thought that any reference was had to such a place, and settles it that he simply used an expression of Jewish origin to convey the idea of punishment by burning to death.

Dr. Richard Watson, writing on Mark ix., where Gehenna is several times mentioned in connection with the expressions, "their worm dieth not, and the fire is not quenched," says:

"As the worm itself dies not, but destroys that it feeds upon, and as fire unquenched consumes that upon which it kindles, so when temporal judgments are expressed by this phrase the utter destruction of persons, cities, and nations appears to be intended."

In the Targum is the following paraphrase of Psa. xxxviii. 20: "They shall be consumed in the smoke of Gehenna."

"The early Christian writers plainly understood our word 'destroy' in its literal and ordinary sense. Tertullian paraphrases the passage (Matt. x. 28,) thus: 'Who is able to kill and destroy (occidere et perdere) both soul and body.' And Cyprian: 'Who can slay (occidere) both soul and body.' Likewise Jerome and Augustine. And Origen says: 'Who is able to destroy and blot out both soul and body, either in Gehenna or as he may choose.' And not only do the other terms used require the literal sense of the word 'destroy,' but the reason of the case demands it. Christ was 'the faithful and true witness.' And would he give his most solemn warning in ambiguous terms? The ordinary sense of the words plainly name an indefinite loss—the loss of being, and of eternal life; the literal loss of the soul. The same faithful witness elsewhere reminds us that to gain the whole world and lose the soul is a foolish exchange. Did he here expect us to understand that the soul is imperishable, that it can never be strictly lost, but we have something infinitely worse to fear? 'Endless annihilation,' says the younger Edwards, 'is an *endless* or *infinite* punishment;' and the ordinary sense of Christ's words denotes extinction. Did he mean a two-fold infinitude of punishment?"—*Prof. Hudson.*

Augustine says, "The soul can die, it can be slain." "If the soul cannot be slain, how should our Lord, warning us, say, 'Fear Him?'"

We think we have heretofore sufficiently shown what the soul is. If "Rev." Mr. George does, others, we feel assured, *will not* fail to see that the text so confidently relied on by himself and other believers in inherent immortality is, rightly understood and reasonably interpreted, an unanswerable argument *against* the theory. May our blessed Lord help all his people to rightly understand it and, understanding it, so justly appreciate the truth it teaches that they will ever be preserved from further libelling the character of God by attributing to him acts of most fiendish cruelty.

What but cruelty of the most unrelenting and malignant type could keep helpless beings in endless torture with no view to either their improvement or as warning to others. Such a proceeding could not be had for purposes of benefit to the tortured ones, since it is held that their sufferings are to be eternal; neither could it serve as a warning to others, for it is contended that when the damned begin to receive their torture in its full intensity time will have ended, and probation closed. Who can believe such a doctrine, and at the same time, bowing before the throne of grace, confidently lift the voice in solemn praise and adoration, saying, "Thou who art a God of Love, and whose tender mercies are over all thy works?" May all patrons of the torment theory diligently consider these things, prayerfully striving to weigh them well, to weigh them with the care and intelligence their immeasurable importance demands.

L. C. T.

LIBERTY WETHERBEE, Bangor, Me., sends several new subscribers, and writes: The Lord is at work wonderfully in old Hampden. It is the most interesting field that I have ever labored in, in all my life. The brethren and sisters take hold of the work in earnest. Some fifteen or twenty have come out on the truths of the Bible; and the sects feel bad, for some of their best members have taken advanced steps on the truth. To God be all the praise.

THE RESTITUTION.—No. 3.

BY JOEL A. SIMONDS.

"Whom the heaven must receive until the times of restitution of all things."—Acts iii. 21.

Restitution is the act of restoring a thing to its former state or condition. The original condition of the thing to be restored, determines what its condition will be when it is restored.

The thing to be affected by the restitution, in our text, is the thing that has been affected by the curse. It is the earth with its inhabitants, which are earthy; the world—the kingdom which was prepared when the world was made. Its restitution has been spoken of by all the holy prophets since the world began. There are several conditions which are essential to the doctrine of restitution, without which there can be no restitution.

1. *The thing to be restored must have been once in a good condition.* This is true of the world. It was *once* in a good condition.

ITS ORIGINAL UNCURSED CONDITION.

"And God saw every thing that He had made, and behold, it was very good." The earth was to bring forth grass and grain, and fruit after its kind. The waters were to bring forth living creatures after their kind. The earth also, was to bring forth living creatures after their kind, cattle, and beast, and creeping things. The productions of the earth were to be for food for its inhabitants. This condition of the earth was pronounced *very good.*

And the Lord made man out of the dust of the ground, in his own image, and after his own likeness, to have dominion over all the animals he had made, and over all the earth. He made them male and female, and blessed them. They were to multiply and replenish the earth by families, and subdue it. This condition of man was *very good.*

And the Lord put the man whom he had made into the garden of Eden, prepared for him, in which was every tree that is pleasant to the sight and good for food; the tree of life also, and the tree of the knowledge of good and evil, and a river to water the garden. Of every tree of the garden he might freely eat, except of the tree of the knowledge of good and evil; if he ate of that tree he should die. His business was to be, to dress the garden and keep it. This was the original uncursed condition of the world. It was complete in God's estimation. There was no curse upon it. It was then in a condition which, if continued, would have secured all that prosperity and blessing to the world, of which the prophets have ever spoken since it began.

In this good condition of the world, provision was made for its perpetuity. Adam was allowed to eat freely of the tree of life, that he might live forever. The continuance of this favor was to be secured by continued obedience to the law of God. By complying with the condition contained in this law, Adam and his posterity would have secured for themselves the uncursed condition of the world for ever.

In that good condition of the world was included all the growth and development of which it was capable for all time to come: as in a child are included all the elements of its growth, and the future man. In it was the foundation for perpetual prosperity, and blessing, in their highest sense. It was as well adapted to the wants of the world, filled with inhabitants, as to a single pair. It could as easily secure the prosperity of the world *for ever* as for a single day. It was a condition equally adapted to every period of the world's history, in all its increase of knowledge, and experience and skill.

If man had continued loyal, the world would have remained uncursed, and its growth would have been legitimate, bringing forth of its kind. It never could grow out of its own nature. It could never grow into a heavenly world, in distinction from an earthy world. Its inhabitants could never grow into heavenly beings, in distinction from earthy beings. It must have remained always the earth with its earthy inhabitants.

This good condition of the world is the model of its restitution. It is the standard of completeness implied in the doctrine of restitution, and which is to be secured by it.

While the world remained in this uncursed condition, restitution was not needed. It is because this condition has been lost, that its restitution is proposed in the gospel.

GRAND RAPIDS, Mich.

RECOVERY OF JERUSALEM.

BY B. F. THOMPSON.

THIS is the title of a book just issued by the "Palestine Exploration Fund"—a society that has existed several years in England, for the purpose of making surveys in the Holy Land, but more especially in Jerusalem. The work was began in 1864, and was started for the purpose of improving, if possible, the sanitary condition of Jerusalem. This "had become one of the most unhealthy places in the world," caused chiefly "by the inferior quality of the water, and the presence of an enormous mass of rubbish which had been accumulating for centuries."

In 1864–5 a topographical survey of Jerusalem was made by Capt. Wilson, R. E.: and from the spring of '67 to the spring of '70, excavations were made by Capt. Warren, R. E. These were made chiefly around Mount Moriah, or the Holy Sanctuary. On this mountain once stood the temples of Solomon, Zerubbabel, and Herod. It is faced on three of its sides, at least, with huge walls of masonry, and it was the object of the excavating party to examine these walls and to decide, if possible, in regard to their age by the manner of their construction.

Mount Moriah was originally a narrow, sharp ledge of rocks: but this has been levelled either by filling up, or building huge arches on its sloping sides, so as to form a plateau measuring about 1,500 feet from North to South, and about 900 from East to West. The general level of this plateau is 2,420 feet above the Mediterranean; and in its centre there is an elevated platform some sixteen feet higher than the general surface, from which rises the famous mosque of the Mohammedans.

The exact site of the temple has been, and still is, a source of much controversy. Some have thought it covered the whole plateau; some have placed it at one angle, and others at another, but Capt. Warren thinks it was on the dome of the rock, for he argues, and very plausibly, that it would not have been built on the slope but on the top of the ledge. He also supposes the temple to have been rectangular in form, instead of square, as most have thought.

This whole plateau is completely honeycombed with tanks, cisterns, vaults, aqueducts, etc., which Capt. Warren was unable to explore systematically, owing to the bigoted and whimsical oppositions of the Turkish authorities.

It was outside of the walls that surround Moriah that the excavations were made, and it was there that the immense heaps of rubbish were found; the result of desolations and overturnings of ages. The Turkish authorities would not allow any digging near the walls, and so the party were obliged to sink the shafts a few rods from them, and then run galleries up to and alongside of them. This was done with immense labor, for these shafts had to be sunk through from 50 to a 100 feet of rubbish before coming to the natural surface of the ground. This rubbish is composed of the offal of the city and its sewerage, which often form a rich, black soil from ten to twenty feet in thickness, and of immense quantities of stone chipping, which Capt. Warren styles, shingle; and which, he says, runs like water when found alone. Opposite the west wall a great arch has been found, called Wilson's arch, which seems to be the remains of a viaduct leading up to the Upper City or Zion. A similar arch is also found at the South West angle of the wall. At the North East angle of the wall the rubbish was 110 feet thick! At this angle, to the North of the Sanctuary area, is an immense cistern, said by tradition to be the pool of Bethesda: it is upwards of 80 feet in depth, but is filled for 35 feet with sewerage, stones, and filth generally.

The book is very interesting, though at the same time unsatisfactory, as no very definite results could be reached. It is valuable in suggesting what might—yea, what will be done, when all hindrances shall have been removed. It also indicates that the attention of the church is being turned, with an increasing interest, toward that city, which must ever be first in the affections of all Christ's true disciples. It is a herald of that fast approaching day when that rubbish shall be removed; when a more glorious temple than Solomon's shall crown Moriah's brow; and when on its opposing peak—Zion—shall be re-erected David's throne in more than its original splendor; and on it "He whose right it is" shall sit and judge the nations. "For behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."

SPRINGFIELD, MASS., April, 1871.

FROM MRS. E. C. M. BOYD.

BRO. STORRS: The Passover anniversary, just past, was one of peculiar interest to us who meet in this city. It seemed to have been an object of "desire" with many "to eat *this* passover." Friends from afar gathered with us: some we had never before seen.

Bro. Fahnestock, of Harrisburg; Bro. Armstrong, of Trenton,—formerly of this City; Brn. Carlisle, Mc Clary, Wyatt, and a dear Bro. ——, whose name we do not recall—but whom "the Lord knoweth"—from Wilmington, Del., and Sr. McCullough, from Westchester, were here; also, some from each of the advent congregations in this city; two sisters whose names are inscribed with the Methodists, and one Presbyterian, and others, not reckoned with any of these.

Thus holding different views on some points of doctrine, yet in the love of our Lord looking and hoping for his appearing, all were one, and, we trust disciples according to the Saviour's test,—"If ye have love one to another."

Many, who in past times met with us, were absent; of these, some sleep in hope; some were detained by sickness, and others by circumstances they could not overrule. A few squares from where we were assembled, were two whose hearts were with us, but whose coming "satan" had "hindered."

In that room, Sallie Vogt,—the youngest daughter of Br. John and Sr. Sarah Scott, of this city,—was wrestling with the enemy who has conquered so many of the loved ones, and who shall be "the last that shall be destroyed." When, two weeks before the time, she read in the "HERALD OF LIFE," the notice of the Passover anniversary at our house, she expressed a wish to be there, saying, she thought she should so much enjoy it.

At that time she was not aware that her disease was consumption, and hoped to recover; but her strength decreased so rapidly that she ceased to think of meeting with us.

Br. Scott came alone; for, when the time arrived, Sallie was so feeble that her mother dared not leave her. During that evening, while we were yet gathered, the struggle was so great that for a few minutes it seemed she must yield; but not yet,—her hour had not come: for her, there was one more blessing in store—one more sitting "together in heavenly places in Christ" for those sorrowing hearts.

We sent by Br. Scott some of the unleavened bread, and a portion of our simple repast; and she partook of the supper with her parents, no more to "eat thereof, till it be fulfilled in the kingdom of God."

She was much blessed; she became happy, even joyous, and angels "came and strengthened" her. It was a time long to be remembered by that father and mother, as they received the fulfilment of the promise of Jesus—"Where two or three are gathered in my name, there am I."

The day after the passover, I called, according to promise, to see the sick sister. Found her suffering greatly, and much weaker than I had supposed. Indeed, so stealthily had the enemy approached, that not even her family were aware how near his footsteps came.

It was my privilege to sit for an hour at her bedside; to hear her speak of her hope of life through Jesus, and of the blessed light that illumined the future, because of that hope.

At her request, I read to her from the Bible, selecting the prayer of our Lord in John xvii. After reading, I said to her "You believe on Jesus through the word of his disciples:—He has prayed for *you*;"—and never shall I forget the light that beamed in her eye, and her smile, as she answered—"Yes; I do believe!"

Thankful to the Lord that I had been permitted thus to minister to *one* of "the little ones that believe" in Him, I kissed her goodbye, hoping to see her again; but, on Saturday morning, her sufferings ended, and she "fell asleep."

Last Tuesday, she was laid to rest by the side of her beloved husband, who, three years ago, sunk under the same disease. Together they "rest in hope."

Their little son, four years old,—now indeed an orphan,—receives the loving care of his grand-parents.

May God, in whom his parents trusted, "bless the lad!"

PHILADELPHIA, PA., April 13, 1871.

FROM MRS. A. GOODRICH.

DEAR BROTHERS AND SISTERS: I often think, what shall I render to the Lord for all his benefits towards me? I will bless the Lord at all times; his praise shall be continually in my mouth. I feel as if it ought to be the language of every Christian's heart to bless the Lord at all times, and under all circumstances. While we are afflicted on every hand, yet we know that we have a friend that has promised never to leave or forsake us. These precious words from the lips of Jesus, how they have comforted my poor heart amid hours of affliction: how they bear my spirits up while I walk a lonely pilgrim here. What a friend we have in Jesus. Though earthly friends fail, and storms of adversity rise, in Jesus we have a never failing friend, who will never forsake; no; and if we trust fully in him, he will journey by our side all the way down through the valley of the shadow of death, even to the haven of eternal rest. How sweet the thought; how blissful the anticipation to the believer in Christ of soon seeing Jesus, and being made like him. Though the way may be rugged, and thorns and thistles continually strown in our pathway, and tears sometimes, in our weariness, fall, Jesus has promised to be with us, and we need fear no evil. Blessed thought. Though a host should encamp against me, my heart shall not fear. We read in Psa. 125, As the mountains are around about Jerusalem, so the Lord is round about his people from henceforth, even forever. What more can we ask forever? Oh, what a beautiful place for the Christian is the throne of grace: suited to every time and condition of life: here we can come boldly. I find grace and mercy to help in every time of need. O, how glorious the word of truth seems. How much the truth of God has done for me. I often weep when I think how good the Lord is in revealing his blessed truth to my poor heart. I feel many times that whereas once I was blind I can thank the Lord now I see. Let us thank the Lord for the Bible. How much we find in the sacred volume to cheer and comfort us in our heavenly journey. O may we all be submissive and feel that he doeth all things well. Yes, bless the Lord for all things. May the Lord bless you in all your endeavors to spread the truth as it is in Jesus. We prize the HERALD more and more. Your sister hoping for Life when Jesus comes.

NEW BRITAIN, CONN., March, 1871.

E. S. WILLIAMS, Grant's Hill, Mo., writes. By means of Eld. W. P. Shockey, of Aspinwall, Neb., I became acquainted with the HERALD OF LIFE. It is a most welcome visitor. Br. Shockey preaches among us once in a while; but the sects are down on him at a desperate rate; yet we believe he preaches the truth. There are fifteen or twenty of us here who have hope of life in Christ alone. I would like to know your mind as to who the beast in Rev. xiii. 14 is, and what is "the mark" of this beast.

Remark by the Editor.

We do not choose to express an opinion as to who is represented by that beast, or his mark. All that we have ever read on the subject, hitherto, appears mere fancy, or an effort to be wise above what is written. It may relate to a future antichrist, or to Papacy in the past. Which, we shall not presume to say. We confess to a lack of "wisdom" to determine with positiveness. It is easier to say what it is not, than to tell what it is.

OBITUARY.

FELL ASLEEP IN CHRIST, at Wallingford Farms, Conn., March 11, MARY R. YOUNG, aged 18 years.

This young sister, just blooming into womanhood, was stricken down suddenly by the hand of death. The subject of many prayers and pious instructions from a devoted mother, she gave her heart to Jesus four years ago. With a sweet spirit of resignation she fell asleep, leaving behind Christian advice to her relatives as a priceless legacy to the sorrowing ones. A bright immortality awaits her "at the last day." She leaves a father, mother and brothers to mourn her early departure.

Among her letters was found the following lines written while at school:

TO MY MOTHER.

Mother! how dear that word!
Its faintest echo thrills my very heart,
As if it were an angel's voice I heard,
Unconsciously I start.

A thousand pleasing things
It bids, at once, before my vision rise,
And back to mind in all its freshness brings
An earthly paradise.

My mother and my home
Are hallowed terms that blend in union sweet;
And though away from both I often roam,
Yet glad return my feet.

I joy to view the place
Blest by a cherished parent's tenderest care,
While memory loves each early scene to trace,
And fondly linger there.

Mother! 'tis evening now,
And I am far from childhood's place of glee;
But as my hand supports my aching brow,
My thoughts go forth to thee.

I think of those glad days
When I was 'neath thy care, a playful child,
And thou didst watch my little sports and ways,
And on me sweetly smiled.

Oft, at evening hour,
Thou kindly bad'st me to thy side repair,
To tell me of the great Creator's power,
And learn me some sweet prayer.

Those lessons taught by thee
Were not forgotten then, nor are they yet—
Waymarks they've been, in evil hours, to me—
To shun temptation's net.

And through life's gathering cares,
My heart with gratitude shall e'er rejoice,
That Heaven hath blest me with a mother's prayers,
A mother's warning voice.

Most bitterly I mourn
That I should e'er have caused thee once to grieve,
Or thy fond heart with anguish to have torn:
My penitence receive.

I know thou lov'st me still,
And oft in my behalf dost humbly pray
That Heaven may shield me from each threat'ning ill,
And crown with joy my way.

May blessings on thee rest,
Mother, till life's fast waning day be o'er;
Then may we join the ransomed and the blest,
Where parting is no more.

SUFFIELD INSTITUTE, Oct., 1870.

Note by the Editor.

The foregoing obituary was sent us by Eld. W. N. PILE, with a few additional remarks: but the slip containing those remarks is lost, and we are obliged to omit them. We have searched for it in vain.

APPOINTMENTS.

MIDDLETOWN, Conn., Sundays, April 16 and 23.

WEST MERIDEN, Sunday, April 30.

NEW YORK, (Cooper Institute, Room 24,) May 7.

WM. STUART.

CHARLESTOWN, Mass., Sundays, April 23 and 30. GEO. W. BROWN.

NEW YORK, (Cooper Institute, Room 24,) April 23.

HARTFORD, Conn. (Talcott & Post's Hall), Sunday, May 7.

SPRINGFIELD, Mass., May 14.

MERIDEN, Conn., May 21.

W. S. CAMPBELL.

NEW BRITAIN, Conn., Sunday, April 23.

SPRINGFIELD, Mass., Sundays, April 30, and May 7.

NEW YORK, (Cooper Institute, Room 24), Sunday, May 21. W. N. PILE.

CORINNA VILLAGE, Me.. Sunday, April 23.

E. V. B. EDGERLY,
S. BRAGG.

JAY, (Kennada Corner,) Me., Sunday, April 3.

LEWISTON, Me., Sunday, April 30.

WINTHROP HILL, (Buswell's School House), Sunday, May 7. WM. H. DOUGHTY.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—D. L. Cornue, C. C. Goodfellow, Nathan T. Dexter, Alwin W. Grant, Mrs. Jane Morehead, Henry Clarke, Mrs. P. Fox, Thos. W. Vick, B. Browne, Mrs. Jane Martin, Sumner Losey, G. H. Bundy (pays to end of vol. viii,) Dr. E. Perkins.

TWO DOLLARS EACH FROM—Alonzo Temple, S. Cooper, Mrs. John McClean, J. F. Kleime, J. W. Whiting, A. E. Morse, "A Lover of Truth."

VARIOUS SUMS—T. M. Redhead, $25 on pledge; D. B. Salter, $25 on pledge; T. W. Gray, 71 cents; Mrs. E. C. M. Boyd, $1 75.

PARCELS SENT SINCE LAST ISSUE.

Jonn Hammon, Jos. J. Sink, (book and tracts, 3 parcels), J. W. Stokes, Jas. W. Smith, Garvin Findlay.

"WHEN I AWAKE."

"WHEN I awake," it will be morning,
The night forever past,
With all its glooms and fearing,
With all its fever-dreaming;
Light, joyous light at last;
"When I awake"—then no more sleeping.

"When I awake," it will be morning,
The pathway blindly trod
With footsteps weak and failing,
Illumined and clear, revealing
The purpose of my God;
"When I awake"—then no more doubting.

"When I awake," it will be morning,
And no more crushing pain,
With all its tears and sighing,
With all its grief and crying,
No more the falling rain;
"When I awake"—then no more grieving.

"When I awake," it will be morning;
Then rest, yes, perfect rest,
And no more care-worn musing,
No mountain-cliff sad cliimbing,
No looking to the West;
"When I awake"—no weary toiling.

"When I awake," it will be morning,
The loved ones gathered home,
With no more words of parting,
No trembling tear-drop starting,
In heaven's celestial dome;
"When I awake"—then blessed greeting.

"When I awake," it will be morning,
A Sabbath-keeping time;
A seraph harp then tuning!
An angel lyre then sweeping!
Ah, more than this be mine
"When I awake"—the new song singing.

"When I awake," it will be morning;
"I shall be satisfied;"
No distant, far-off reaching
For something ever fleeting;
With *Thee*, the crucified
I shall awake, and know no longing.

"When I awake," it will be morning;
It hath not been revealed,
No mortal eye is seeing,
No mortal ear is hearing
The bliss not e'en conceived:
"When I awake"—what glory beaming!

"When I awake," it will be morning;
Ah, then, why fear to sleep?
See, from the tomb uprising,
The Saviour interceding;
My soul He'll safely keep
Till I awake—Oh glorious waking!

—*Selected by* L. J. BEACH.

MATERIALITY VS. IMMORTALITY: ALIAS, NOTHING!

BY A. G. HUDSON.

A PERSON conversant with the arguments (excuse the term; I am speaking of things that are not as though they were) for the existence of an immaterial soul, must inevitably arrive at the conclusion that matter in the opinion of these teachers is absolutely horrible.

The idea that God made man of it is—I was about to write, nauseating and abominable, but on consulting the lexicon I find there is no word that expresses their abhorrence and detestation of it.

If any reader of the HERALD wishes to get the exact idea, repeat in the presence of some D. D., "The LORD God formed man of the dust of the ground," etc.; but unless your nerves are strong my advice would be, better not do it; the contortions and spasms that follow are generally greater than weak nerves can endure.

It seems almost too bad that God should have employed it in making houses for these immaterial souls; a house made of nothing would have been much more congenial; it probably would not have proved so much of a clog and prison as this natural one is represented to be.

But why have these houses at all? They certainly are unnecessary for the development of these immaterial souls; for, we are told, they existed before the body and will exist when the body is dead, and that their development is greatly accelerated by a removal from the body; and if those who remove early, (and some scarcely get in before their houses fall) reap an advantage, the question is legitimate, Why did God make bodies? and why did he make matter? for, these same teachers tell us, he made matter out of nothing. If God is immaterial, angels are immaterial, souls are immaterial, what was the necessity for materiality? Just think for a moment what a delightful time these souls would have had in space with nothing in the way! How they would have unfolded! Nothing to attract their attention; no stars to gaze at, their precious time would not have been employed in the study of astronomy.

The mysteries of geology would not have disturbed them. Chemistry, botany, mechanics, mathematics, music, in short, none of the sequences of matter would have alloyed their happiness; they would, of course, have been perfectly happy. Just what would have made them happy is not clear; but it is certain there could have been nothing to destroy their happiness.

In the absence of matter there would have been no science or principles; consequently there would have been no time wasted in study; they would have had no necessities, therefore, no wants to satisfy. Being immaterial and immortal nothing could harm, add to or detract from them.

Being a simple essence, uncompounded, they were therefore uncreated, as well as immortal, dependent upon no one for past, present, or future existence: no necessity of prayer or praise would have existed.

As it is impossible to will, think, or reason until some knowledge of that about which you will, think, or reason is acquired, and as there could be no knowledge without matter, none of these things would have engaged their attention; these souls would certainly have been very quiet: how they would have spent their time is immaterial, indeed; when you think or speak about immateriality it is immaterial what you think or say, or whether you do either, excepting always the effect upon others. And who is able to speak of this God? or can comprehend and understand the baneful effect of immaterial and immortal soulism?

It has robbed God. It absolutely *denies* Jesus Christ; for he never proposed to do any thing for any such souls. I have no compromises to make with this enemy against God and his people. I admit the existence of good, kind, humane, and devout individuals, with all kinds of belief and without any belief in the future. I admit their good intentions, their honesty. What God may do where opportunity to become enlightened does not exist, I will not say; but, God forbid that I, by lowering the standard by word or deed, should lead any one to fail of life.

The Bible in which life and immortality are brought to light, without which all is dark as darkness itself, makes no compromises. It presents but one Lord, one faith, one baptism; that Lord we must seek and accept; that faith must be ours; that baptism we must be baptized with, if we would have life. Jesus made no compromises; he as fearlessly told the church what they must do as he did those outside: he tells us that he that sent him gave him a commandment what he should say and what he should speak, and that commandment was life everlasting. He also assures us that he spoke that, and that only. John charges us with making God a liar if we believe not the record. Paul charges Timothy, before God and the Lord Jesus Christ, to preach the word; he not only exhorts us to prove all things, to contend for the faith, but he pronounces a curse upon all that preach any other doctrine. By grace are ye saved, through faith. We cannot believe without evidence; we cannot have faith until we have believed; if we would have the evidence we must investigate. Are the so-called professors of Christianity willing to do this? I answer, *no*, they are not.

The blind are willingly led by the blind, and are being fed on chaff. Paul assures us of his zeal and honesty, but he nowhere intimates that they would have saved him. An honest, intelligent belief in Jesus Christ, and in the immateriality and immortality of the human soul, cannot both find place in the same individual.

This presumptious, little blasphemer is made, by its advocates, to stand up before the God of heaven and earth, who only hath immortality, and who on a certain occasion said, "As I live," and is made to say, as *I* live.

It tells Jesus, who comes to raise up his people, and give them immortality, "We want no raising up; we never lie down; we want no immortality; we cannot die."

These teachings have changed death, the sequence of sin, into the voice of Jesus. They make of Jesus just what the teachings of all Spiritualists, so-called, make of him; he is a Saviour so far as his teachings save men; he taught higher principles, and led a better life than any other one; consequently, he is a better Saviour than any other one; but we are all saviours so far as we by our words or ways induce men to become better.

But does this view recognize the necessities of mortal, dying men? the work that Jesus came to do, or that there is but one being that has life in himself; that he gave the Son to have life in himself, that he will give it to those who by patient continuance in well-doing seek for it?

It not only robs God, and denies Jesus Christ, but it makes fools of men. It compels them to close their eyes, every day of their lives, to the plainest truths. It makes them insist that it is easier for God to make a thinking, reasoning being out of nothing than it is out of something. They undertake to tell us about the properties and possible results of matter, as if they, poor souls, comprehended them all, when they have not learned the alphabet of what may follow the combination of matter.

Fifty years ago we could travel from Albany to Buffalo in about twelve days: the act is accomplished now in less hours. Had the same thing happened at that time, that has during the last year, the glory of France would have departed before we were advised she was at war with Prussia; but now we were able to read at our own houses in the afternoon what transpired in France in the forenoon.

The HERALD is not large enough to speak of the new results that follow each week, the combinations of matter, if its columns were devoted exclusively to that purpose; and yet men, who know really nothing of the possible results of inanimate organism, will undertake to question the power of God to make a man out of the dust of the ground, though he plainly declares that he did do it.

I do not wonder that our beloved Editor, whose life has been devoted to the rooting out of this evil, viewing it from what he supposed might be his death-bed, saw it in all its enormity. May strength be given him to strike heavier blows at this climax of all evils, than any he has yet been able to do.

I cannot understand from the teachings of these "philosophers," what power they would give to these imaginary creatures: they certainly should be more explicit. At what point in the scale of being is their presence necessary? They are exceedingly shocked with our arguments. They say we bring man down to a level with the brute. From this assertion it would seem that they do not give immaterial souls to animals, but their arguments do give them souls as well as men; and thus they raise animals to a level with man! Whether it is worse to put man on a level with animals, or animals on a level with man, I leave them to decide. I recognize no such level: man having a better organization has more capacity for the acquisition of knowledge; and to him is given the offer of future life. I understand life to be a condition of organism, a sequence of combination beyond the power of man; it is found in man and all animals and vegetables.

Are our philosophers prepared to say that an immaterial soul is necessary for this condition? We know this takes away the breath and all die. The wise man says, all have the same breath; all die alike, and go to the same place. Ascending the scale a step, we have involuntary motion; to this succeeds instinct. Is instinct the result of vitalizing peculiar combinations of matter, or is it the workings of an immaterial soul?

According to the teachings of Dr. Haven, it cannot be induced by organization, unless it previously existed in matter. The gold could not be hammered so thin, or the thread spun so fine as to induce it to do what we find the uneducated hen is doing; namely, covering the eggs until the young are produced. That there is no reason or thought here, we conclude; for she will as faithfully sit on pieces of marble, or where there is nothing, as she will on her own eggs. Shall we find an immaterial soul here, Dr.? or, shall we reject your argument?

As we find in inanimate organism to instruments made of the same material, and both moved by the same power performing entirely different operations, and as we find the cause in the combination, shall we not, when we find two animals made of the same material and both living by the same principle, doing, untaught, entirely different things, find the cause in the same place, namely, in the organization?

Ascending the scale a little, shall we find a necessity for the soul in the exercise of the five senses? These are found in man, and in nearly all animals: in animals they are more acute than in man. Now as gold could not originally see, and hammering it thin would not make it see, and as a fly or gnat can see, shall we, Dr., conclude they have immaterial, immortal souls? If not, what shall we do with your argument?

Passing on, we find man and animals in the possession of the same passions; namely, desire, fear, hope, joy, grief, love, hatred, envy, amativeness, etc. Do these inhere originally in the soul; or, in matter; or are they so many sequences of living organisms, under peculiar circumstances?

But still advancing, we find consciousness, memory, will, converse, thought, reason, these are not essential attributes of matter, are they, of immaterial souls? I remark first, that none of these are entities, and we should always mark well the distinction between cause and effect. Could an immaterial soul think before it acquired something to think about? If you say, it could, what would be its thoughts? We want, in this discussion, something tangible: the old story about the soul being all eye, all ear, the essence of thought and spirit, is current only with those who think by proxy.

The child learns that two and two are four before it thinks of that truth. So it is with all truths. Thought is simply the taking cognizance and using truths and facts impressed upon the brain through the senses. Memory is the power to revert to these acquisitions, and is dependent for its existence upon the agent; and upon that which is remembered. In the infant the thing to be remembered is wanting. In the octegenarian the ability is generally wanting in the individual.

We, who believe that capacities and powers are generated in organism, find the cause for this in that decaying form. Where do the D. D.'s find it? Their *power* to find it is not generated yet, or, why that man is crazy or that one unconscious?

Why will not these gentlemen walk up and deal with the phenomena of the human mind with practical questions and with plain Bible language? They love to build men of straw, and then burn them; to talk of hammering gold to produce cries of agony, and spinning fine thread to produce thought, when they know they are purposely misrepresenting, to satisfy dupes, that they may retain a little longer, positions already tottering.

Man is made of dust, and is mortal, says the Bible. Philosophy says, Amen. The Bible says, man may live again. Philosophy says, while I have no power to know that, I have none to contradict it. God made man that he might become intelligent and happy: his intelligence must be acquired; his character must be formed.

In the education of our children we should remember the order in creation. Attend first to the form; that is the base without the foundation; we cannot have the structure. As we value the structure, we must attend to the foundation.

Immateriality says, the surest and most expeditious way of securing the one is to destroy the other. You who believe it, destroy your children as soon as possible; you who do not, guard well the development of their bodies. But in their minds, which they acquire, and in their characters, which they form, is found the sum for which God created them, if found at all.

The individual receives the words of the kingdom; he believes, he acts: here is regeneration; the qualities of a new creature in Christ Jesus that is to come into life at the resurrection of the dead. Here commences the adoption of principles of truth and righteousness: here is Paul's new man, the inner man, that which is begotten by the word of the Lord, which endureth forever. This is what we admire and love in the man; that by which he is weighed and measured in community; by which he is to be judged. If this new element is cultivated and grown until it guides and controls, it is the ultimatum for which man was created; something worthy of an enduring habitation. Here, in my opinion, is the identity of the spiritual man that is to be; for what is consciousness but a knowledge of ourselves; of our mental and moral attainments; where that is, there we are. The old man is and must remain under the curse: the new man at death is in the keeping of the LIFE-GIVER: the bodies that are to be immortal, and like Christ's glorified body, are not the sequences of this new formation, as death is the sequence of sin; but they are the free gift of God through Jesus Christ our Lord. This treasure is now in earthen vessels; but thanks be to God, it is to be clothed upon with immortality. Glorious thought. Justice satisfied. The righteous saved. Christ the "father of the everlasting age."

Brethren, do you aspire to this condition? Seek for it; live now for it. The mind that was in Christ must be in you; the character that adorned his life must be yours, if you would have it. The Spirit that raised up Jesus from the dead must dwell in us, if we would have life.

LAKE CITY, MINN., March, 1871.

THE LORDSHIP AND JUDGMENT OF CHRIST.

BY ELD. J. B. COOK.

"THE times of this ignorance God winked at; but now commandeth all men . . . to repent; because he hath appointed a day in the which HE will judge the world in righteousness (how?) by that man which He hath ordained; whereof He hath given assurance to all men, in that He hath raised him (Christ) from the dead."—Acts xvii. 30, 31.

"The Father judgeth no man, but hath committed all judgment unto the SON . . . and hath given him authority to execute judgment . . . because he is the Son of man."—John v. 19–28.

"Him, God raised up the third day . . . and commanded us to preach unto the people and to testify that it is *he* who was ORDAINED of God to be the *Judge* of quick and dead! To *him* give all the prophets witness."—Acts x. 38–43.

"For to this end Christ both died and rose and revived, that he might be *Lord* both of the dead and living." "We shall all stand before the judgment seat of *Christ*."—Rom. xiv. 9–11.

"In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."—Rom. ii. 16.

"I charge thee before God and the Lord Jesus Christ, who shall *judge* the quick and the dead at his appearing and kingdom: preach the Word."—2 Tim. iv. 1-8.

Let this suffice to state the Lordship of Jesus, and God's judgment of the world "by *him*." This is the Lordship and judgment foretold, Psa. cx., where, also, his Priesthood is made perpetual "after the order of Melchizedek." Thus the point is made and settled by the most plain and positive portions of God's truth. If Christ could be constrained to *withdraw*, or theorized, the Bible would go all to pieces. It would be like having the heart *withdraw* from a living man.

BROOKLYN, N. Y., April, 1871.

CHILDREN'S DEPARTMENT.

ONE STEP MORE.

HAD I better get in and row across? Nobody would ever know any thing about it; and there the new boat lies, rocking on the river, and there are the two oars in the bottom. It's only a mile down to the bridge, and I could row down there and back in a little while; and it would be such a splendid sail!

Of course nothing could happen to me, for grandpa said to mamma the other evening, when we went down to the mill:

"Why, Helen, Harry's a natural-born sailor. He can manage the boat as well as I."

"Oh, dear, I wish he'd never seen that boat!" said mamma. "I expect it will be the death of him yet."

"Well, he didn't inherit his natural taste from you, that's certain," laughed grandpa; "but women are always nervous about the water."

And that's all. It's just mamma's nervousness; and I know nothing would happen to me, getting in there, and having a little sail; and it would be so nice, this beautiful afternoon, and the river looks away up by the bridge, like a ribbon among the oaks and poplars.

Nobody would ever know any thing about it, either; for of course, I should get back safe, and I don't believe there'd be any harm in it.

But, then, there's my promise to mother; there's no getting around that, and it was the last thing she said to me before she left home on Thursday.

She called me to the carriage, and bent over one side, and smoothed my hair as she always does when she talks to me.

"Now, Harry, my boy," she said, "I want you to promise that you won't get inside that boat until your father and I get home again."

"No, mamma, I won't, certainly," I answered, though I hated to, bad enough—that's a fact.

And I think it's quite too bad that such a big boy as I am can't have his own way in such things.

Oh, dear! dear! the longer I look, the more I want to go. It seems as if I must.

One more step, and I shall be in the boat; but there—my promise to mamma!

And how shall I feel when she comes and looks in my face, and calls me her darling boy, and puts her arms around my neck, and kisses me over and over again?

She won't ask me whether I've been in the boat, because I promised her I wouldn't; and I never told my mother a lie in my life.

And won't now.

Mamma came home last night. Such a hugging as I had!

"Has my Harry been a good boy?" she said, "and not done a single thing his mother would have disapproved of?"

"No, I guess not, mamma," I said; but I was thinking about the boat, and didn't speak very positively.

Mamma held me away, and looked in my eyes.

"You guess not? Are you not quite certain, Harry?" she asked.

"Well, mamma, I haven't done any thing, but I've thought about it."

She drew her arms around me, and held me close to her.

"Tell me all about it, Harry," she said.

And then I did. I told her about my going to the river Saturday afternoon, and how near I came to getting into the boat, and rowing down to the bridge, and what a terrible temptation it was, and how in one step I should have been in; but the memory of my promise to her, and the thought that God saw me, held me back, when there was only one step betwixt me and the boat.

And when I had done I found mamma's tears falling, just like rain-drops, in my hair.

"Oh, my child! I thank God! I thank God!" she said.

And I too, thanked him then from my heart that I didn't take that "one step."—*Church Monthly.*

"OLD RATTLEBONES."

SAYS an old writer:

A number of us school-boys were playing by the roadside one Saturday afternoon, when the stage-coach drove up to a neighboring tavern, and the passengers alighted. As usual we gathered around to observe them. Among the number was an elderly man with a cane, who got out with much difficulty, and, when on the ground, he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different limbs were independent of it and each other, and every one was making motions to suit itself. I unthinkingly shouted, "Look at old Rattlebones!" while the poor man turned his head with an expression of pain which I shall never forget.

Just then, to my surprise and horror, my father came round the corner, and, immediately stepping up to the stranger, shook his hand warmly, and assisted him to walk to our house, which was but a little way off. I could enjoy no more play that afternoon; and when tea-time came I would gladly have hid myself, for I knew that he would be in, and so tremblingly went into the sitting-room. To my great joy and relief, the stranger did not recognize me, but remarked pleasantly to my father as he introduced me: "Such a fine boy was surely worth saving."

How the words cut me to the heart! My father had often told me the story of a friend who had plunged into the river to save me as I was drowning, while an infant, and who in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism, and this was the man I had made a butt of ridicule, and a laughing-stock for my companions!

I tell you, boys and girls, I would give a great deal to have the memory of that event taken away. If ever you are tempted as I was, remember that, while no good can come of sport whereby the feelings of others are wounded, you may be laying up for yourselves life-long painful recollections.—*Selected.*

THE LOVE OF CHILDREN.—If I were to choose among all gifts and qualities that which, on the whole, makes life pleasantest, I should select the love of children. No circumstance can render this world wholly a solitude to one who has this possession. It is a freemasonry. Wherever one goes, there are the little brethren and sisters of the mystic tie. No diversity of race or tongue makes much difference. A smile spreads the universal language. "If I value myself on any thing," said the lonely Hawthorne, "it is on having a smile that children love." They are such prompt little beings too; they require so little prelude; hearts are won in two minutes, at that frank period, and so long as you are true to them they will be true to you.—*Selected.*

HOW TO OBEY.

Do it at once. Never wait to be told a second time.

Do just what you are told. Do not try to have your own way, even in part.

Do it cheerfully. Then your obedience will be pleasing to God and man.

IF you have been tempted to evil, fly from it; it is not falling into the water, but lying in it, that drowns.

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MAN'S DESTINY.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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A LETTER ON JOHN V. 28, 29.

BY CLARENDON KELLY.

[*Concluded.*]

ALL THAT ARE IN THE TOMBS.

Having shown, as I think, that the word "Graves," in verse 28, does not signify the abode of "the dead" in a literal sense, because it's Greek original never has that meaning, and it being (in this verse) merely the English representative of the Greek word—*mneemios*—it cannot exceed the limits of the word it represents. Consequently, if we receive the Saviour's words in these two verses in a literal sense we make him confine the resurrection (if come forth means resurrection) to persons whose bodies have had a burial in a tomb; but neither of us believe he meant to limit the resurrection to this class.

Please consider carefully the following

EXPOSITION.

In Matt. xv. 24, Christ says, "I am not sent but to the lost sheep of the house of Israel." The first time he sent out his disciples, he forbade them to go to any but the "lost sheep of the house of Israel." He was Israel's Messiah. He was *of* Israel (according to the flesh), and for Israel; as saith the apostle Peter—"And that he may send Jesus Christ, who was before *destined for you.*"—Acts iii. 20. See "*B. U,*" "*Diaglott,*" and "*Anderson.*"

His discourses were listened to by Israelites who were more or less familiar with Moses and the prophets. His parables were illustrations of the condition, history, and dealings of JEHOVAH with Israel. And in his discourses and illustrations he borrowed largely from the imagery and language of Moses and the prophets.

In Deut. xxxii. is a prediction of Israel's turning away from God to serve other gods; and God says, "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those who are not a people: I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest *sheol,*" and shall consume the earth with her increase, and set on fire the foundation of the mountains."—Verses 21, 22.

What does Jehovah mean by "a fire is kindled in mine anger and shall burn unto the lowest *sheol*— ? See the following context. Verse 24. "They shall be *burnt* with *hunger* and devoured with burning heat," etc. "I will scatter you among the heathen and will draw out a *sword* after you: and your land shall be desolate and your cities waste."—Lev. xxvi. 33. "And I will make thee to pass with thine enemies into a land which thou knowest not: for a *fire* is kindled in mine anger which shall burn upon you."—Jer. xv. 14. "I will scatter them also among the heathen whom they nor their fathers have known, and I will send a *sword* after them till I have *consumed* them."—Jer. ix. 16.

Here we have the fire kindled in his anger, burning upon them unto the lowest *sheol;* viz., Israel scattered among the heathen, with the sword of Jehovah following them, until it has consumed them. How came this fire to be kindled in Jehovah's anger? Ans.—"For *ye* have kindled a fire in mine anger which shall burn upon you."—Jer. xvii. 4. Thus we see that Israel, scattered among the heathen, is in *sheol.*

Let us now go to the "valley of dry bones," Ez. xxxvii. I need not repeat the vision; it is familiar to you, but I wish to call your attention to the interpretation as given verses 11–14. "Then he said unto me, Son of man, these bones are the whole house of Israel. Behold they say, *our bones are dried* and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the LORD God, Behold O *my people,* I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD when I have opened your graves; and shall put my Spirit in you; and *ye shall live,* and I shall place you in your own land, *then* shall ye know that I, the LORD have spoken and performed, saith the LORD." Now brother, notice: These dry bones represent the "*whole* house of Israel." Does this mean all who have ever belonged to the house of Israel?

Turn to chap. xlv. 6. "And ye shall appoint the possession of the city, five thousand broad, and five and twenty thousand long, over against the oblation of the holy portion; it shall be for the whole house of Israel." . . . "And the rest of the land shall they give to the house of Israel according to their tribes." Verse 8. This shows us what the "whole house of Israel" is, viz., The twelve tribes. The house of Judah did not constitute the house of Israel, neither did the ten tribes; but the twelve tribes united under one King does constitute the "whole house of Israel."

Why are they represented by a valley of dry bones? Listen. "Behold *they say,* our bones are dried and our *hope* is lost." Now if these dry bones represent men literally dead, then they died without faith; for they say, "our hope is lost;" hence they cannot have a resurrection to life; for, "Without faith it is impossible to please God." And "We are saved by the *hope.*" But when these dry bones, who have lost their hope, come out of their graves, they come out to life. "And shall put my Spirit in them and they shall *live.*"

Again. Do dead men talk about their lost hope? These dry bones talked about theirs. Once more. If these dry bones represent that part of Israel that are literally dead, at the coming of Christ, then they not only died without faith, but with out knowing Jehovah. For he says, "And ye shall know that I am the LORD, *when* I have opened your graves, O my people, and brought you up out of your graves." This implies that they did not possess this knowledge before. Now when we remember that departure from Jehovah to worship as God that which was not God, was the chief cause of their being scattered, by Jehovah's anger, among the heathen, we see the force of this declaration, "*Then* shall ye know," etc.

One other point I wish you to observe. It is in the 12, and 14 verses. He says in verse 12, "I will open your graves," etc., "and bring you *into* the land of Israel." Consequently, the valley of dry bones is not in the land of Israel; but many of Israel sleep in their own land. Now verse 14. "And shall put my Spirit in you, and ye shall *live,* and I will place you in your own land," etc. Now read verses 26, 27, 28, chap. xxxvi. "A new heart also will I give you, and a *new Spirit* will I put within you, and I will take away the stony heart out of your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statues, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people and I will be your God."—(Comp. Rev. xxi. 3). Read the balance of the chapter and then read Paul's description of the resurrection in 1 Cor. xv. 52, and 1 Thess. iv. 16, 17, and say if you think the coming up out of the graves in Ezk. xxxvii. 12–14 is the resurrection described by Paul. He says, "The dead shall be raised incorruptible." And this incorruptible resurrection is on the condition that the Spirit of God dwelt in them before they died. It is also brought about by that indwelling Spirit; (Rom. viii). It also required that they hold their confidence [hope] stedfast unto the end.—(Heb. iii. 14). But those represented by the valley of dry bones had lost their hope, and knew not Jehovah; and when they come up out of their graves, he will put his Spirit in them; and this is called giving them *a new spirit.*

Now this causing them to come up out of their graves, and bringing them unto the land of Israel, is spoken of in chap. xxxiv. 27, thus, "And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD." When? "When I have broken the bands of their yoke, and delivered them out of the hand of those that serve themselves of them."

Here are the "graves" of the twelve tribes—"The whole house of Israel;" buried among the heathen nations of the world; ten of the tribes entirely lost sight of. But Jehovah will open their graves and bring them to light, and re-establish them in their own land; for Jehovah saith, "But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: *thou art mine.* When thou passest through the waters I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy one of Israel, thy Saviour. I gave Egypt for thy *ransom,* Ethiopia and Sela for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee and people for thy life. Fear not; for I am with thee. I will bring thy seed from the east and gather thee from the west, I will say to the north, *Give up:* and to the south, *Keep not back:* bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name, [Isra—*El*], for I have created him for myglory, I have form ed him; yea I have madehim."—Isa. xliii. 1–7.—So let it be.

The ten tribes had been in their graves over six hundred years when the Saviour uttered the language recorded in John v. 28, 29; which, it will be seen, is only a reiteration of Jehovah's promise by the mouth of the prophet Ezekiel. He said, "I will open your graves and cause you to *come up out of your graves* and bring you into the land of Israel." Jesus says "All in their graves shall hear his voice, and shall *come forth.* They that have done good [come forth] *unto* the resurrection of *life:* and they that have done evil [come forth] *into* the resurrection of condemnation."

Jehovah says they will open their graves and cause them to come forth, and he will put his Spirit in them, and they shall *live.* Again he says, chap. xx. 30–38, "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will *purge out from among you the rebels,* and them that transgress against me, ("done evil."] I will *bring them forth* out of the country where they sojourn, and they shall *not* enter into the land of Israel: and *ye* shall *know* that I am the LORD." For an explanation of the term "pass under the rod," see Lev. xxvii. 32, and Jer. xxxiii. 13.

We will now devote a little time to the consideration of the words "Resurrection of life" and "Resurrection of condemnation." In Rom. v. 12, Paul tells us how *death* entered into the world, viz., "by sin:" and as all have sinned, death passed upon all. "For," says he, "until the law [of Moses] sin was in the world, but sin is not imputed where there is no law." Well then, as there was no law to transgress between Adam and Moses, those who lived during that time were exempt from death, were they not? No, for he continues in verse 14—"Nevertheless *death reigned* from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression;" *i. e.,* transgressing a *law*—they had no law to transgress. Well, did the reign of death stop when the law of Moses entered? No: for he says, verse 20, "Moreover the law entered that the offence (the sin) might *abound.*" And as death is the wages of sin (Rom. vi. 23), and sin is the transgression of the law, (1 John iii. 4), so death still reigns, and will continue to reign until it is cast into the "lake of fire."

Now, brother W——, what is *death?* literally, it is the opposite, or absence of *life,* is it not? Whatever is without life is in death. So John taught—"He that hath the Son hath life; he that hath not the Son hath not life." 1 John v. 12. "We know that *we* have passed from *death* unto *life* because we love the brethren. He that loveth not his brother *abideth in death.*"

Over whom then does death still reign? Ans. Over all who are out of Christ; who have not the Son of God; for Paul says, "There is therefore now *no condemnation* to them which are *in* Christ Jesus; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 1, 2. Well, when did death *begin* to reign? Ans. "Wherefore as by one man sin entered into the world, and death by sin." Well then, death did not reign before Adam sinned, did it? No. Consequently, life must have reigned before sin brought death into the world. Peter tells us in Acts iii. 20, 21, that God will send Jesus Christ into the world again, when "the time of restitution of all things which God has spoken by the mouth of his holy prophets since the world began" has arrived. What will be the nature of this restitution? Ans. "Nevertheless we according to his PROMISE, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Pet. iii. 13.

Peter was one of those, looking for a new heaven, etc., and he looked for it because God had promised it. Where will we find that promise? See Isa. lxv. 17. "For behold I create new heavens and a new earth," etc. "But be ye glad and rejoice forever in that which I create: for, behold, I create *Jerusalem* a rejoicing and her people a joy."—Verse 21, "And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them."—Verse 23. "They shall not labor in vain nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them." This is in the new heavens and new earth that Peter and others were looking *for.* See also, ch. lxvi. 22–24. "For as the new heavens and new earth, which I will make, shall *remain* before me, saith the Lord, so shall your seed and your name [Israel] remain." "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all *flesh* come to worship before me, saith the LORD."

Who believes it? I do; Peter did; and he says, "Wherefore beloved, seeing ye *look* for such things, be diligent that ye may be found of him in peace, without spot and blameless." Verse 14. John had a vision of this "new heaven and new earth." He says, ch. xxi. 1, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be *his* people, and He himself will be with them, their God. And God shall wipe away all tears from their eyes: and "the Death"—*Ho tanatos*—[that sin brought into the world, and which has reigned ever since] shall be no more." Why, what has become of it? See ch. xx. 14. "And death and hades were cast into the lake of fire: This is the second death." The Lake of Fire.—*Tregelles.*—So then, "The death" will not reign in the new earth.

But let us read further.—Verse 5. "And he that sat on the throne said, Behold I make *all things new.*" Surely this must be the "restitution" which God hath been speaking of "by the mouth of all his holy prophets since the world began," mentioned by Peter, and which he evidently understood to be the "new heavens and earth," *promised* by the Father. But we are not done with our witness yet. He tells us in verse 9, 10, that this holy city is the "*Bride the Lamb's wife;*" and in verse 24, he says, "The nations of them that are saved" shall walk in its light: and in ch. xxii. 2, he says, he saw the "Tree of life" in it; and "the leaves of the tree were for the healing of the *nations.*" "And there shall be no more curse."—Br. W—— don't this look like a "Restitution?" the earth *renewed*—"The death" *destroyed*—"The tree of life" *restored* to man—The "curse" *removed,* and God dwelling and holding familiar intercourse with men on the earth as in the "garden of Eden." Here is where "Israel" will realize the glorious promises of which the prophecies are so full. And now, please notice. This is all *after* the "DRAGON" has been loosed from his thousand years imprisonment and cast into the lake of fire. And Peter says, the heaven must receive [retain] Christ *until* the time of this restitution.

But say you, "Don't Paul say, he must *reign* until he has put *all* enemies under his feet? and that the *last* one is *death?* and then he will deliver up the kingdom to God even the Father?" Certainly he does. And now please let us turn to the record again. "And Jesus came and spoke unto them saying, All power [Authority—see *Diaglott*] is given unto me in *heaven* and in *earth.*" Matt. xxviii. 18. But, say you, that was prospective, for he was not yet glorified. True, but you must admit that if it was *given* to him, a time must come when he will exercise it. Do you believe that he will exercise all authority in *heaven* while he is reigning on the throne of his father David in Jerusalem? Let us consult Peter about the *time* when he is to exercise this "all authority." Speaking of Christ he says, "Who is gone into heaven and is on the right hand of God. Angels [in heaven] and authorities and powers [on earth] being made subject unto him." Well this looks very much like "all authority in heaven and on earth." But for fear Peter may be mistaken we will call another witness. Paul what sayest thou? "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places. Far above all principality, and power and might, and dominion," etc. "And *hath* put *all* things under his feet." Eph. i. 20–22. Is this prospective, Paul? "Not only in *this* [*aioon*] *age,* but that which is to come." (Read this in the Diaglott). Three such witnesses as Christ, Paul, and Peter, ought to be sufficient to establish one fact.

This authority, Christ says, was *given* to him. Who gave it to him? Ans. "Which he (God) wrought in Christ when he raised him from the dead and *set him* at his own right hand," etc. The Father then gave him this authority. Is God a king? Ans. "Jehovah is king forever and ever." Psa. x. 16. "For God is the king of all the earth." Psa. xlvii. 7. Well then, the authority which he gave to his son was a part in his own kingly rule or authority. Br. W—— do you know the meaning of the word—*basileian*—? Kingdom, do you say? But has it no other meaning? Robinson's Lexicon says "*A* Dominion, reign; *i. e.,* exercise of kingly power." And this definition he marks, "*A.*" Now this is just what Christ, Paul, and Peter, testify he (Christ) is *now* doing, setting with his Father on *his* throne, and jointly with his Father exercising—*bassileian*—kingly authority and power over the host of heaven and over the kingdoms of earth; and this—*basileian*—Paul tells us he will continue to exercise until all oposition is put down and the last enemy, death, is destroyed, and then he will deliver up the—*basileian*—(this is the word he uses) [*i. e.,* which he jointly exercises with his Father in heaven] to God even the Father. What will he do then? Then shall the Son himself be *subject* unto him that put all things under him. He *now* exercises authority *jointly with* his Father. He will then exercise authority in subjection to his Father. He now sits on his Father's throne. He will then sit on *his own* throne in Jerusalem, the throne of his father David, and "reign over the house of Jacob [the whole house of Israel] forever, and of his kingdom there shall be *no end.*" Luke. i. 33.—Amen.

So the kingdom of Christ is, Peter's "Restitution." In it, the reign of *life* is restored; for Christ destroys the last enemy—"the death"—before he commences his reign on his own throne, by casting it into the lake of fire, which is the second death.

Here then is the "resurrection of life" unto which those in their [national] graves, that have *done good,* come. Those of Israel who received and accepted Christ—when he was *first* sent to them, as the Son of God, the promised Messiah, *i. e.,* heard the voice of the Son of God, lived; *i. e.,* "passed from *death* unto *life;*" were freed from the law [dominion] of sin and death. And the hour is coming in which the whole house of Israel,—now buried (nationally) among the "heathen," will hear his voice [recognize in him the Messiah—the Son of God] and come forth, but not all unto the resurrection of life. Only those that have done good prior to hearing his voice. Those having done evil will come forth unto the resurrection of condemnation, as Jehovah saith by the mouth of the prophet Exekiel, ch. xx. 38, "And I will *purge out from among you* the rebels, and them that transgress against me ["have done evil"]. I will *bring them forth* out of the country where they sojourn, and *they* shall not enter into the land of Israel." They come forth unto the resurrection of condemnation; *i. e.,* to be executed under the penalty of the *revived* law which passed upon Adam and all his posterity; but which in case of his posterity, has been suspended to give them a chance of life through the *second* Adam. "For God so loved the world that he gave his only begotten Son that whoever believeth on him should not *perish,* but have everlasting life." But this cutting off those of all nations, Israel included, who are not fit to become *subjects* of Christ's kingdom, being simply the revival and enforcing of the suspended "law of sin and death," it is properly called the "*resurrection* of condemnation." So I believe, and therefore, so I have written.

Yours, in love.

BENTON HARBOR, MICH.

THE HARVEST OF THE EARTH.

BY WM. H. SPENCER.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; *and the earth was reaped.*"—Rev. xiv. 14, 16.

THIS vision of the reaping of the earth is a very interesting portion of the book of Revelation.

The holy seer upon the Isle of Patmos was here favored with a vision of the closing scenes of this dispensation. This reaping scene is the termination of all earthly strife, the carnage of nations and the sufferings of God's saints. He had beheld the strange and sad history of the world; saw the bloody persecutions of God's people under the iron heel of the Papacy;—he had seen the glorious triumph of the church in contrast with her wilderness state; and it seems but proper now in another vision that he should behold the great harvest,—the gathering of the "wheat" and the destruction of the "tares."

In the vision under consideration, the first thing that appeared to have attracted John's attention was a "white cloud" upon which sat the Son of man. Though Christ is here spoken of as "one like unto the Son of man," yet we do not believe that it will be denied that it was not Christ, for in the Scriptures he is often spoken ot in this figure of speech. The important fact of his second coming in the same manner as he ascended, was the point to be impressed upon the Revelator's mind. At His ascension "a cloud received him" from the sight of the disciples, and angelic messengers declared to them that "this same Jesus, which is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven." (Acts i. 9, 11.) Christ himself predicts his second coming "in the clouds of heaven with power and great glory." (Matt. xxiv. 30.) Thus the literality of his second coming is placed beyond a doubt. To spiritualize the event would destroy the harmony and beauty of the Scriptures which uniformly represent his coming in the clouds of heaven. Daniel "saw in the night vision, and, behold, one like unto the Son of man came with the clouds of heaven. . . . And there was given unto him dominion, and glory, and a kingdom, that all people nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) He comes with the clouds of heaven, all radiant with glory,—such glory as never met mortal eyes; arrayed in his own glory and in the glory of the Father and all the holy angels. This is an event that has always gladdened the heart of the true bride, and to-day his saints are lifting up their heads and rejoicing that it is an event near at hand.

John describes Christ as coming forth as a king. Upon his head is "a golden crown." This is symbolic of his regal position. He will receive a "kingdom that shall not be destroyed." "Then shall the king say unto them on his right hand, Come *ye blessed of my Father,* inherit the kingdom prepared for you from the foundation of the world." (Matt. xxv. 34.) Oh what a thought of joy we find in this testimony that at Christ's coming he shall set up a kingdom of *unending* glory, from which everything unholy shall be excluded, for it was "prepared from the foundation of the world" for his saints,—for those to whom he will address those thrilling words of joy, "Come ye *blessed* of my Father." How plainly Jesus tells us that unless we secure a birth to immortality we shall not see the kingdom of God. He says: "Except a man be born again he cannot *see* the kingdom of God; . . . *he cannot enter into the kingdom of God.*" (John iii. 3, 5,) With this important consideration in mind, how deeply in earnest we should be to cleanse ourselves from all unrighteousness, and to walk in harmony with God, that through his boundless grace we may be granted an abundant entrance into the kingdom. Then will the glorious consummation be reached, and God's will shall be done on earth as it is done in heaven.

Again: As well as Christ being represented as coming as a king, he is also presented as a reaper, "having in his hand a sharp sickle,"—a symbol of his power over the harvest. The duty of a reaper is to gather the harvest at the *appointed* time, but not until it is fully ripe. Though Christ is presented as a reaper, yet he is "lord of his vineyard," and uses agencies to accomplish the work. The "field is the world," in which the good and bad seed grow together until the harvest. "The harvest is the end of the world; the reapers are the angels." (Matt. xiii. 38, 39. Thus we are shown that the angels are the agents which Christ employs to gather the "good seed." The good seed, he tells us are "the children of the kingdom." Then as a king he is to "gather" (Matt. xxiv. 31.) the subjects of his kingdom,—those who are "accounted worthy"—(Luke xx. 35, 36),—and they will reign forever in a land madeglorious by his presence.

As we have already intimated, the reaping is to be done at the appointed time. In this vision John heard a loud voice declare, "Thrust in thy sickle and reap, for the harvest of the earth is ripe;" *i. e.,* the condition of the world is such as to be ready for the reaper. What is the predicted condition of the world when Christ shall come? It is one of excessive wickedness, "evil men and seducers waxing worse and worse;" a cold faithless state of the church; and a greatly perplexed state of the political world, is the Scriptural description. But Christ very clearly describes this reaping time when he says: "For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and *took them all away;* so shall also the coming of the Son of man be."—Matt. xxiv. 38, 39.

Dear reader, what language could more clearly describe the present condition of the harvest field (the world) than the above? And thus we are afforded strong assurance that the end is at hand. It is said of the antidiluvian world that *they knew not* until the flood came and took them all away. Why did they not know of the approach of the flood? They were warned and as good a chance was given them of escaping the danger as Noah had. They were heedless, and would not believe the warning; but the flood came, they were wholly unprepared, and they all perished.

But again: The reaping of the earth will be a *sudden* work. "He that sat upon the cloud thrust his sickle on the earth, and *the earth was reaped.*" (Rev. xiv. 16.) "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." . . . And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 27, 31. Only two classes are presented; "the one shall be taken and other left" (verse 40). Paul in bearing his testimony on this matter says: "Behold, I shew you a mystery; We shall not all sleep (that is, die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality."—1 Cor. xv. 51, 52, 53. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. then we which are alive and remain shall be caught up together with them (the resurrected saints) in the clouds to meet the Lord in the air: and so we shall be ever with the Lord."—1 Thess. iv. 16, 17. If the plain declaration that the living and resurrected saints are "caught up" to "meet the Lord in the air" at his coming, does not mean that they are taken up from the earth, (thus escaping the fiery day of indignation that awaits all others), then I confess I can

fix no reliable meaning to the apostles' words.

Dear reader, this is the harvest of the earth, and let me assure you that it is near at hand. Jesus is *soon* coming; this is the great fact that I desire to impress upon your mind, that, by a proper application of this truth, you may secure a crown of life, and be one of the number who shall celebrate the marriage supper of the Lamb before the throne of God, and partake of the glory of his presence while the earth is being purified for your glorious and eternal home.

"Awake! shake off thy slumbers; put on
Thy beautiful garments, let thy lamp be trimmed,
For lo, the cry 'Behold the Bridegroom cometh!'
Is ringing in the air. Then come thou forth,
Forth from the world with all its vanities;
Forth from the world with all its vileness;
Forth from the world that hates thy Lord and thee;
Make thyself ready, lo, He is at hand!"

ROCHESTER, N. Y., April, 1871.

FROM DR. J. F. LEE.

DEAR BROTHER: For thirty-four years I have been fully persuaded that *unbelief* is the sin that dooms to destruction all who receive in vain the gospel of the Son of God.

There are weighty inferences or sequences drawn logically from what is said in relation to the age to come, to say nothing of plain and positive assurances, that no mortal will be condemned for unbelief in Jesus Christ to whom He has not been preached. No one will be damned for not coming to Him of whom they have not heard—or for rejecting that which was never offered.

SUPPOSITIONS.

Suppose 1st, There will be in the kingdom of heaven probation, and that the offer of Eternal Life will be made to all who had never heard of Jesus Christ and him crucified. Suppose 2dly, Paul, the apostles, and other *immortal, unerring,* infallible *witnesses,* raised from the dead, are the instruments employed by God, etc., would not the evidences be infallible that God is love; that those who had heard the voice of the Son of God—witnessed his miracles, corrupted his word, rejected, hated Him—were worthy of death? Would it not appear that the Jews, who rejected him, and attributed his miracles to the prince of devils, deserve their doom? And what would be the decision of "the judges of the twelve tribes of Israel," relative to those who had preached a gospel different from that which Paul received from Jesus Christ?

I need not multiply questions, as I once did relative to the re-living of the wicked, nor quote the passages of Scripture bearing on the subject, which is dear to the heart of him who has introduced the subject into the HERALD OF LIFE. I can say this much, I have weighty reasons to believe God is just; that he is no respector of persons; that he will never condemn *those for unbelief,* in him, to whom he has never been revealed.

MONROE, N. C., April, 1871.

FROM E. B. WAIT.

BR. STORRS: I thank you very much for sending me the HERALD OF LIFE until the present time. I love the truths it advocates, and want it as long as it lives. I hope it will live as long as the Lord wants to have it. O, I do thank the Lord that the righteous only will live again. Some professors of religion, that I talk with on the subject, say to me, "If I believed your doctrine I I never would offer another prayer." O how little do they love God and value life! How little do such ones appreciate the love and mercy of God, who has given his dear Son to suffer and die that they might live. Well, I do thank the Lord with all my heart for the unspeakable rich gift of his dear Son. My earnest desire is to be a humble follower of that blessed Jesus who has given his life for us. I have often wondered why God delivered up his dear beloved Son to suffer and die that such poor unworthy creatures as we are might live. O, truly God is love: glory be to His holy name. My great desire is to love Him with all the heart, and work righteousness. I want to be more faithful in His glorious cause. I do thank Him with all my heart for life, and for the health I enjoy, and for every blessing He bestows upon me. Thanks be to His ever blessed name for sparing your life, and restoring you to health. O may the time speedily arrive when there will be no more sickness, sorrow, pain nor death. The Lord help us to watch and pray, and keep ourselves in the love of God, that we may be saved in His coming kingdom for His dear Son's sake.

Your sister, hoping for redemption.

RUSSELL, MASS., April 16, 1871.

THOS. W. & PHILANDA P. VICK, Kalamo, Mich., write: To our much esteemed Br. Storrs in the love of the gospel, and the truth as it is in Jesus, we salute you, and all the brothers and sisters who are so nobly striving to search out, sustain, and build a Brotherhood whose motto shall ever be "Holiness to the Lord." Words are inadequate to express our thanks to the great I AM for raising up those that have the ability and means given them, to expound the Scriptures in their true light to our benighted minds. We find that peace and joy in reading the HERALD OF LIFE, and comparing its texts with the Bible, that the world cannot give or take away. We are alone, in these parts, in this faith. Our names cast out as deluded, and believers in a dangerous doctrine; but if God be for us we will not fear what man shall do or say unto us. Truth will prevail. In conclusion would say that we are striving to build our hopes on Christ as the chief corner stone; trusting to be accounted worthy to obtain that world, and the resurrection from the dead. Oh that all might see that God is Love, and rules in equity. Yours, in hope.

THE HERALD OF LIFE.

NEW YORK, APRIL 26, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

TO NEW YORK SUBSCRIBERS.

IF any of you are to change residence on the first of May, you should give us notice immediately; otherwise you may lose one or two numbers of your papers, as we shall not be able to supply a second time. Please attend to this matter without delay.

TO DELINQUENT SUBSCRIBERS.

A NUMBER have paid but $1 on this volume, and have now received five numbers more than were due them. If they would not have their papers discontinued, let them remit another dollar soon.

OUR POSITION.

1. GOD has promised, and confirmed it with an oath, that, In Abraham and his seed all the families of the earth shall be blessed.

2. This promise and oath is to be understood in the literal sense of the words in which it is made.

3. This promise and oath is not yet fulfilled in its fulness.

4. Therefore, there is to be an age, or "ages to come," in which its fulfilment will be perfectly accomplished.

One article more will be all that we care to say on the subject at present; or, till those who take the negative of it shall answer the following questions, viz.,

1. Did God mean what the words express in the promise and oath?

2. Has that promise and oath had a fulfilment in the past?

These are the two questions at issue. We have answered the first in the affirmative; and the second in the negative.

When we are through with our articles, we shall issue them in pamphlet so soon as we can raise the means to do it. We shall not employ any of the "Tract Fund" money for this purpose, nor put the pamphlet among the "Campaign Documents." It will be our *private* concern. If any one wishes to help us in this matter, we shall be glad to receive their aid, and will return them their money in the pamphlets at the cost of the first edition. We shall need about $50.

We regard the subject as one of the first importance. If the kingdom of God is soon to be developed, we desire to know all that can be known about it, while preparing for it; and just how reliable God's promises are. We wish to know if we are to receive them literally, or are to construe them figuratively or hyperbolically. This knowledge must deeply affect our faith; and, therefore, is highly important at this near approach of the kingdom of God. So *we* regard it.

P. S.—Since the above was in type we have received the following from the Board of Managers of the Life and Advent Union, which will explain why our article for this week on "The Promise and Oath of God to Abraham" does not appear, though it was in type:

"*Resolved* by the Board of Managers of the Life and Advent Union, that Br. Storrs, Editor of the HERALD OF LIFE, be requested to cease all further publication, *pro* or *con,* on the subject contained in the series of articles entitled 'Promises and Oath of God to Abraham.'

"NEW YORK, April 22, 1871.

"THOS. M. REDHEAD,
"Secretary, *pro tem.*"

To this resolution we responded as follows:

"I accept the above with the understanding, it is intended to exclude all matter, from whatever quarter it comes, relating to the future age, or ages to come."

The Board of Managers accepted our construction of their resolution.

Our remaining articles will be immediately published in the tract spoken of above. Let those who choose to help us in that work respond at once.

THE MISTAKE.

PERSONS still write us saying, "I received *two* papers of March 22 and none of March 29." If they will examine the second one they received of March 22 they will find the *inside* is "March 29," all right. It was a blunder of the Press-man. You have therefore, the inside perfect, but the outside wrong. We have sent to disappointed ones all of March 29 we had left, and all we could collect from subscribers in this city, and fear we shall not be able to send more.

PRACTICE YOUR PRINCIPLES.

WE cannot often see how principles can be carried out, till we begin to carry them out. Some principles seem altogether impracticable, until we approach them in the way of practice. When we practice one principle, we see how a second can be practiced, and when we practice a second and a third, we are then prepared to practice a fourth and a fifth. No man can see his way through the work of reformation when he first begins it, nor even when he has got some way on in it. Many principles and doctrines seem extravagant to a reformer when he begins his career, which prove to be true and necessary when he has gone on some way. We sometimes think that principles are impracticable, because they cannot be practiced without upsetting some other principle. But, perhaps that other principle or doctrine is a bad one, and needs to be upset. Our plan should be to adopt whatever principle or doctrine commends itself to our judgments as true and divine, and to resolve to reduce such to practice whatever the consequences may be. The practice of the truth will never destroy anything but error and evil. Have courage, friends, and have faith in truth. Be not frightened at the idea of old things passing away; the practice of the truth will make all things new. You will do nothing as you ought, unless you learn to place confidence in truth, and to risk something for its sake. We have followed the advice we give, and proved it to be good by experience.

QUESTIONS TO HELP SELF-EXAMINATION.

WHAT are we living for? What is the great end we aim at? Do we seek in all things to please God? Are we doing our best to benefit our fellow-men? Are we striving to promote the spread of truth? What have we done, and what are we doing to this end? What sacrifices have we made for this object since we professedly espoused the cause of Christ? Do we not see much reason to mourn that we have done so much for self, or merely worldly ends, and so little to help others to the light of life? Do we feel that interest in the eternal life of our fellow-men which manifested itself in our Redeemer? Are we aware that Christ is not only our Redeemer, but our example? Are we striving after conformity or likeness to Him, in love, meekness, patience, forgiveness of enemies, labor for the good of others, and holy obedience to our Father in heaven? Are we satisfied with ourselves while conscious that in all these particulars we come short? Do we seek His forgiving mercy for it, and pray for the Holy Spirit to help our infirmities in these things? Are our wills subjected to the will of God in all things? Are there no murmurings in our hearts, when our wills are crossed? Do we delight in doing good to others? Are we using the things God has intrusted us with, to this end, as we will wish we had when our Lord returns? Have we money lying idle, or expending it only to gratify self, or to make the rich richer, while we are dealing out grudgingly to relieve the destitute, and to scatter the knowledge of the loving God to those whose minds are still blinded? Do we make the friends of Jesus our chief friends and associates, or do we prefer and seek the society of the worldly-minded and politicians? Are we making as much of our situation and advantages as Christ would make were he in our circumstances? How would we feel, if we knew we were to meet Christ now? Would we not, rather, feel as if we had done too much for self and too little for him Do we know how soon we shall meet Him?

Are we afraid of reproach or persecution? Are we afraid we shall lose some desirable situation or employment, or some of our friends, if we openly act our convictions of truth and duty? Are our fears such, in this respect, that we have no eyes to see a greater loss impending, viz: the loss of eternal life, and a place in the kingdom of God on the earth in Edenic state? Do our fears prevent our renouncing and rebuking error? Are we afraid, if we do this, we shall be cast out of some religious society, and be left to our own resources; forgetting that when men forsake us, because of our attachment to, and defence of truth, God will take us up and be our Father?

INHERENT IMMORTALITY.

THAT DOCTRINE LEADS TO IDOLATRY.

DR. EADIE, "Professor of Biblical Literature to the United Presbyterian Church," Glasgow, though himself a believer in inherent immortality, makes the following statement in his "Biblical Cyclopædia," under the article "Idolatry:"

"The pride and pomp of the great and the abject spirits of the mean, occasioned first the flattery and then the worship of kings and princes as gods upon earth. Men famous for their adventures and exploits, the founders of nations and cities, or the inventors of useful arts and sciences, were reverenced while they lived, and after death canonized. The prevailing notion of the soul's immortality made them imagine, that the spirit of such excellent powers, either immediately ascended up into heaven, and settled there in some orb or other, or that they hovered in the air; whence by solemn invocations, and by making some statue or image to resemble them, they might be prevailed with to come down and inhabit it."

Such is one of the natural results of the popular belief of man's inherent immortality. "Ye shall not surely die," said the tempter to our first parents: and the belief of that popular falsehood has done more to corrupt religion and *deify* men than all other heresies put together; nor is there an error promulgated that may more justly be named "*legion*" than that of man's possessing an "*undying spirit*:" it is a plain and palpable denial of the testimony of God of certain death to the sinner. "Thou shalt surely die," and "The soul that sinneth it shall die," is the plain testimony of the truth-speaking God. No wonder that *idolatry* and every other abomination should grow out of the "nation of the soul's immortality:" and no marvel that the advocates of such a theory should cry out "Infidelity!" when that soul-destroying doctrine is attacked by the Bible doctrine of "*No immortality except through Christ alone.*"

SOME MEN'S "COMMON SENSE."

An "orthodox" minister says:

"It has been the common sense of the whole race, with few exceptions, that the soul is immortal."

Whether this advocate of inherent immortality is possessed of "common sense" or not we shall see. His statement is a purely gratuitous assumption a thousand times uttered by men of his school.

Not a solitary expression of any such doctrine was ever known among the Jews till after their captivity in Babylon. They may be included in the "few exceptions:" they are, however, an important exception. Bishop Whately has shown, conclusively, that the wisest of the pagan philosophers did nothing more than to *speculate* on immortality, without ever satisfying their "common sense" that immortality is an attribute of the soul.

But supposing, contrary to fact, it could be shown that the Babylonians, Medes and Persians believed the soul immortal? What if Zoroaster, Pythagoras, Socrates and Plato taught it? What if the sentiment abounds in Homer, Ovid and Virgil? Does this prove the doctrine true? If so, the prevalence of other sentiments, held by these nations and distinguished persons, upon the same principle of reasoning, must also be true. If you receive the pagan idea of immortality, you must take along with it the pre-existence of souls—the transmigration of souls—and the rejection of the resurrection of the body! You must not divide the dose, though bitter, but swallow the whole.

The oldest hypotheses of the oriental world, upon this subject, resolved themselves into the doctrine of *emanation* and *imanation;* issuing from the "soul of the universe" at birth, and re-absorbed at death, as Bishop Whately has shown. They regarded the soul as a part of the Deity, thus making him *divisible,* which you say the soul is not!

DR. GOOD says—"If we turn from Persia, Egypt and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman, from which it is certain that Persia, and highly probable that Hindostan, derived its first polite literature, we shall find the entire subject" (of the immortality of the soul), "left in as blank and barren a silence as the deserts by which they are surrounded; or, if touched upon, only touched upon to betray doubt, and sometimes disbelief. The tradition, indeed, of a future state of retributive justice seems to have reached the schools of this part of the world, and to have been generally, though perhaps not universally accredited; but the future existence it alludes to is that of a resurrection of the body, and not of a survival of the soul after the body's dissolution."

Here are large exceptions to the assumed position of its "being the common sense of the whole race that the soul is immortal." And we find these exceptions just where we might expect to find them, viz., where the light of revelation shed its illuminating beams! That country is Idumea! Here Job, that venerable patriarchal saint who held communion with the living God, and not with the *Buthos* or *Demiurgis* of the Chaldeans, Egyptians, etc.,—here we say Job lived; and from this quarter we have, as Dr. Good expresses it, "that astonishing and transcendent composition" called "the Book of Job;" "a work," says he—"that ought assuredly to raise the genius of Idumea above that of Greece," etc., and may we not add, the knowledge of Job far above that of Zoroaster, Pythagoras, Socrates, Plato and Dr. Dick—all combined!

Dr. Good continues—"Yet in this sublime and magnificent poem, replete with all the learning and wisdom of the age, the doctrine upon the subject before us is merely as I have stated it, a patriarchal or traditionary belief of a future state of retributive justice, not by the natural immortality of the soul, but by a resurrection of the body!"

Dr. Good makes this belief "patriarchal or traditionary," but this is unnecessary, as Job was doubtless an inspired man. Dr. Good's testimony is the more valuable, because he believed in the popular doctrine of immortality.

Whether, therefore, the dogma of natural immortality originated with the old serpent, who said, "Ye shall not surely die," or whether it originated in Egypt, Persia, Media, Babylonia, or elsewhere, it matters not. One thing is certain, it did not originate with God, else Job would have been in possession of it; and we will put Job's knowledge and wisdom against all the Babylonians, Persians, Medes, Assyrians, Zoroasters, and Platos on earth! This is doubtless the oldest book or document extant, and on that account demands the attention of the sincere inquirer af er truth on this subject.

"The Hindoo philosophers," says Dr. Good, "totally and universally denying a resurrection of the body, and supporting the doctrine (of future existence) alone upon the natural immortality of the soul, and the Arabian philosophers (among whom was Job), passing over the immortality of the soul, and resting it alone upon a resurrection of the body."

The Hindoo view of this question is the legitimate tendency of the modern dogma on the same subject—it leads to a denial of the resurrection.

AN INQUIRY ON HEBREWS ii. 2, 3.

"For if the word spoken by angels was steadfast, and every transgression and disobedience *received a just recompense of reward:* How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

"I have no commentary, nor have I ever heard an explanation of the above text. If you could find time to give your views of it, you will oblige several of your readers. A. B."

"THE word spoken by angels" was the Mosaic law. Paul saith, "It was ordained *by angels* in the hands of a mediator:" Gal. iii. 19. *That* "mediator" was Moses. Stephen saith, Acts vii. 44, 53, "Our fathers received the law by the disposition" [or ministration] "of *angels.*" Also, of Moses, he saith—"This Moses, whom they refused" . . . "the same did God send to be a ruler and a deliverer by the hand of *the angel* which appeared to him in a bush;" verse 35; see also verse 38.

God gave the law to Moses, and through him to Israel, by the ministration of angels; hence it is called "the word spoken by angels;" yet every transgression of it was punished according to its statements, or "received a just recompense of reward;" that is, such reward as specified in the law. But "God hath," saith the apostle to the Hebrews, "spoken unto us, in these last days" [or latter times] "by His Son," etc. Heb. i. 1–3. He then goes on to show, that the Son is far superior to angels, of whatever order they might be; yet as their "word was steadfast," and not to be disregarded with impunity, "How shall we escape" *death*—"the wages of sin"—"if we neglect so great salvation?" that which has been declared unto us by "His Son." The Syriac reads, "How shall we escape, if we despise the things which are *our life,*" etc. The law, or "word spoken by angels," could not give life, but was a "ministration of condemnation." Christ came proclaiming *life,* through himself, from the dead, by a resurrection to life. The law laid men under death, but could not deliver them from it: Christ only could do that; and He proclaimed such deliverance to all that believe on him, saying—"This is *the will* of Him who sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and *I* will raise *him* up at the last day." John vii. 40. But, "How shall we escape"—death, or its dominion—"if we neglect so great salvation; viz.: that of being "raised up" by Christ, "at the last day?" There is no escape from death to those who neglect Christ, or His salvation—his deliverance—which He has promised in the words he has spoken, and which have been "confirmed unto us by those who heard him."

LIGHT WANTED.

BY J. W. STOKES.

BR. STORRS: Will you please answer this through our beloved paper, the HERALD OF LIFE? We read in Gen. ii. 17, that Adam eat of the tree that God commanded him not to eat, viz., the tree of the knowledge of good and evil. Adam retained that knowledge. Now the question: Did Adam ever eat of the tree of life before he sinned? Because in Gen. iii. 22, we read, "And the LORD God said, Behold the man is become as one of us to know good and evil; and now, lest he put forth his hand, and take also of the tree of life and eat and live for ever," etc. Does that mean if Adam had eat of the tree of life that he would have lived eternally? If once eating of the tree of life would not have made Adam live eternally, why did God guard the tree of life from Adam? Now the great question is, Did Adam ever eat of the tree of life? Will you please to answer this, as you understand the Bible, and you will greatly favor one looking for light, and the speedy coming of the LIFE-GIVER.

LEWISTON, ME., April 16, 1871.

Response by the Editor.

We do not know whether Adam ever eat of the tree of life, and we have no means of determining that point.

We have no idea that *once* eating of the tree of life would have perpetuated his life "eternally," any more than a man's having *once* believed in Jesus would secure him eternal life. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son." 1 John ii. 24. "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel," etc. Col. i. 24. So, if Adam had eaten of the tree of life once or a hundred times and then had left off to eat, or access to it was cut off, he could not have "lived eternally." He must *continue* to eat. God guarded the tree of life, because upon man's exclusion from it depended the certainty of the execution of the penalty. From that hour mortality had its natural course, and "*dying* he did surely die."

IS IT LOGICAL?

THE following criticism is put forth with apparent triumph:

"'I saw the *dead* stand before God;' and mind you, they were *dead* when they stood there.' So said one man while covertly intimating that the wicked dead could never be raised. Amazing logic! Wonderful wisdom! The dead *stood* before God. Well, persons when they are dead do not stand till they are raised up; and the Greek word *anastasis,* translated resurrection, literally signifies a rising up, or standing up again. But again; it seems that the righteous and wicked *stood* before God. Now if the wicked could stand when they were dead and returned to dust, so could the righteous, and so there need be no resurrection of either.

"'But it says the dead stood before God.' Very well: so it says the dumb spake. Did he speak while he was dumb? It says the deaf heard. Did he hear while he was deaf? It says the blind saw? Did he see while he was blind? The man that was dumb spake when cured; the blind saw when healed; the lame leaped when healed; the deaf heard when cured; and on the same common-sense principle, the *dead* will '*stand*' when raised."

1. This writer mistakes his opponent's position, by representing it as being that of a denier of the possibility of the revival of the wicked dead; whereas, it is a question of fact—"*Will* the wicked dead live again?" That God could make them alive we have never denied.

2. This critic has commented on "*anastasis,*" as if that was the word used in the text Rev. xx. 12, and on. But such is not the fact.

3. He says—"Persons when they are dead do not stand till they are raised up." This remark is a mere truism. Let him try the question—Can the dead be said to stand before God without being made alive? If they can, his "logic" fails. That the dead can be "raised up," and speak "when they are dead," without being made alive, he must admit.

Let him read Isa. xiv. 4–23. At the overthrow of the king of Babylon, it is said—"Hell" (*sheol,* where the dead are) "stirreth up the dead for thee, even all the chief ones of the earth; it hath *raised up* from their thrones all the kings of the nations: all they shall *speak* and say unto thee," etc.

Here the dead are represented as raised up, and as speaking while in sheol: *i, e.,* while they are dead and without life. If such is the declaration of the inspired prophet, what shall we think of the "wisdom" of the person who attempts, logically, to prove that the dead do not stand, unless they are made alive? We say, "made alive," because we have shown, by inspired authority, that they can be raised up, in some sense, without actual life; and if so, the objector's "logic" proves to be illogical, and an impeachment of the prophet Isaiah.

4. Again he says—"Now if the wicked could stand when they were dead and returned to the dust, so could the righteous, and so there need be no resuarection of either."

This is not "amazing logic." "There need be no resurrection of either" class in order to their being judged, or their character and doom being decided. But when the judgment decision is made, and the rejectors

of God's offered mercy are doomed "*not*" to "see life," but to have "the wrath of God abide on them," (John iii. 36,) and the righteous are judged to life—to be made alive—is there then no "need" to "be a resurrection of either?"

5. The attempted illustration, in this effort, is as great a failure as the rest of the "logic." To disprove the fact asserted by the Revelator, that "the *dead* stood before God," the writer brings forward the expressions "the dumb spake—the dead heard—the blind saw," etc., and asks, if the dumb, deaf, and blind, spake, heard, and saw till they were cured? and he adds—"On the same common-sense principle the dead will stand when raised."

This illustration is a mere fallacy. If John had said, "I saw the dead" *alive* "before God," then there might be force in it. The antithesis of dumb, is speaking: so if one speaks he is not now dumb. So of the deaf; if he hears he is not now deaf, though previously so. But when it is said, "the dead stood," there is no such antithesis; because, *alive*, and not "stood" is the true antithesis of "dead." As we have seen from Isaiah, the dead may be "raised up," or stand, and yet have no life, or not be made alive.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts xxiv. 15.

Every thoughtful reader of ANNIHILATION NOT OF THE BIBLE, must wonder what could have induced the author to devote a number of pages of his book to this text. Did he suppose his work could fall into the hands of any one so ignorant as not to know that nothing can by any possibility whatever be found in the text that can be tortured into so much as the remotest intimation that the wicked will not all be literally destroyed? What object could a person, writing against the plain, unqualified testimony of inspiration, that "all the wicked will He" (God) "destroy," have in view in giving so much space to the text? It is difficult to imagine any good reason.

Does the author himself believe there will be a "resurrection of the dead, both of the just and unjust?" His theory prohibits it. Are we asked how that can be? "Who believes that corpses are men? They are only the remains of men." So says Mr. George, as we have before noticed. The body, then, is no part of the man proper, and cannot, as a matter of course, be either holy or unholy. The immaterial soul is the *man*, just or unjust, as the case may be, consequently neither the just nor the unjust can have a resurrection from the *dead*, for neither of them die, except what he calls a spiritual death, and if he admits the unjust are to have a future resurrection from such a state, he becomes involved in precisely what he severely denounces, viz., Universalism. Unless marvellously inconsistent, he must acknowledge that his theory precludes his believing what he affirms to be the assertion of Paul.

It is true that the text *seems*, at first glance, to be out of harmony with Paul's teachings generally, and to indicate the resurrection of the impenitent dead. As Mr. G. thinks it is a strong passage against the position that the righteous only will live again, we give it some attention. It will not be denied that upon the words *of the dead*, in the text, depends very much of the strength of what argument it is made to furnish in support of the theory of a resurrection of all mankind. Although the use of the definite article does not necessarily imply a reference to *all* the dead, as being subjects of the resurrection, it is nevertheless suggestive of the thought that they *may* all be meant.

If, however, Paul not only did not use the article, but also used neither of the words *of the dead*, then the language of the text cannot justly be thought to contain even an intimation that more than a part of the dead are referred to. Dr. Lange, together with the number of commentators by whom his Commentary is translated from the German, and edited, with additions, leave out the words in question. Other learned Bible students do the same. Dr. Alexander intimates that they should be left out of the text, and he does leave the article out of verses 7 and 8, of chap. xxvi., the first relating to Jesus, and the latter to "dead."

Did Paul's hope, as expressed in the text, in xxiii. 6, and in xxxvi. 7 embrace a resurrection of all the dead? They who hold that the text teaches a universal resurrection must contend that it did. Upon such an assumption, was Paul's assertion, xxiv. 15, that his Jewish accusers *allowed his hope*, a justifiable one? They who so maintain will be under the necessity of showing that the Jews who made accusation against Paul believed in the resurrection of *all* the dead. This they may find a somewhat difficult task, for is it not true that the Pharisees themselves denied any resurrection whatever to some, at least, of the Gentiles, and to the incorrigibly wicked of their own people? What says Dr. Adam Clarke on the question? Writing on John vi. 49, "Your fathers did eat manna in the wilderness, and are dead," he says—"It was an opinion of the Jews themselves, that their fathers who perished in the wilderness, should never have a resurrection. Our Lord takes them on their own ground: Ye acknowledge that your fathers who fell in the wilderness, shall never have a resurrection; and yet they ate of the manna: therefore that manna is not the bread that preserves to everlasting life, according to your own concession."

It will at once be seen that if Paul hoped for a resurrection of *all men*, and the Jews did not believe *all men* would be raised from the dead, then they did *not* "allow" his hope. But if Paul, preaching, as he did, Jesus and the resurrection, believed in the re-living of those only who fell asleep in Christ, and the Jews held to a resurrection of two classes among their own people, viz., the just and unjust, then they *did* "allow" his hope. They could not otherwise be said to allow his hope unless, indeed, it be held that he believed just as they did as to who would be subjects of the resurrection, which by no means appears to have been the case. The whole weight of Paul's teachings is unquestionably of a different character. For example: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. Who can read this and many like sayings of Paul, and then suppose the apostle avowed before Felix that he believed in the resurrection of both just and unjust? The very thought is suggestive of absurdity. Do the ungodly have the Spirit of God dwelling in them? The question answers itself.

Dr. Alexander does not find in Acts xxiv. 15 any reference to a general resurrection. He says the character of the hope which Paul "still held in common with the unconverted Jews *seems* to be explained, in the last clause, as the hope of a general resurrection. But this was not held by the Sadducees, nor is it elsewhere represented as the great distinctive hope of Israel."

Says Mr. George, p. 40 of his book, "Paul hoped for the resurrection of *the dead*." If by *the dead* he means *all* the dead, then upon the authority of Dr. Lange, and other editors of the Commentary which bears his name; upon the authority of the American Bible Union, and also upon the authority of other Greek scholars we condemn the assertion as unfounded in fact, for they say the words *the dead* should not appear in the text. What Paul did hope for was a resurrection of dead (*men*). Mr. G., as we have seen, does not believe there are any dead *men* to have a resurrection. He differs very widely with Paul; but even if it were hard to decide which is right, we would feel quite justified in giving Paul's faith the preference, for that apostle certainly has a reputation for soundness of doctrine which Mr. G. has not just yet succeeded in establishing, nor is he likely to succeed while Paul and his doctrines are remembered, unless he concludes to make his faith conform to the teachings of Paul.

He takes up LIFE FROM THE DEAD, turns to p. 45, and reads: "If the apostle *expected* the wicked would be made alive again, he could hardly *desire* it. Could it be an object of desire to see all the wicked in one vast company, weeping, wailing, crying for mercy, and mercy deaf to all their sorrows, anguish and despair? Could he *desire* to listen to the curses and blasphemies, and witness the rolling sea of wickedness that would pour forth from these revived sinners and blasphemers of all sorts?" And how, dear reader, do you suppose this is met? What argument is brought against it? Why, having read, he casts aside the book, raises his hands, apparently, in holy horror, and exclaims, Universalist argument! Pray don't get immoderate, good neighbor; be tranquil. Is the argument any the less sound because Universalists have chosen to use it? Is their touch so vile that it contaminates and curses everything that is subjected to it? Truth is truth wherever found or by whoever held.

We are sorry to trouble Mr. G——, and it does seem to trouble him, but we must, in common with the author of LIFE FROM THE DEAD, urge the fact that Paul's hope was based on a *promise*; for he said, chap. xxvi, "I stand and am judged for *the hope of the promise* made of God unto our fathers." Two things are undeniably true; first: the resurrection of the unjust to a life of unutterable anguish could not possibly have been an object of hope with Paul; second: such a resurrection, or a resurrection of such a class to such a state could not be considered in any sense a *promise*, but must, if proclaimed at all, have been announced as a threat. But the fact is, no such thing is found in the law or the prophets, for a resurrection from the dead is uniformly spoken of as the privilege of a class.

Dr. Alexander remarks as follows concerning the last clause of verse 7, chap xxvi, "For which hope's sake, king Agrippa, I am accused of the Jews."

"Of (about, concerning) *which hope* I am accused (and that) by Jews (not the Jews), *i. e.*, by men whose whole religion rests upon the very hope which they accuse me of maintaining. The hope described in this verse cannot be that of a general resurrection, which is only partially revealed in the Old Testament," (not revealed at all, Dr., if by "general resurrection" you mean a universal one), "and was not held by all the Jews at this time."

Of verse 8, he says.—

"The reference is plainly to the resurrection of Christ, as the crowning proof of his Messiahship, and thus the nexus between this verse and the one before it, which appeared to be abruptly broken, is completely re-established, as if he had said, they believe in a Messiah, so do I; but they expect him yet to come, while I believe that he is come already, not without grounds or on hearsay, but God has identified him by raising him from the dead; and surely this, if properly attested, cannot be thought by any devout Jew to be beyond his power.' *Dead* (not *the dead*) is in Greek a plural, and by some explained as a generic form relating to a single person; but it is rather an allusion to the general resurrection, of which Christ's was the pledge and the example."

We have quoted thus from Dr. Alexander to show, mainly, that, rigidly orthodox, so called, as he is, he does not find a *universal* resurrection taught in Acts xxiv. 15, and relative passages. "But" (raise dead) "is rather an allusion to the general resurrection, of which Christ's was the pledge and the example." We are pleased to have the Dr. thus plainly tell us what he means by "general resurrection." The terms embrace those of whose resurrection the resurrection of Christ was the *pledge* and the *example*. We thank the Dr. for so much frankness. Of course we must not for a moment entertain the thought that he can give any countenance whatever to the idea that the resurrection of Christ "was the pledge and the example" of the resurrection of the ungodly. Such a thought is too inconsistent to find place in his logical mind.

Says Mr. George, p. 43, Paul "is arraigned for heresy concerning the resurrection. He vindicates himself. His argument is this: "If I am a heretic, then my accusers are heretics; for I believe with them concerning the resurrection." We have already shown that the Jews did *not* believe in a universal resurrection, and if Paul *did*, as is asserted, how could he be said to believe with them? If he believed with them, pray tell us on what ground he was "called in question" by them? The very fact of his being called in question is proof that there was a point of difference between him and them. We are led to wonder what can be the limit of our author's capacity for error on this subject.

Paul preached a resurrection from the dead through Jesus. In doing this he preached the resurrection of Christ, and that as a pledge and sample of the resurrection of the faithful. When king Agrippa came to Cesarea, Festus stated Paul's case to him, and said that when Paul's "accusers stood up, they brought none accusation of such things as I supposed: but had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive." Here was just the point of contest. Paul preached a resurrection of dead (not *the* dead, remember) through Jesus. He might have preached a resurrection of dead men just as much as he liked, and they never would have troubled him about it had he not made that resurrection conditional, depending upon Christ and his resurrection, on the one hand, and faith in Christ as the promised Messiah, on the other. They had killed Jesus as an impostor, and they denied that he was raised from the dead. They wanted to kill Paul also for teaching the people that Christ had risen, and that as a pledge of the resurrection of somebody else.

"Of the hope," said Paul, at his examination before the chief captain, "and resurrection of dead I am called in question." Of what hope, and a resurrection of what dead was Paul called in question? Why, the *resurrection* of the dead Messiah, of course, and the *hope* of a resurrection of all whom Christ had promised to raise from the dead. And this was the promise that was "made of God unto the fathers."

The simple facts, then, are these: The Pharisees desired to put Paul "out of the way" because he preached the resurrection of Christ, and through him the resurrection of a class. In making complaint against him they were compelled, denying, as they did, that Jesus had been raised from the dead, to so put the charge as to involve the broad question of a resurrection. This Paul was quick to take advantage of by saying, substantially, to Felix, "I am accused by these Jews of preaching a resurrection of dead (Christ), and of cherishing and proclaiming a hope of a resurrection, yet future, of other dead. My hope themselves allow, for they too believe there will be a resurrection of dead, not only of just but also of unjust."

"The Greek, as well as the Hebrew, was written without points. The E. V. uses the word *allow* with a comma after it, and has *a resurrection* in the nominative case, whereas in the Gr., and in the Lat., resurrection is in the accusative: and so the E. V., by putting *a resurrection* in the nominative, was compelled to insert *that there* before its words *shall be a resurrection*. Now by inserting the true word *expect*, instead of *allow*, and putting no comma after expect, and striking out the E. V. word *the* before *dead* and before *just*, and putting *which resurrection* together, (they agreeing with each other in the accusative,) the E. V. verse, without filling the ellipsis, will read thus: And have hope toward God, which resurrection they themselves (the Pharisees) expect shall be of dead, both of just and unjust. And this plainly shows that there is an ellipsis after the words *toward God*. And by filling the ellipsis (as before) and taking out the comma and the improper words used in the E. V., the verse is perfectly plain: And have hope toward God, of a resurrection of dead, which resurrection they themselves expect shall be of dead, both of just and unjust."—*Theology of the Bible.*

Jesus warned the disciples, Matt. xvi. 6, saying: "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." Did he not thus condemn the doctrine of both, showing that the Sadducees were wrong in saying there will be no resurrection; and that the Pharisees were wrong in saying the unjust will be raised? We think so. The reader will permit us, in recapitulation, to direct attention to some of the points which we have fully established.

First: Paul's Jewish accusers, while they held to a resurrection of two classes, just and unjust, (the latter not embracing all the ungodly) of their own people, denied that certain others would have a resurrection.

Second: Paul's *hope*, therefore, could not have embraced *all* the dead, for had it done so he could not truly say that the Pharisees allowed his hope.

Third: Patrons of the universal resurrection theory—and this is true in an eminent degree of Mr. George, build their argument almost wholly, so far as relates to Acts xxiv. 15, upon the presence in the text of the words *of the dead*, an expression which, as we have abundantly shown from their own authorities, is not found in the original, the Greek, and should not appear in the E. V. text. It is significant that the oldest copies of the Syriac are without the words rendered *both of the just and unjust*. As they are not found in the older copies, the question very naturally arises, how came they in the later ones? If they were found in the earlier but were wanting in the later ones, we might justly conclude they had been accidentally omitted, but it is not so easy to explain the matter as it stands. While we call attention to the fact, we do not ask that it be regarded as favoring our exposition of the text, for the reader has, we think, already seen that to be just, consistent and Scriptural.

Few things, it seems to us, are plainer than that the use of the text in question to support the theory of a universal resurrection is subversive of principles of correct exegesis, is a perversion of palpable Scripture testimony, and is thus, of necessity, highly injurious to the interests of truth.

L. C. T.

THE GRACIOUS WARNING.

"My Spirit shall not always strive with man."—Gen. vi. 3.

THIS gracious warning of a long-suffering God, is not to be restricted to the antediluvians. The same merciful admonition was given to the unbelieving Jews, and is now applicable to impenitent Gentiles where ever God calls them.

There are two plainly revealed truths, demanding the special regard of a sinful world. One is, that our Father in heaven is "merciful and gracious, slow to anger, forgiving iniquity, transgression, and sin." The other is, that He "will by no means clear" the impenitent. Sinful and selfish man often cavils at the decrees of the infinitely wise and benevolent Ruler of the Universe. There is, however, no decree, or immutable purpose, more clearly revealed in the word of the Lord, than that announced by Jesus Christ, "This is the will of him that sent me, that every one that *seeth* the Son and *believeth* on him, may have everlasting life." John vi. 40. There never was, or ever will be, a more sincere utterance of truth, on earth or in heaven, than the declaration of infinite love, "Whosoever will (may) take the water of life freely." Rev. xxii. 17.

What a spectacle of heavenly love and mercy, demanding the admiration of men and angels, was that, when "Jesus stood and cried, if any man thirst, let him come unto me and drink." John vii. 37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. xxiii. 26.

"O love divine, all love excelling!"

In addition to "the unspeakable gift" of his Son, our gracious Father has given his Holy Spirit, to reprove and convince the world of sin; John xvi. 8; especially of the great sin of unbelief: ver. 9. The Spirit of God enlightens, and awakens stupid men to a consciousness of their guilt, and danger of everlasting death. Among the sins charged against dying men in the holy word, is that of "resisting the Holy Ghost." Acts vii. 51.

This is a prevalent sin in the present day. The long-suffering of a gracious God, which should lead to repentance, is abused and the monitions of his Spirit resisted, until the dreadful mandate goes forth against the ungrateful sinner, he "is joined to his idols, let him alone."

Dear reader, how important is the question who of us are committing this sin of resisting the strivings of the Holy Spirit of God? Let us seriously ask, "Lord, is it I?" And the awakening influences of the Spirit are designed to convince the sinner of the duty of giving his whole heart to God, which the divine law requires, it is evident that every person resists the Holy Spirit so long as he withholds his heart from God. There is no substitute for this high duty. Neither pardon, or peace. or eternal life, can ever be attained without it. Like Simon we may believe and be baptized; like Demas we may join the Christian church, but so long as holy love is not the ruling principle of action—so long as we "mind earthly things" chiefly, our knowledge is vain, our faith is dead, our profession is a lie before the heart-searching God, and our "end is destruction." With all our specious morality, we are resisting the great appeal of the Spirit of God—"My son, give me thine heart."

Is not this, alas! the wretched state of many professors of religion? Have they not a name to live while they are spiritually dead? Have they not the form of godliness without its transforming power? Are they not the unhappy victims of idolatrous *self*-love, which is an insuperable barrier to the love of God and man in the human heart?

Search (us) O God, and know (our) hearts; try us and know (our) thoughts: and see if there be any wicked way in (us) and lead us in the way everlasting."—*Selected.*

SEEING THE DEVIL.

LUTHER, in his day, said some things which may be characterized, not only as quaint, but as queer, and yet always, even in this most uncouth style, gave utterance to solid truth. "Every man has a devil in him as big as a cow," was one of this class of sayings. Notwithstanding this spice of the ridiculous, the truth that there is an evil side in men, so long as they are in their present very partially sanctified state, cannot be gainsaid.

It was Luther's suggestion, no doubt, which made old John Berridge say substantially the same thing. It is related of him (the "Christian at Work" says), "that he had a number of pictures of different ministers round his room, and a looking-glass in a frame to match. He would often take a friend into the room and say, 'That is Calvin,' 'That is John Bunyan;' and when he took him to the looking-glass, he would add, 'And that is the devil.' 'Why,' the friend would say, 'it is myself.' 'Ah!' said he, 'there is a devil in us all.'" John Berridge knew whereof he affirmed. Any man who looks into his own heart will find enough to convince him that there are uncrucified affections lingering there, like the remnants of the Canaanites, who haunted Mount Zion. He need not look at the envy, the pride, the passion, ill-nature and malice of his neighbor, in order to be persuaded of this; he can see the devil in them, no doubt, but, if he will look closely enough, he can find one nearer home.

To cast out this evil spirit is the life-contest which begins with the first believing look at the cross of Christ. The life of faith is a conflict which ends only with the death of this body of sin; and every believer who knows himself and the plague of his own heart, will cry often, even as Paul did, "O wretched man! O wretched man!"—*Christian Intelligence.*

FROM W. J. WARNER.

BR. STORRS: Could not there be some way to make arrangements to send ministers to the West to explain the Scripture (the much abused Scriptures) in their proper light? I listened to an orthodox preacher last Sabbath who tried to prove the immortality of the soul. It was the most miserable sermon I ever listened to. His text was "These shall go away into everlasting punishment;" and this was his strongest point. He then quoted John v. 28, "The hour is coming in the which all that are in their graves," etc. Then the balance, as he stated, was the book of Nature. Took this to prove what the Bible lacks. Now is not that adding to the Scriptures? and, as I understand it, "cursed is he that taketh from or addeth to."

FACTORYVILLE, CASS CO., NEB., April 13, 1871.

"Let every one who names the name of Christ depart from iniquity."

"EVERY good act," says Mohammed, "is charity." Your smiling in your brother's face is charity; an exhortation of your fellow men to virtuous deed is equal to alms-giving; your putting a wanderer on the right road is charity; your removing thorns and stones and other obstructions from the road is charity. A man's true wealth hereafter is the good he does to his fellow men. When he dies the people will say, "What property has he left behind him?" But the angels who examine him in the grave will ask, "What deeds hast thou sent before thee?"

A GENTLEMAN was one day asked by a friend how he kept himself from quarrels? He answered, "By letting the angry person have all the quarrel to himself."

"By one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." This passage accounts for all the death that ever will occur in the world.

THE wish to think it justifiable to agree with, and adhere to, a party, is likely to bias a man's judgment, rather than to influence him contrary to his judgment.

NOTICE.

TO THE FAITHFUL, TENTED IN THE MISSOURI RIVER VALLEY: We invite you to attend a meeting on Saturday, before the 4th first day, in May, to remain together till Monday evening, at "Bethel," near Aspinwall, Neb.

Subjects of conference: 1st. Let each band, and each isolated brother report the probable amount they will spend for "sounding out the word of the Lord" this year. 2d. To examine any Bible subject.

Come one, come all. We are few. Let those who can, bring some food; those who can't, come any how.

WM. P. SHOCKEY.

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 24 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents*: this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

OBITUARY.

FELL asleep in Jesus, at West Springcreek, Warren Co., Pa., BR. JOSEPH EASTMAN, aged seventy-two years. Thus another pilgrim has gone down to rest till the Master calls.

Br. Eastman was formerly from New Hampshire, and has for a number of years believed in the second coming of Christ, sleep of the dead, etc. He was an earnest, consistent Christian.

Words of comfort were spoken by the writer, to a large and attentive audience, from Job xiv. 14, 15.

C. N. BUZZELL.

APPOINTMENTS.

WEST MERIDEN, Sunday, April 30.
NEW YORK, (Cooper Institute, Room 24,) May 7.
WM. STUART.

CHARLESTOWN, Mass., Sundays, April 23 and 30. GEO. W. BROWN.

HARTFORD, Conn. (Talcott & Post's Hall), Sunday, May 7.
SPRINGFIELD, Mass., May 14.
MERIDEN, Conn., May 21.
W. S. CAMPBELL.

SPRINGFIELD, Mass., Sundays, April 30, and May 7.
NEW YORK, (Cooper Institute, Room 24), Sunday, May 21.
HARTFORD, (Talcott & Post's Hall), Sunday, May 14.
SPRINGFIELD, Sundays, May 28 and June 4.
CHARLESTOWN, Mass., Sunday, June 18.
W. N. PILE.

LEWISTON, Me., Sunday, April 30.
WINTHROP HILL, (Buswell's School House), Sunday, May 7. WM. H. DOUGHTY.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—George Tilton, C. T. Roe, Wm. Chapin, J. D. Bryant, Sally Vickery, Fanny Mainwaring, Jacob Blain, H. S. Hough, Mrs. L. E. Garland, Mrs. Charles Andrews.

TWO DOLLARS EACH FROM—E. M. Kelly, Sheldon Brown.

VARIOUS SUMS—C. W. Lyndall, $10; A. Boynton, 50 cents; John Kemp, $50 on pledge; Ira Vickry, $3; Mrs. E. G. McCullough, $10; H. Kellum, $5; B. F. Orcutt, 60 cents.

PARCELS SENT SINCE LAST ISSUE.

Benj. Martin, T. W. Gray, G. H. Bunday (book and tract.), Lucretia B. Lamb, Mrs. P. A. Krise, M. M. Young, John Bamber (book and tracts), D. S. Warner.

RECEIPTS TO TRACT FUND.

Mrs. E. G. McCullough, $5.

TO CORRESPONDENTS.

W. J. WARNER.—Money never received. Send word what pamphlets you want, and we will forward them.

B. BROWNE.—We have none left of March 29. You will find, however, the second paper you received, of March 22 the *inside* is March 29; so that the paper is *half* right, and has our article to which you refer.

LINES.

BY MARIA M. WEAVER.

TUNE: "*Sweet by and by.*"

Tho' to dust this frail body may turn,
And in death I may yet sleeping lie,
There is life in the future for me
When the Saviour descends from on high.

Chorus:

In the sweet by and by
All our sorrows and cares will be o'er,
In the sweet by and by
We shall rest on a bright deathless shore.

Tho' through sickness and want I may pass,
And tho' lonely my earthly lot be,
There is health and rich treasures untold—
To possess in the future for me.

There are songs that no mortal has heard,
There are sights that no mortal can see.
There are pleasures and friends that are true,
And a home that's eternal for me.

Pilgrim, cheer thee, and trusting go on,
For not long shall thy pilgrimage be,
There is rest, there is life, there is peace,
And a home in the Kingdom for thee.

WENDELL DEPOT, MASS., April 9, 1871.

THE ONE THING NEEDFUL.

BY A. BOYNTON.

"Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister, called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things; but one thing is needful, and Mary has chosen that good part, which shall not be taken away from her."—Luke x. 38-42.

FROM the history of our Saviour's visit to Martha's house, we learn the following facts: Martha had a load of unnecessary care; was burthened and over-anxious (like too many of our times) about appearances in the entertainment of company, and also in other things, cares of this vain life press heavily upon them. Our Saviour, as he was ever wont to do, used this opportunity to direct attention to the gospel plan; first, his mild rebuke to produce repentance, and then call attention to one point as of the utmost importance, a chief thing—Mary's choice: "*that good part.*" The *object* of Christ's coming into the world he states as follows: "For the Son of man is come into the world to seek and to save that which is lost." To save men who were perishing, dying; that they might have life, and that more abundantly; even eternal life, was his mission work. To this work he went directly; the axe was laid at the *root* of the trees; his discourses went directly at the destruction of sin, and the immediate erection of a living temple of holiness; a habitation of God through the Spirit. To illustrate: you purpose a journey to the Pacific coast; in preparing for this, you find many things of importance to attend to, but amid all this multiplicity of care there is *one thing* as *most essential* which is not forgotten or neglected: the greenbacks. These are carefully counted, and safely secured; here, in a natural sense, is *the one thing needful.*

So in all efforts and enterprises, there is some *one thing* of paramount importance, which, if neglected, a *failure* is the result. This seems to be Christ's teaching in our text. Christ's object being to save men, ours should be the same. As he aimed directly at this object in his teachings, so should we. Most men feel themselves in a lost condition, yet have more or less conception or knowledge of just what this loss is in its several parts, or as a whole; yet they are sensible of this fact, an alienation, or want of affection, or love for God their Creator. They feel as did Adam when he sought to hide from God beneath the trees of the garden. GUILTY is blazoned on their foreheads, and *shame* is in their eye. The *disease* and the *remedy.* The first is the absence of God's favor: the last is its restoration; seen in type in Israel's sojourn in the wilderness; the glory of the Lord by pillar of cloud and fire over the tabernacle as a token of his presence and care; also, at the temple dedication by Solomon, this glory filled the house, and at their final rebellion this glory left the holy place, never to return.

The antitype of this is seen in the glorious gospel of God's dear Son. The acceptance of this gospel is not merely the acknowledging the person of Jesus as our Saviour, or of his doctrines as divine; neither does it consist wholly in an intelligent view, and fearless defence of those doctrines; but as the glass reflects faithfully the image of the beholder, so must our hearts (soul, seat, fountain of the affections, or love power) reflect the image of our God and Father, inwrought there by the Son; which is nothing less than the Holy Spirit, or Holy Ghost. *Innocence* is the favor of God, and the favor of God is the shekinal presence or glory shining in and illuminating our hearts; Christ (by his spirit) *in you* the *hope* of (future) glory. (For *hope* is expressed of things we have not, but yet look for, and expect). As the favor of God was man's first great loss, so God's friendship, love, and presence in our hearts is *the* one thing needful; first to be sought for, and ever to be cherished and regarded uppermost and foremost; not once, or for a little time; but through all time, under all circumstances, and as pre-eminently above all other things, which may or can interest us while here in the flesh and exposed to sin. Not but other things are of importance; for the truths of God are net-work, or a golden chain, all nicely joined together, so if we take away one link and follow carefully its connection, we find its end in God. However true and interesting this may be for many in their study of the Deity, yet in saving men from their sins, pulling them out of the fire, arresting them in the way of death, we are instructed from the word, and by the example of Jesus, to come directly to the disease, and at once apply the remedy. First, make the tree good (by grafting or otherwise); then will the fruit be good. If Christ first change the water into wine in the water-pots, all that is drawn out and served at the feast will be pronounced best.

The importance of this exhortation is two-fold: by attending to minor things first, there is great danger of becoming so lost amid a labyrinth of ideas and doctrines as never io reach the great door of entrance to the temple of God. To illustrate: you are sick; your physician orders sea-bathing as your only hope of life; you are far away in the mountains; how can you reach the healing waters? Two ways lead there; the spring which bubbles at your feet forms a rivulet which we follow to a larger, and on to a river, a lake, and on through other rivers and lakes, till at last its accumulated waters pour into the ocean's bosom.

Another way is by direct railroad communication; which with all its comforts and facilities will take a poor invalid to the place of his desire in a few hours time. Both these ways lead there, but a feeble patient would not be long in choosing which way to go; in fact, only one way would be at all safe; death would doubtless overtake very soon on the one path, while hope would inspire on the other. Sinner! by all means go the quickest route; get into Christ the great ark of safety, as soon as possible. The advantages of this latter course: plunging into the healing waters we get strength, are at once made whole; the disease is removed, broken up; the whole man is *invigorated; then* are we only prepared to trace upward, and outward, from this sea, this ocean of God's love, all those various streams which flow into it.

Or instead of seeking to regain health by inhaling dew-drops with the flowers, go plunge at once in ocean's healing wave; and like the poor man at Siloam, be made every whit whole. Seek not to catch the sparks as they fly from God's holy altar, with which to fill thy censor, to offer before him; but go, as Christ our great high priest has bid you; go directly to the altar, fill thy censor with its live coals, then shall thine offering be acceptable in his sight. It is no peculiar theoretical belief which brings us into, or keeps us in favor with God; it is *oil in the vessel,* (the Holy Spirit in the heart, or man) which gives the true shine, or light.

Now, little children, beloved in the Lord, be ye all of one mind (not intellectually, this cannot be expected), or disposition, being filled with the Spirit, and abounding therein more and more. This, and this *only* will keep out division and schism; this only will draw in, and add to the church of God daily of such as shall be saved. Sinner and saint hear! All else is as a rope of sand, a shadow on the wall, or a mirage on the sky; false lights which only allure to blind, deceive and destroy! O remember the "one thing needful;" grasp it, O sinner; hold fast to it all ye his people; it's the only life-boat which will ever reach the immortal shore! Secure a safe passage, and make the glorious harbor of Everlasting Life.

WEST BATAVIA, N. Y., April, 1871.

UNSCRIPTURAL PREMISES.

BY S. COOPER.

WHILE there are conflicting theories claiming a Scriptural basis; it can be only self-evident that some must be unscriptural, and yet in some cases it may not be easy to show clearly a Scriptural basis for either side where there is not a plain, "Thus saith the Lord" to the point.

There has a number of articles appeared in the "Crisis," based upon a theory which first appeared under the head of "The Adamic Penalty," which is, "that the race," Adam's posterity, die for his sin; consequently, all must be raised to life, and those (the wicked) whose sins are not forgiven, must die again for their own sin. Is it Scriptural that one shall die for the sin of another? What saith the word? "The soul that sinneth, it shall die." "The son *shall not* bear the iniquity of the father, *neither shall* the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."—Ezek. xviii. 20. "Wherefore as by one man sin entered the world, and death by sin, so death passed upon all men, for that all have sinned."—Rom. v. 12.

It is nowhere written that, one shall die "for that" another has sinned. "In the mouth of two or three witnesses every word may be established." Thus we see that it is unscriptural to say, one shall die for the sins of another.

But if we admit "the race die" for Adam's sin, as it is claimed by some, we are led to inquire, first, Was that sin unatoned for? If it was, the law has not released its claim; it "knows no mercy." "The wages of sin is death," to which there is no limitation made manifest for sins unatoned, unforgiven. The penalty is unlimited; the law has an unyielding grasp, as justice has consigned them to its penalty; they are dead for sins unpardoned; it is impossible for them to obtain forgiveness, as in the law of atonement, which required the offending or sinful party to be an actor in the transaction. Therefore they, "the race," can never have a resurrection to life.

But on the other hand, if Adam's sin was atoned for, it was forgiven; and the law had no demand (for his sin) upon him or his posterity. Therefore, the race could not die for sins forgiven; justice forbids it, But those who die in sins unforgiven, for them there is no atonement, no redemption. The wicked dead will never live again. "The wrath of God abideth on them," whether they die for Adam's sin, or their own sins unpardoned, it matters not: there is no resurrection to life for them.

Can the objectors show these statements unscriptural? But it is asked, Do not Christians die, suffer the penalty of the law for sin as well as the wicked, if the wicked do not die the second time? I answer, Nay: for "Precious in the sight of the Lord is the death of his saints." "The Lord preserveth all them that love him." "The righteous are in everlasting remembrance." Are kept by the power of God: taken from evil to come: are blessed, resting from their labors: sleeping in Jesus, will awake and sing. They are the friends of God. Says Jesus, "I call you friends . . . ye are my friends," etc. They are sleeping, resting under the watchful, preserving care of God. They are not as rebels suffering penalty, but as precious jewels kept by their heavenly Father; sleeping (their life being hid with Christ in God) until the great coronation morning, when they will awake and come forth with songs and everlasting joy upon their heads.

No one, rightly considering the ills, trials and conflicting scenes of this life; the watchful care of God over his sleeping, believing ones, and their triumphant waking can pronounce that sleeping state a "penalty" or calamity.

But, alas, how different with the wicked! Without hope, and without God, they lie down in sorrow and despair beneath the wrath of God, without a cheering promise of their waking again.

WOODSTOCK VALLEY, CONN., April 10, 1871.

FROM ELD. SAMUEL L. WALTER.

BR. STORRS: I give thanks to our Father that he has blessed you with increasing health, and with a "single eye;" and I hope it will ever so abide, for then your "whole body shall be full of light." I pray God "to give you understanding according" to "his word," so that we may all be blessed with "The Truth," and the true import of God's "Promise and Oath to Abraham." "I will bless thee . . . I will multiply thy seed as the stars of heaven . . . and in thy seed shall all the nations of the earth be blessed," etc. Its glory shines from all of "God's promises" to his dear children. I pray that all of his children may have a single eye, and seek for truth; so that the prayer of the LIFE-GIVER may be answered, in our complete "sanctification" by God's "truth," which is his word. I read and enjoy the repast, the weekly return of the HERALD brings to me. As a whole, it is "marrow and fat things;" praise the Lord.

I have been out here about three months: (it is a hundred miles from my home). I am not here for gain. I have not as yet received as much as it cost me to come here. I believe they would do well for me if money was not so scarce. There are quite a number that want the HERALD, but can't pay for it now; but hope they will be able, if the season should be favorable.

You may ask, How do you and your wife get along? I would say, the Lord provides, by putting it into the hearts of some that have this world's goods to help us by a donation or giving me work to do. I have earned about twenty dollars. And I could get more work, had they the material. I thank God and take courage. We shall "want no good thing." I'll trust my Father's word. Amen.

I was through this section of country over a year ago, and scattered the precious truth that there is no life out of Christ our LIFE-GIVEN Lord. The seed sown has come up, and in every place the Lord has raised up those who are ready and able to stand up for God, and demonstrate that "God is Love." At Hickory Hill they were to discuss this question: "Will the wicked dead live again?" There came out three ministers and wise ones, ten miles, to defend their dogma, quite unexpected to the little ones there; but they were more than a match for them. At the close of the debate, one of the champions for the Godless immortal-soulism, said he would meet Br. S. J. Banson at any of the places that he named. Br. S. J. B. not being there, his brother told him Br. B. would meet him on Saturday one week, at 10 o'clock, A. M. So it was settled. He got word of the appointment, and we rode twenty miles by about 10 o'clock; but the champion did not come; he had only ten miles to ride. It rained on Friday very hard, so that women could not come out; but the men came out from the neighborhood and filled the house. After waiting an hour and a half, by a unanimous vote I was requested to preach. So I tried to present man's nature and destiny; and in the evening, by request, I spoke on the resurrection, and had a good hearing. We had another attack from a man that had more zeal than knowledge. He took issue on the judgment, resurrection of the wicked, and eternal punishment. I gave him our views of the teaching of God's word on these points, and asked him to give us his views. He rose and was somewhat dumbfounded, and did not think we were as bad as represented to be; but he had over a hundred texts at home to prove the re-living of the wicked, but gave none. I urged him to give us only one. He came forward, took my Testament to find the one text. He sought for some time in Rev. xxii. I saw where he was looking and said, I think you will find your text in chap. xx. He turned to it, and read the last part about "the dead standing before God," etc., and said that "death and hell" was the place of punishment; and also "the lake of fire," and there Adam was cast. I showed they were called "dead," not dead folks made alive, etc., and told him that his place of punishment was thrown into or swallowed up his place of punishment. He said, that if death was all the punishment, he would just as live die as live. I said, you have sunk below the beast, for they do not want to die, and were always on the lookout for fear evil should befall them. I admonished him to study his Bible and be always ready to give "a reason" for what he believes. Their zeal has abated. The champion has requested us to come to his town and preach for them on the life theme, and promises to take good care of us. I shall go, the Lord willing, on Saturday. So truth is gaining ground in this country.

The cause of truth is gaining in Jefferson county. I preached on the "inheritance," and showed that the "earth was the inheritance," and that "the righteous shall be recompensed in the earth," and "the wicked shall be consumed away into smoke," etc. The next evening Eld. F. Osbourn preached. (I was present). He said, "God could not recompense the righteous upon the earth, because the earth should be burned up, and that the earth shall fall and not rise again." In his zeal to take them to heaven, and to show that the earth was all burnt up, he burnt up his "heaven," and left it impossible for God to "recompense" them in either place, according to his hypothesis; forsooth, they cannot be recompensed anywhere. In order to show that Psa. xxxvii. 20: "Consume" did not mean extinction of life, he quoted Psa. lxix. 13: "Consume them in wrath; consume them, and let them know that God ruleth in Jacob unto the ends of the earth. Selah." "And at evening let them return; and let them make a noise like a dog, and go round about the city." The ghost of these sinners that are consumed into smoke come back as dogs, etc. This shows how hard run they are for proof of their theories. I had the privilege of reviewing his sermon at the same place to the same people; truth shows the brighter compared with such garbling of God's infallible word.

In Wayne county there is a good number strong in the faith. I have preached in eight different places in this county, to good congregations, and the word has taken root and is growing; and the cry is, Come and preach at my house or school-house. I can't go to them all. Some one ought to be in these parts all the time. Things look cheering all around. I had a request to go to Xenia. I did so on the third Saturday in March. I preached eight times. I had a good hearing in the Christian Church house. I can assure you that my time was well occupied in answering the questions asked on various topics. No life out of Christ, caused many to ask, what the various texts mean that are thought to prove the resurrection of the wicked; also, about first principles. These were caused by my presenting faith as the condition upon which man must be saved, or get life from the dead; and being "baptized by one Spirit into one body," "which is Christ:" and without being thus in him, there is no principle in man to give him life: we must have the "Spirit that raised Jesus from the dead," or we can't have "life, according to the law of the Spirit," etc.

I found the labor of the seven days I was with them, answering questions, an over-tax on my strength. There is such melody and sweetness when God's word is spoken in its purity, that it strikes a responsive cord in the heart of such as hear; and they think us greater men than we are. They do not see that it is not the speaker, but God's truth that is great.

One evening, after I closed my sermon on the resurrection, from Paul's account, some ladies thought the sermon was too good to be my own, and thought the New Testament, out of which I read copiously, must be some one's printed sermon, and came up, after service, and took up the precious legacy that our Father has left us; and, to their surprise, found it only the New Testament. All that comes from God is grand. No wonder his word is as marrow and fat things when unmixed with the traditions of men.

I went down into the business part of the town, and two church-members pounced on me in the presence of a justice. They made all of Revelation literal, I did the best I could to convince them of the truth; but they hung on to their fables, and I left. They, after I was gone, were glorifying. The squire told them they could not hold a light to me, and that he was glad that they got such a drubbing. Two days after, two ministers came into the shop. These men were talking about me to the ministers, and the squire told them that St. Paul had come from the dead and was preaching in town. Very soon Br. Lee, a preacher of their own town, came in, and one of the brethren present said, If you have St. Paul here, St. Peter, too. Br. Lee is a "soul-sleeper," and has been for many years, but a believer up to this time in the resurrection of the wicked. He has been a bold champion for Bible truth. He was not afraid of the best of them: he was outspoken in the Bible class. He told them the lesson did not teach the immortality of man, so they appointed the next Friday evening to debate the subject. When the time came for the debate, there was not one minister out of five that proposed to debate the subject, present. The Baptist minister said that he was not going to be abused by Lee, for he had the best of the argument from the Scriptures; and yet he holds to the blasphemous dogma of immortal-soulism. Br. Lee stands out of the churches; he will not be truncked by any of them; he can't see how there can be a church without some organism. He has been associated with what is called the Christian; and there are a good number with us in Xenia; and others can't see why the wicked are not to be raised. I shall go there again before I go home.

I think good will come out of the effort. May the Lord grant it for his name's sake. I think men are coming to their right mind, and realize that they ought to think for themselves, and not let self-interested men think for them, who have to think in a certain way, or they will lose their bread and butter; that is what they can't bear. O that the cry may be heard from the East and West, from the North and South, "What is Truth?"

Yours, in hope of life eternal.

KEENVILLE, ILL., April 4, 1871.

CHILDREN'S DEPARTMENT.

GOOD FOR EVIL.

"IF thine enemy hunger feed him, if he thirst give him drink, for in so doing thou shalt heap coals of fire on his head." There was once a little boy whom we will call Charles, grievously offended by another boy who had secretly destroyed one of his valued playthings, so he commenced laying plans what he could do in revenge for the injury received—his sister becoming acquainted with the circumstance, suggested putting a few coals of fire upon his head—Charles seemed to think that would look funny to see his enemy jumping and shaking the coals of fire off his head, and wanted to know how he could do it. She replied, "If thine enemy hunger, feed him," etc. He thought that would be no punishment at all. She told him if he treated the boy who had done him the injury kindly, he would not only be ashamed but feel worse than if he went angry and with hard words. He wanted to know what kind of coals to put on. She told him the boy who had done the mischief was fond of reading and had but few books; to loan him some of his. So Charles thought to try this plan, and when he met him instead of looking angry and speaking of the injury, he talked to him pleasantly about reading. He said he had read through all his books. Charles offered to lend him some of his new ones. The boy was completely overcome; this coal burned him. He confessed he had done wrong and was very sorry. Said he hoped he would never again do any thing to offend him. When Charles returned he told his sister the coal did burn, and if ever he lived to be a man, he thought he would set up a coal yard, for he found the coals not only burned up the ill will of enemies, but made the user of them warm-hearted and comfortable.

So let us even if we think we are not so much in error ourselves, try with the hot coals of kindness to consume harsh and unchristian thoughts one of another.—*Selected.*

"DO NOT GIVE IT UP."

A GENTLEMAN travelling in the northern part of Ireland, heard the voices of children, and paused to listen.

Finding the sounds proceeded from a small building used as a school-house, he drew near; and as the door was open, he entered, and listened to the words the boys were spelling.

One little fellow stood apart, sad and dispirited.

"Why does that boy stand there?" asked the gentleman.

"Oh, he's good for nothing!" replied the teacher. "There is nothing in him. I can make nothing of him. He is the most stupid boy in school."

The gentleman was surprised at this answer. He saw that the teacher was so stern and rough that the younger and more timid boys were nearly crushed. He said a few kind words to them; then placing his hands upon the noble brow of the little fellow who stood apart, he said, "One of these days you may be a fine scholar. Do not give it up, but try, my boy, try."

The soul of the boy was roused. His dormant intellect awoke. A new purpose was formed. From that hour he became studious and ambitious to excel, and he did become a fine scholar, and the author of a well-known commentary on the Bible; a great and good man, beloved and honored. It was Dr. Adam Clarke.

The secret of the success is worth knowing: "Don't give up, but try, my boy, try!" —*Selected.*

A VERY BAD MEMORY.—Father: "Mary, my love, do you remember the text of this morning?" Mary: "No, pa, I never can remember the text, I've such a bad memory." Mother: "By the way, did you notice Susan Browne?" Mary: "Oh, yes, what a fright! She had on her last year's bonnet done up, a pea-green silk, a black lace mantilla, brown boots, an imitation honiton collar, a lava bracelet, her old ear-rings, and such a fan! O, my!" Mother: "Well, my dear, your memory certainly is bad."

A BIBLE VIEW OF HELL:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

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ON THE INQUIRY—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on CHRIST THE LIFE GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

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This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By GEO. STORRS

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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This embraces the whole of the three previous named works and the Tract on Atonement, bound in one volume of pages, and lettered on the back. It contains a full view doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life.* Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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This work contains over 300 pages, and is an invaluable help in understanding the Scriptures. Many smaller works have been written by others on the subject; but they are little more than a compilation from this larger and more perfect work, which was the pioneer in this branch of the life views.

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GEORGE STORRS, Box 4,658,
NEW YORK

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

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THE FUTURE LIFE.

NOT long since, I was at a prayer and conference meeting, where the great theme was heaven, but though some seemed to be enraptured, my soul was pained. Heaven's greatest and most desirable elements seemed to have been in a great measure lost sight of. A mere heaven of pleasure may suit a Mohammedan, or an unthinking Christian, but it is not the heaven for me. I want no heaven of which the "Lamb" is "not the light of it," the all and in all of it. Myriads of things may and ought to enter into our ideas of that holy place, but that is the great central one. We want to be like Christ, and to be with Him, and without both, we care not for your heaven.

In another meeting, the majority of those present being children, a Sunday School superintendent, said to them, in heaven the meetings will not break up. His intention was to add to the attractions of that world.

In something of a similar strain, we sometimes sing of that blissful world,

"Where congregations ne'er break up,
And Sabbaths have no end."

Such remarks are frequently made; and the impression is given that future life is an absolute and unchanging state—an eternal Sabbath, with only Sabbatic exercises. But are not such ideas repulsive to the thinking, especially if they are young? I remember of having heard of a person, who remarked, that he could not see what pleasure there could be in sitting on clouds singing Psalms. Doubtless, the only reason why such thoughts do not more frequently rise in men's minds, is because they think so little. They do not stop to think what an unchanging state must be. Perhaps, to many a thinking, unregenerate heart, an unchanging, unsubstantial, merely Sabbatic heaven, is only a little more tolerable than the lake of fire. Were it not that they cannot remain in this present state, and they are taught to regard heaven as a city of refuge from hell, they would not desire it. In their minds heaven may be the less of two evils, between which they must choose. No doubt, to many minds, its safety is the most desirable thing they can see in it. That may be the great and only reason why they want to go there. To the restless, roving, curious, and love-of-change disposition of man, a do-nothing-but-sing-Psalms world is utterly intolerable. Idleness soon wearies and kills. The continuance of the same thing, no difference what it is, soon satiates, cloys, and wearies. We want change, and we must have it or enjoyment, pleasure, and happiness, are out of the question. We must have it, or we are tormented.

Change is essential to happiness. This is true of the renewed and of the unrenewed man. It is innate, and neither grace, death, nor the resurrection will eradicate it. It is God-implanted, and must forever remain in us. Like the other original, grand characteristics of our nature, it is eternal, as eternal as our existence. A world where there would be no change, would be no good place for us. It would be a world of misery—utterly unendurable.

I know of no place in the Bible which tells us of an unchanged, unchanging, mere Psalm-singing future life. Such a state is not adapted to our nature; and certainly such ideas of it had their origin outside of the Holy Book. They appear to be stereotyped, but they are only handed down by tradition. I verily believe that they had their origin in the old Ptolemaic Astronomy. Men sought to make their Bible and their theology harmonize with that system. Whatever might be true or false, they were assured that that system of Astronomy was according to sight, and therefore could not be false. Could they doubt what they saw? Ah, they had not learned that even sight is often deceptive. They were sure they saw everything outside of this world moving around it, while it was itself immovable. They saw no motion in the earth, they felt none, and could they doubt their senses? They were assured that, by the word of the Almighty, this solid world is immovably fixed—hanging on nothing. As it was regarded as madness to doubt their senses, therefore the Bible and Theology must bend to sight. Though that system has long since passed away, much of the Theology based upon it, has been stereotyped, and remains. With many it would be well-nigh as impious to doubt that old Ptolemaic Theology, as it would once have been to have doubted the old Astronomy. According to that Astronomy, there could be no solid world but this, therefore, Theology much teach the same. Nothing outside of this world must have substantiality. The abode of the Adorable One, and the home of the blessed, must have no more substantiality, if as much as a cloud. They would not deny the resurrection, but the conclusion was that the resurrection body must at least be unsubstantial as its future abode. A recent writer has advanced the idea, that the spiritual body may be more unsubstantial than light. If the resurrected man is to be such a being, the substantiality of a cloud is not needed for his future abode; and his employments must be as visionary and unreal as himself.

Others seem to have had the idea that heaven is something like an island in empty space—perhaps, a luminiferous ether island. Around it they have placed battlements to prevent the inhabitants from falling off. The idea appears to have been current, that if one should be cast over these battlements, down he goes. That Satan, for his rebellion, was cast over them, and spirit as he is, down he went. How wonderfully those battlements of heaven have added to the eloquence of sermons; and what poetic effect it has given them — rhapsodizing the visionary and unthinking. Like many other things, which are better poetry than theology, those battlements have well-nigh become the indispensables of some pulpits.

But the Bible speaks of no unsubstantial heaven—of no ether island surrounded with battlements. It informs us "the righteous shall inherit substance"—not visions—not sublimated etheralities. It tells us of no heaven, as a home for the righteous, less substantial than our present abode. The risen, glorified Son of God, whose body could be felt and handled, and therefore must have been substance, ascended as it was to heaven. A substantial body must have a substantial abode. The changed, etheralized or sublimated bodies of Enoch and Elijah, ascended to heaven. They must have required a substantial abode. The resurrected bodies of the Saints will have substantiality, for they will be like the risen, glorified body of the Son of God. Their abode must be as substantial as themselves. The risen, glorified Saints will also require change. Our God-given natures will only be perfected—not destroyed, nor eradicated. That which we have that is God implanted, is innocent, and only needs perfecting.

The desire of change is innate or God-given, and therefore is right, if kept within due bounds. Indeed, it is essential to our happiness. There can be no happiness without change; and I am assured, there will be none, there can be none hereafter without it. To the holy, there will be no eternal sameness—infinitely far from it. No holy one will be imprisoned within the battlements, where they can have no change, and no employments except those which are strictly Sabbatic. The home of the blessed will not be a kind of celestial prison. The holy exercises of the Sabbath are delightful, but for any of them to continue so, they must be changeful, and not incessantly the same thing. No difference what it is, how pleasant or even delightful, it at first may be, sameness wearies—sameness becomes intolerable. Confinement and sameness would destroy the bliss of heaven.

Our blessed Saviour has expressly said of those who are accounted worthy of the resurrection, that they shall be "equal to" and "as the angels." Matt. xxii. 30; Mark xii. 35; Luke xx. 46. Angels are not shut up to one world, nor confined to one set of employments. It is true, all their employments are holy. To them, no others would be delightful. Anything unholy would be unnatural, painful and intolerable to them. The same will be equally true of the redeemed. Sin will have lost all its deceitful charms. It will have ceased to please. It will be perfectly hateful.

But there may be endless variety, and no sin in that variety. So there may be endless change, and no sin, no decay, no dimness, no alloy, no unhappiness enter into any one of those changes. There may be endless change, and each change a progression. The employments may be even more varied than they are in this life—incomparably more so and yet God be glorified in each and every one of them, and man be perfectly happy in each of them.—*Selected.*

THE GLORIOUS APPEARING.*

BY SAMUEL H. GIESY, D. D.

"Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—Titus ii. 13.

THE relation of the second to the first advent of Christ, it is to be feared, is not generally apprehended or appreciated. The proof of this lies in the fact, that it has dropped out almost entirely from our ordinary pulpit instruction. Regarded as an event at a distant, or, at best, indefinite period in the future, it is no marvel that just that posture of mind, which our Lord himself gave as one of the signs of the last times, should have come to pass, and, as a necessary consequence, all earnest treatment of the subject have disappeared from that place of divine teaching, where the watchman especially should be on the *qui vive,* in wakeful and momentary expectancy. Said our Saviour, "When the Son of Man cometh, shall He find faith on the earth?"—the very question indicating just such a disappearance from the mind, even of the church, and of the world generally, of faith in the grand event itself.

In this particular, there is a wide difference between the modern and apostolic way of looking at this solemn fact. With the apostles, there was a deep conviction of what may be called its imminence, its impending character. And hence the uniform way they maintained in writing about it.

Intervening time disappears with persons writing under the direct influence of inspiration; God's Spirit, as it were, overleaping and obliterating the necessary lapse of ages. We know how this actually was the case in the earlier prophetic utterances. Take the prophet Isaiah, who, because of the definiteness with which he speaks of the Messiah's coming in the flesh, has been called the Evangelical prophet, and yet he lived seven centuries before the predicted event actually transpired. Thus, not in the remote future, but in the present tense, we hear him say: "Unto us, a child *is* born, unto us a Son *is* given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Under this prophet's deep conviction of the certainty and imminence of our Lord's first advent, all intermediate time is wiped out.

In like manner, under the force of inspiration, our Lord's second advent, though centuries were indeed to intervene, was yet viewed and written of as a near event. Nor were the apostles wrong in this. For an event, which may happen any year, any day, any hour, must be regarded, and ought to be treated as an immediate occurrence. Is it not so in regard to the matter of man's own death? It is equally so in regard to the momentous event now under consideration. And, therefore, taking the apostle's representation in its literal sense—"the Lord is at hand"—we do only act the part of prudent men, when ordering our life continually under this impression, and, in the several spheres wherein God has placed us, are found always both vigilant and diligent. It is St. Peter who thus earnestly exhorts: "Wherefore, beloved, seeing that *ye look* for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

There is also another particular, wherein the modern differs widely from the uniform apostolic way of looking at our Lord's second advent. How generally, in the minds of Christians even, is it associated with feelings of dread. It is the one great event of terror in the future. Not so, however, in the minds of the apostles, and the early church. By them it was hailed, in the sorest trials, in threatened martyrdom, as the one great source of comfort, the one ground of surest consolation. And so in the text itself, you find it spoken of as the Christian's *hope,* aye, his *blessed* hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." But intending to revert to this thought again, in its proper place, we ask your attention, as first in order and importance

To the *personalness* of the great event referred to in this passage, the reappearing of our blessed Lord.

To get rid of the personal return of Christ to earth, some have regarded this and kindred passages as teaching a provisional, others a providential, and others a spiritual manifestation. To refer it to the multipled and constantly extending provisions of God's rich grace, the preaching of the gospel, the wider circulation of the Bible, missionary conquests, and the spread of Christianity, is, any one ought to see, flying right in the face of this uniform representation, the *visibility* of Christ's presence in the ever-recurring mention made by the inspired writers of this coming. Says St. John, in his apocalyptic vision: "Behold *He* cometh with clouds; and every *eye shall see Him,* and they also which pierced Him."

Such other passages as these: "Watch, therefore, for ye know not what hour your *Lord* doth come;" "Be ye also ready; for in such an hour as ye think not the Son of man cometh," are taken as indicating that providential visitation—death—in the uncertainty of its precise date and circumstances awaiting all men. In this alone, however, the two events have something in common. Both alike are *imminent,* an event which any moment may happen. But after all, it is only in the way of accommodation, that these and such like passages can be used to press home the constant need of personal readiness for the day of death. However needful such warnings and the preparation involved, it must be admitted that the application of them to a subject not primarily intended, though in some particulars even fitting it, is an extremely unfair and dangerous way of dealing with Scripture. The sacred word in this way, becomes a nose of wax, just what this or that man chooses to make it. On examination, it will be found extremely doubtful whether *death* is ever referred to in Scriptnre as a *coming of Christ.* Even if that were the case, the two events are calculated to excite widely different feelings in the Christian mind. No one has expressed this difference more strongly than Baxter. He says: "Death appeareth to me as an *enemy,* and my nature doth abhor and fear it, but the thoughts of the coming of the Lord are most sweet and precious. Christ's servants can submit to death, but his coming they *love and long for.*" How much these words of the author of that immortal book, "The Saint's Rest," sound like the customary way the apostles had of speaking of our Lord's coming. In full view of the scaffold and the axe, we hear the noble Paul exclaiming: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day,* and not to me only, but unto all them also that *love His appearing.*" And in another epistle he says: "For our conversation is in heaven, from whence also we *look* for the Saviour, the Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body."

Nor does it come to the actual demands of the great truth involved in the case, to make the promised reappearance of Christ on earth to mean nothing more than a spiritual manifestation of His presence. It is not one and the same with Christ's coming to make His abiding presence in the church, in the fulfilment of these precious words: "Lo, I am with you always even," &c. Nor is it one with the spirit's presence and power in the world, first signally displayed on the day of Pentecost. Nor is it one with the Spirit's efficaciousness in the sinner's call from darkness into gospel light and peace. It is not with the Spirit's mission, that this and kindred passages are concerned, but the coming again, in majesty and glory, of the person of the Son of God, who formerly had, in lowliness and rejection, walked the earth. Clearly enough the passage before us refers not to any provisional, or providential, or spiritual manifestation of Christ, but His actual return in *personal* form.

In this regard, the second is of a like character with the first advent—*personal.* All the prophecies of that gracious event for four thousand years, stretching onward from the Serpent-Bruiser of Eden to Isaiah's distincter "Prince of Peace," and Daniel's "Son of-Man," and St. John Baptist's "Coming One," were, as you all can readily call to mind of this *personal* character. Ah! the hopes and yearnings of the Jewish heart gathered, as every one must feel who will study the ancient Scriptures, around a person and not a spiritual abstraction — a divine manifestation merely. That ancient people of God looked and longed for One, who stood out before their faith as the Messiah—the "Sent of God," "the Anointed of the Lord." Things such as dreams are made of, would not have satisfied their longing, expectant heart: nothing short of *Him* whom Haggai boldly names "The desire of all nations."

What, in those dealings of God with the ancient world, came forward in representation and full expectation under a truly and strictly personal form, at length, in the incarnation of Christ, became such actually in wondrous reality. What have we here? "O earth, earth, earth hear the word of the Lord." "When the fulness of time was come, God sent forth His Son, made of a woman." "The word," who St. John tells us, "was with God, in the beginning, and was God, was made flesh, and dwelt among us." O, this was the mystery, hid for ages, made known now to a *waiting* world. This was He of whom prophets had written, and for whom expectant centuries had looked—Jesus, the Son of God, the Christ.

The second advent must be alike *personal* in its form; not a providential coming of Christ, not a spiritual manifestation simply, but a *visible* reality. Nay, not this alone, but more, the return of the same identical being, put to death in the flesh, and taken up to glory. He must be the same who, in the "yesterday" of eternity, dwelt in the bosom of the Father: the same, who in this transitory "today" appeared in a suffering form—the same who now, in the great "forever," occupies a seat with co-equal power, on the throne of the Eternal.

We find this identity of person in the first and second advent entering clearly into Scripture. Thus on the mount of ascension, to the disciples and multitude in wonder and disconsolation following their Lord's retreating form, the angels declared: "This *same* Jesus who is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And so the Lord Jesus himself, in His parting words, plainly and comfortingly, said "*I,*" "I *will come again* and receive you unto myself; that where I am. there ye may be also." St. Paul also says: "To wait for His Son from heaven, whom he raised from the dead, *even Jesus,* who delivered us from the wrath to come."

* An extract from a sermon preached in Christ Reformed Church, Philadelphia. on the second Sunday in Advent.

HOW TO LEAD A SPIRITUAL LIFE.

How is the spiritual mind to be kept spiritual? Will a renewed heart "keep sweet" of itself? or will grace live within us without watching? Will spirituality grow without tillage of the heart-garden?

To these questions Christian experience says, No! Conversion brings a man into a new state—"all things have become new;" but yet there is a stiff undercurrent running toward the old state. No converted man, however thoroughly renewed by the Divine Spirit will stay converted unless God watch over him and he watch over himself. Conversion is simply the turning of the heart from sin to the Saviour; and, unless the heart holds fast to Christ and Christ hold fast to it, that heart will drop away into self-indulgence, pride, unbelief, and besetting sins. Paul would not have remained Paul for four-and-twenty hours if Divine power had not kept him. "Not I, but Christ that liveth in me." "I can do all things, through Christ which strengtheneth me."

What are the essential things to maintain spiritual-mindedness?

Prayer, of course, comes among the foremost. Not saying prayers; but praying. A dull, formal, monotonous repetition of devout phrases every night and morning puts the conscience to sleep, just as surely as a low crooning tune puts a baby to sleep, in a cradle. But genuine prayer is quite a different thing from that. It is the soul's keeping the track open, and maintaining a constant intercourse with God. Prayer is just as vital a thing to my heart as are the water-pipes in my house that connect with the Ridgewood reservoir. A double office belongs to the conduit-pipe of prayer; it serves at once as the inlet of grace, and as the outlet of gratitude. I thank God for what he gives; and I receive the gifts to be thankful for. And our prayers do not smell enough of the sweet holy fragrance of gratitude. For a sinner to be anywhere out of perdition is a matter for thanksgiving; but to be actually on the highway to heaven, with the love-light of Jesus' face streaming on us, is enough to make one's "feet to be like hind's feet," and to set us leaping like the roe. "In everything give thanks."

Prayer, then, is the channel for gratitude and penitence to flow God-ward; the channel for grace and strength to flow from Him into our dry hearts. When the channel gets clogged up with doubts and unbelief, or gets frozen up with selfishness and indifference, the supplies stop, and death begins. Just as soon attempt to keep up a blooming and fruit-bearing piety without perpetual prayer, as to set your geraniums into full flower by locking them in a Greenwood vault.

I have always observed that backslidings begin with a neglect of prayer. "Why don't the water run in my house to-day?" I send for the plumber; and he says to me: "Friend, the connection is broken." Woe to that professing Christian who has broken his connection with his God!

I sometimes think of prayer as a celestial telegram. Our messages go upward with the speed of thought. The return of mercies flow downward with the promptness of Divine love. Sometimes the answer anticipates the request. Sometimes the answer is delayed; then we can only wait. Sometimes it comes in a startling shock—like a death-messenger over the wires. But it is all right; God makes no mistakes. Faith says, "I put myself in connection with the God of love, I must take just what his wisdom sends. Thy will be done!"

Ah! there is something far worse than to receive dispensations of trial from yonder Father of lights. It is to have the telegraph of prayer so utterly out of repair by disuse, or so broken down, that all communication stops, and the soul is cut off from heaven. But a healthy Christian's spiritual telegraph is ever busy; it worketh by the electricity of love. Up into the All-hearing ear floweth the constant stream of confession, penitence, desire, gratitude and petition; and downward cometh the "grace sufficient," the strength equal to the day, the joys in the Holy Ghost. Then, brother, pray without ceasing. A true child of grace was never born dumb.

The second essential to spirituality is *watchfulness.* "What I say unto you, I say unto all—*watch!*" Christ knew perfectly well to whom he was talking. In coupling together prayer and self-watching, he married the sovereignty of God to the Christian's free agency. Never yet have we seen the heart that could be trusted without oversight. It must be a close, weary, wakeful watch. If you were set to keep a bird sitting unfastened on the palm of your hand, you would know what is meant by keeping your heart with all diligence. Have the arm of godly resolution ready—ready to seize it the moment it attempts to fly away into sinful indulgence. Do not take off your eye one instant. The price of a spiritual life is "eternal vigilance." The lusts of the flesh will steal silent marches on us; temper will start up like an unchained mastiff, and bite before we are aware; the unruly tongue gets loose; pride gets the reins, or some other besetting sin is on the move. "Therefore, I say unto you all, *Watch.*" Watch the sly approaches of the tempter. Watch the thought-cradles in your own soul wherein the infant purposes are nursed. Watch over your own resolutions. Watch the leading of God. Watch for opportunities to do good. Watch for the coming of your Master. While the *Martha* of your industry and your benevolence is busy within, let the Mary of your devout vigilance be ever on the lookout for the coming of your Lord. Blessed are those servants whom, when the Master cometh he shall find *watching!*

"Beyond the watching and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
We shall be soon.
Love—rest—and home,
Sweet home!
Lord! tarry not, but come!"

—*Selected.*

A LIFE OF TRUST.

FEW Christian men there are who have not encountered trying seasons and circumstances in life, which, for the time being, have taught them the nature of trust, and led them to exercise it in a marked and high degree. They have called upon God in the day of trouble, with an humble faith which they never knew before. But if their trouble has passed away, their peculiar sense of dependence has gone with it. If day after day passes by, unmarked by any unusual trial, it is unmarked alike by any unusual conscious exercise of trust. Christians can exercise simple, unconditional trust; they can commit themselves unreservedly to God, and realize that their all is in his hands *occasionally*—when, as we might say, they are compelled to do it; but to live *a life of trust* in a living present God, is, apparently, a rare and difficult attainment.

Or, if some attain it in regard to spiritual matters, there still remains a difficulty in extending it to temporals. We may be able to realize every day, in regard to our spiritual interests, that it is not we that live, but Christ that liveth in us; we may have grace given us every day to triumph over the ancient enemy, legality, but to exclude boasting as to our salvation and growth in grace, when we can realize no similar dependence on God for our daily bread, for the support of our families, or for our success in life. Even in much of our labor for the kingdom of God, especially for the secular side of it, we may walk very much by sight, and not by faith, depending upon effort more than upon fervent prayer, losing heart or growing unduly elated by the fluctuating tokens which meet us from without, rather than strengthening ourselves in calm communion with and dependence upon our God.

Men have been discouraged from a practical carrying out of the principle of trust into their daily lives, and their efforts for the cause of Christ, from the fear of running into the opposite evils of presumption and fanaticism. To take the promises of Scripture in reference to the hearing and answering of prayer, with any great literalness, has seemed to them contrary to the dictates of common prudence and common sense. Hence there has grown up in connection with the Lord's work, all the complicated machinery of expedients for procuring the needful means, which the world employs, in carrying forward its objects. And we begin to believe that both in regard to the temporal wants of the Christian, and the means needful for carrying on the work of the Lord in the world, Christian people have espoused to a criminal degree the principles and policy of worldly wisdom. They have shrunk from an excess of pietism, and have become entangled in naturalism. The Christian world of to-day, carried away with the active spirit of the age, is in danger of trusting in work, instead of working by trust.

Nevertheless, the church has not been without bright examples of the life of trust. They have been found in the humble and private walks of life; in unknown instances of the hopeful endurance of poverty, in which the necessary wants of the believer and his family have been supplied in answer to prayer, and in the patient, happy temper of the confirmed invalid, and the life-long sufferer, where unwavering, submissive trust, has converted their sick chambers into the banqueting house of the King, with the banner of his love spread over them, and all who drew near them, in the same spirit.—*Selected.*

A NEW YORK telegraph dispatch announces the death of Mr.—— "senior member of the oldest liquor house in America." What an epitaph! He may have been a rich man, and a perfect gentleman, a kind husband and father; but what mathematician can estimate the untold amount of unhappiness, sorrow, distress, wretchedness, woe, misery, and disaster that has been distributed to all parts of the land by that "oldest liquor house."

Extracts from Plato's Phaedo.

BY F. W. BURBANK.

"Do we imagine death to be anything?" "Something surely," rejoined Simmias.

"Whether is it anything else than the separation of the soul from the body? And is this death, the body being apart by itself, disunited from the soul, and the soul disunited from the body, existing apart by itself? Is death anything bnt this?" "Nothing else than this," he replied. . .

Cebes rejoined, "All else that you have said, Socrates, appears to me to be advanced with reason, but those observations upon the soul, meet amongst mankind with the strongest disbelief, being afraid (as they are) lest, on its departure from the body, it should no longer exist, but should perish, and be annihilated upon the same day on which a man dies; and being dispersed immediately on its separation and egress from the body, like a breath or smoke, it should vanish, and have no further being." . . .

"Does the case then stand thus between us, Simmias? If those things which we are constantly speaking of really exist, the beautiful, the good, and every essence of a similar kind, and to such we refer all those objects that come under the senses, being aware that these essences had a previous existence and were our own, and with them compare these objects, it follows of necessity that as these exist, so our souls also exist before we are born." . . .

"Therefore, on the approach of death to man, that which is mortal of him dies, as it appears, but that which is immortal departs safe and incorrupt, having withdrawn from death." . . .

"But they are involved, as is natural, in similar dispositions to those which they may have indulged in during their former life."

"What kind of dispositions do you mean, Socrates?"

"That those, for instance, who have been devoted to the exercise of gluttony, insolence and intemperance, and who have taken no thought to check them, should be clothed with the form of asses, and such like beasts, is natural enough; do you not think so?"

"You say what is highly probable indeed."

"But that those who have set the highest price upon injustice, tyranny, and violence, should be clothed in the form of wolves, hawks, and kites. Into what shape else can we say that such should merge?"

"Without question, into such shapes as these," said Cebes.

"Is it then evident in all other instances whither each soul departs according to the similarity of its practices?"

"It is evident," he replied; "how should it not?"

"Are not those, therefore," said he, "the happiest amongst this class, and do they not proceed into the happiest region, who have practiced those popular and social virtues which they call moderation and justice, which result from habit and exercise independently of philosophy and reflection?"

"In what respect are these the happiest?"

"Because it is probable that they shall transmigrate into a like social and civilized class; of bees, perhaps, or wasps, or ants, or even back again into the same human species, and upright characters shall be produced from them."

"Probably so." . . .

"With difficulty, indeed, could I persuade other men that I do not regard my present condition as a calamity, when I am unable to convince even you; but you are apprehensive lest I should be more morosely disposed now than during the former portion of my life. It seems, too, that I appear to you inferior, in the art of divination, to the swans, who when they perceive that they must die, though given to song before, then sing the most of all, delighted at the prospect of their departure to the deity whose ministers they are. . . But I believe myself to be a fellow-servant of the swans, and consecrated to the same divinity; . . nor am I departing life with less good grace than they. . . ."

Remarks.

These extracts are given from Stanford's translation of Plato's Phædo. It is the record of a dialogue between Socrates and his friends just prior to his death. Plato held with Socrates the pre-existence and transmigration of souls. According to Stanton, Plato held that after purification by transmigration the soul was again re-absorbed into the divine essence; for he claimed that the soul is an emanation of the Divinity. So says concerning Socrates—"His doctrine of death's being no affliction, but, on the contrary, a passage to a happier life, made considerable progress. Some philosophers gave such lively demonstrations of it in their lectures, that *the greatest part* of their disciples laid violent hands on themselves in order to overtake that happier life."

The arguments of the divines (?) of this day, are but a repetition of the exploded arguments of the old heathen philosophers in favor of inherent immortality. We have every reason to thank Him who has brought Life and Immortality to light through the Gospel, and to *seek* for them by a patient continuance in well-doing.

Yours, in hope.

651 N. Broad St., PHILADELPHIA, PENN.

THE fullest conviction of the truth of the cause in which we may be engaged, is no security against our sliding into falsehood; unless we are sedulous in forming and cherishing a habit of loving, and renouncing, and strictly adhering to, truth.

THE HERALD OF LIFE.

NEW YORK, MAY 3, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

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Is the Identity Lost in Death?

A FRIEND writes us, "I heard a sermon on the immortality of the soul, in which the preacher dwelt some time on the point, 'If man died as a whole, then their *identity* would be lost:—therefore the dead would have to be recreated.' He asks, if we cannot give a condensed note of our views on that point."

We can. Such preachers "do err not knowing the Scriptures, nor the power of God." If David could say, "I am fearfully and wonderfully made." . . "Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet *there was none of them*, Psa. 139: 14-16, surely, a Christian may say, 'Though man died as a whole, his identity would *not* "be lost": his identity is just as safe and secure in God's hands *after* he is dead—if He pleases to preserve it—as *before* he came into life at first. Calling it a "*recreation*" does not frighten us; nor does the cry of "absurd" or "impossible"; for we have learned "what God has promised He is *able* also to perform"; and He needs no scholastic dabblers, with their inventions of worldly wisdom, to help Him bring "again into existence" (Septuagint of Job 14: 14) those who "shall be accounted worthy to obtain that world, even the resurrection from the dead." Lk. 20: 35. It is really sickening to hear men, who profess to believe God is infinite in wisdom and power, talk as if they knew what He cannot do! They seem to think they must help Him out of difficulty, by furnishing a *soul*, of some sort, that does not or cannot die; so that infinite knowledge and power need not be overtasked to preserve the "identity of the dead! Alas! by worldly wisdom men never did and never will find out God. God has pledged Himself to raise "the dead in Christ," and that is enough. If they were not "dead as a whole," then "as a whole" they need no resurrection, and cannot have one. The identity of the righteous is that of members of Christ's body; and their life is hid in Him, and when Christ, who is their *life*, shall appear, then shall they also appear with Him in glory. See Col. 3: 3, 4.

For what are we Answerable?

WE are answerable for nothing but what is in our power. We are answerable for our own conduct, because we have power to control and govern it; but we are not answerable for the conduct of others, because we have not power to control and regulate them. They may do evil when we have done for them all in our power. We have the power to instruct people, but have not power to make them learn. We have power to entreat and urge them to do good, but cannot compel them to be good. We have the power to set them a good example, but cannot compel them to follow it. Goodness must be the result of their own free choice, and no one can make men good against their choice or without their choice. If men will not choose to be good, no one can make them so.

The best we can do towards making others good, is to be as good as possible ourselves. In seeking after perfection of knowledge and virtue, we both secure our own felicity, and do the best in our power towards promoting the conversion and salvation of others.

Some seem to think we are in danger, if we follow truth without reserve, of getting so far forward, that others will be unable to follow us: and they accordingly advise us and entreat us to move slowly in our pursuit of truth, and to be more moderate in our discoveries. But are none to deal out strong meat? Are all to occupy themselves in serving out milk, and must they serve out milk forever? No such thing. Let every one deal out to the large family of faith, all that the great Father may deal out to him. Then let the babes take their milk, and let the men take their stronger food, and let each one have his portion of meat in due season. It is foolish to think of putting off the declaration of the whole truth till people are fit for it. There is nothing can fit people for the reception of truth, but the truth itself. Men will always object to some truths, however long we may delay their declaration. Men will never be prepared to hear us declare the whole truth, however long we wait. If we tarry till men are willing we shall never declare to them the truth at all. We must take them as they are, and if we cannot cure them by the truth, we must kill them by it; if their intolerance and pride will not let the truth prove to them the savor of life unto life, we must allow it, however painful the thought may be, to prove to them the savor of death unto death.

We are getting more and more out of love with the system of worldly expediency than ever. We think the best wisdom of the Christian is to tell all he knows, and to let God attend to the results. We feel inclined to give to others what God may give to us; men and sects may dislike to hear it; but we shall speak as we believe God has taught us. It is time to hew down the idolatry of man worship and throw it into the fire; it is time to grapple with the monster fairly, and either kill or be killed. We would not act rashly; would use no harsh expressions; would use no violence: but we would do homage and truth; would speak plain out; would let truth out of her dungeon, and allow her to go forth unshackled and free; we would empty our heart, and not spare till we had filled the whole world with light.

Truth and Error.

ERROR is mortal; but truth lives forever. While error lives, it lives on sufferance only; but truth lives of itself: it is incapable of death. Error is at every one's mercy; but all the powers in the universe cannot destroy truth. Error lives by concealment chiefly: if it be tracked and discovered, it dies. Truth can live every where: it can bear the fullest exposure; and the brighter and fuller the light falls on it, the more sprightly and vigorous it becomes. Many errors live in consequence of having taken the names of truth, and clothed themselves with some of truth's garments: but when truth resumes her names, and claims again her garments, error will perish. And truth will be doing so by and by. She is beginning to look round her, and to make known her claims. She has lived much in retirement in days past, and has been too modest in her pretensions; but she is coming forth to the light,—she is presenting herself more openly, and waxing bolder in her claims. She is blessed with a more numerous offspring also than heretofore, and many of her children seem resolved their venerable parent shall have her rights. They are resolved that error shall be stripped of her stolen garments, and deprived of her stolen names, and presented to the world in her own unsightly nakedness; and that if she cannot live on her own means, she shall not live at all. They are resolved that she shall be tracked to her last hiding place, forced from her last disguises, and that truth alone, whose right it is, shall live, and reign, and flourish, through all the dwellings of mankind.

No Excuse for Sin.

CHRIST taught that we should give up everything, even to the most useful members of our body, rather than allow ourselves to be driven into sin. "And if thy right eye cause thee to offend, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell,"—*gehenna*—be utterly destroyed.

This comes very close. But anything is better than sin. Sin is our eternal ruin. Some people seem to think, that if they cannot avoid sin without giving up their trades or callings, and sacrificing their incomes, their sin is excusable. Christ teaches that sin, known sin, is never excusable; and that he who will not sacrifice both his calling, his income, his health, and his life, rather than transgress Christ's precepts, will die the death. This is a serious doctrine for people who are following trades which are injurious to their fellow-men, or who are under employers that require them to do things that are contrary to the gospel. It is, in fact, a serious doctrine for all. We cannot alter Christ's words, so that if we are living in any known sin, however needful the sin may seem to be to our worldly interests, we must alter our conduct, or die the death. Sin is lack of *harmony* with God. None such can *live with* God.

Is There a New Luther in Europe?

IN a recent debate in the German Parliament, Baron Von Stauffenberg, speaking for Bavaria, and alluding to the political complications which had resulted from the two ecumenical decrees of July, 1870 (one of the universal power and the other of the divine infallibility of the pope), said: "In the Bavarian constitution, we distinguish between purely religious and purely secular concerns. The dissension in the Catholic Church is daily increasing. We stand at the beginning of a movement which will become as world-renowned as the reformation. Though the right man has not yet made his appearance we are sure that Providence will send him at the right moment. Ere long we may hear the question raised, 'Which is the true Catholic church?' I do not say this to offend anyone, but it is one of those things which must be said. You will sooner find the square of the circle than reconcile the papal pretensions with that religious liberty you affect to ask for. Let all creeds be as free as they are are in America." The significance of the Baron's utterance lies in the fact that he is not a Protestant, but a Catholic.

As soon as the project of the Ecumenical Council was mooted by the Jesuits, it was resolutely met and logically opposed by many of the ablest Roman Catholic scholars, professors, and prelates in Europe—eminent (we might almost say preeminent) among whom was Dr. Dollinger, dean of the chapter of Vienna;—a man well advanced in years, and who, for a whole generation or more, has been a learned authority as a historian and theologian in the Roman Catholic communion. His own Archbishop joined him in the original protest against the proposed dogma of infallibility. Moreover, Archbishop Dupanloup in France was a strong coadjutor in the same preliminary opposition. But the Jesuits were determined on a victory. The decree of infallibility must be passed. The programme of the ecclesiastical manipulators must be carried out. The future statesmanship of the Church must be directed from within, and not from without, the Jesuit lines. The pope was old; his successor must be soon chosen; the Jesuit party would be strong enough to elect their own candidate against all opposition; the time was ripe to invest the future pope, whoever he shall be, with an authority to legislate for the whole Church without the aid of any further ecumenical or other councils; and accordingly, as a means of securing to themselves the unrestrained future administration of the Roman Catholic Church throughout the world, the Jesuit party called the great council of July last, and made it declare, in defiance of human reason, that the pope's mind is infallible, and the pope's power universal.

So many eminent Romanists had protested against these decrees in advance, that as soon as the dogmas were fulminated, the position of these objectors became peculiarly interesting. Would they submit or rebel? Some of them submitted—like the Archbishop of Munich, who had originally joined Dr. Dollinger; and like Archbishop Dupanloup in France, from whom his many protestant admirers expected a manlier course. Others refused to stultify themselves, and, with Dr. Dollinger at their head, have now protested with "a voice heard round the world." We say Dr. Dollinger is at their head, because this position is accorded to him by the Archbishop who, a little while ago, acted with, and now acts against, this eminent Romish protestant. The Archbishop, in putting his friend and former co-adjutor "out of the pale of the church," speaks of him as "the spiritual head of the whole movement against the Ecumenical Council." This is a sufficient acknowledgement of the importance of the man against whom the church has let fly the arrow of excommunication. Moreover, the Archbishop, who knows the greatness of the man, understands also the greatness of the movement; for the pastoral letter goes on to say, "The open opposition of a man whoh as hitherto deservedly filled high positions in church and state, has given the matter the aspect of a formal revolt against the Roman Catholic Church."

Dr. Dollinger, at the head of this revolt, sustained, as he is, not only by forty-four out of sixty-two professors in the Munich University, but encouraged by a large minority of thoughtful and influential Catholics throughout Europe, confirms Baron Van Stauffenberg in saying: "We stand at the beginning of a movement which will become as world-renowned as the reformation." Perhaps also the excommunicated professor may make such a use of his abilities, his position, and his opportunity, as to fulfil the Baron's expectation that Providence would send the right man at the right moment," and that the man for the emergency may prove to be Dr. Dollinger himself.

It cannot be denied that Dr. Dollinger's opportunity is as great as Martin Luther's. Is he equal to it? The question is, whether in addition to being a man of books, he can be also a man of action. Scholarship is one thing; iconoclasm is another. A man's thoughts may go freely forward to the very vanguard of reform; but his laggard action may linger far behind. It takes nerve, audacity, prescience, and genius to head a great moral movement. It may be, as the Bavarian Baron fears, that the right man has not yet appeared—the man, we mean, who shall rend asunder the Catholic Church. Certain it is that this Church must be dashed and broken. A new protestantism is to spring out of the existing Romanism. Whoever may be the chief of the Roman Catholic reformers, we hail their new reformation. In advance, we salute the coming Luther of the Nineteenth Century. Perhaps, when the greater man appears, his Melancthon will be Dr. Dollinger.

The above is taken from "The Golden Age," a new paper recently started in this city by Theodore Tilton; who is editor and publisher. The paper is a large quarto of eight pages. It is both secular and religious in its character, professedly unsectarian in religion. Terms $3 in advance.

The article we copy above is one of interest. We can assure our friend Tilton "the right man has not yet appeared, that shall rend asunder the Catholic Church." We agree with him, that, "Certain it is, this Church must be dashed and broken:" but the work will wait till "the right man" appears; and if friend Tilton can receive the saying, he will find the person in "the *man* Christ Jesus." "The man of sin" (the Romish power, called, "that wicked") is to be "consumed with the Spirit of the Lord's mouth, and shall be *destroyed* with the brightness of his coming." 2 Thess. i. 8. Then "the right man" will appear, and a corrupt "Protestantism" will share in the plagues that fall on the "Mother of harlots;" for it has imitated her abominations in its teaching of many of her corrupt and blasphemous doctrines, whereby the "*name*" of God has been "continually blasphemed," In fact Protestantism, to an alarming extent, has patterned after Romanism, and has placed "the traditions of men" above the oracles of God. But every corrupt system of religion is doomed to fall before "the coming man,"Christ Jesus. Till the appearing and personal advent of the "same Jesus," who was "taken up into heaven, shall so come as He was seen" to go into heaven, "evil men and seducers shall wax worse. and worse deceiving and being deceived." 2 Tim. iii. 13.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise."—Luke xxiii. 42, 43.

IN order to an intelligent examination of these texts, it will be necessary to first consider the term *paradise*, and see whether the current theory, that the word is used in the New Testament to denote the intermediate state of the saints, has any foundation in fact, or whether it is an assumption merely, having no better object for its adoption than the meeting of an emergency.

Our Rev. author, adopting the popular notion, affirms: "Paradise is a place of happiness in hades."—P. 117. He asserts that the soul of Christ went there. He further says of this place, that "it may be called heaven." —P. 190. That it is an easier matter to make assertions than to support them by facts or sound logic the above-quoted remarks indicate. We will see whether such an affirmation concerning *paradise* is justifiable.

The term paradise, Heb., *pardes*, Gr., *paradisos*, signifies, literally, a garden or pleasure-ground planted with trees, flowers, etc. Dr. Adam Clarke, in his notes on Gen. ii. 8, states that Wilmet supposes it to be a Persian word; and the Dr. says, "in *Arabic* and *Persian* it signifies a garden, a vineyard." The Septuagint render Gen. ii. 8, thus, "God planted a paradise in Eden." Dr. Albert Barnes says, paradise is a word of Persian origin, and means a garden, particularly a garden of pleasure, filled with trees, shrubs, fountains and flowers. Dr. Owen remarks:

"The word is a strictly Oriental one, signifying a *park* or *pleasure-ground*. The word is used by the lxx. for the garden of Eden. Whether it is of Arabic or Sanscrit origin, is uncertain, and immaterial to the present point. It is sufficient that it was a word in universal use among the Eastern nations to denote beautiful gardens, pleasure-grounds, parks, etc. . . . As the paradise in Eden, the primeval place of beauty and happiness had been closed to the human family after the apostacy, our Lord seems to have selected this term as expressive of the fact, that a higher and more blessed paradise was now to be opened to the race; that the paradise *lost* was now to be *regained*, and rendered accessible to all, who by faith would so unite themselves to the *second* Adam, as to entitle them to be with him in blessedness and glory."

Whatever the origin of the word, it is certain that it was extensively used by various nations in the East. Xenophon calls the parks and hunting-grounds of the Persian monarchs and nobles, *paradises*.

Just such a garden, a paradise was created by God in the beginning, and given to man, conditionally, as his abode. It was a sample of the condition to which the whole earth would in process of time have been brought by Adam and his posterity had man by obedience developed a character in harmony with God. "And God blessed them" (Adam and Eve) "and God said unto them, Be fruitful and multiply, and replenish the earth, and *subdue* it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. i. 28.

To a race enjoying Edenic advantages, the whole work of subduing the earth and making it like the pattern furnished by the Creator would have been easy, delightful and glorious. By disobedience, however, sin entered, and the curse fell upon man, and upon the ground for his sake. Unto Adam God said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground. . . . Therefore the Lord God sent him forth from the garden" (paradise) "of Eden, to till the ground from whence he was taken."—Gen. iii. 17, 18, 19, 23. Thus it is seen that when, after the fall, the curse was pronounced, the *paradise* of Eden ceased to be. As it was a pattern or sample of the perfection to which the race would, had not sin entered the world, have brought the earth, so may it still be regarded as the type of what the earth will be, as the inheritance of that spiritual race whose head is Christ, the second Adam.

Since the fall, there has been no such paradise in existence, because the curse has not been removed. The two cannot exist together. When there was a paradise, as an inheritance of sinless beings, on the earth, there was no curse; but when, in consequence of disobedience, sin entered the world the curse was pronounced, and so while that remains there can be no paradise. If it is found that the word of God brings to view a time when the curse will be removed, we may justly believe that paradise will be restored. If in addition to this we find inspiration portraying a time of future paradisaic peace and glory on the earth, a reasonable exercise of faith will grasp it. But if, at last, we find the Holy Spirit proclaiming it, and giving visions of its actual establishment in heavenly beauty and glory on the earth, then we are bound to expect its restoration. The word of God does plainly declare that there will come a time when "there shall be *no more curse*."

Nebuchadnezzar saw in vision a great image representing, as declared by inspiration, a line of great and powerful kingdoms located on the earth. These kingdoms ended with a division into ten parts, ten smaller kingdoms, or powers. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. As these prophetic kingdoms were all located on the earth, so must the universal and everlasting one which the God of heaven will set up be located on the earth also. "And the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."—vii. 27.

This everlasting kingdom is the kingdom of Christ, the "stone" which, as seen in the vision interpreted by Daniel, "was cut out of the mountain without hands, and" that "brake in pieces" all the others, and "became a great mountain, and filled the *whole earth*." When this kingdom has been established, and Christ has subdued the nations, then will be heard the great voices, saying, "The kingdoms of *this world* have become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."—Rev. xi. 15. At this time, too, will be accomplished that which God spake by the mouth of His prophet, Isaiah: "For, behold, I create new heavens, and a new earth: and the former shall not be remembered," (because of the perfection and glory of the latter) "nor come into mind. But be ye glad and rejoice forever in that which I create."—Isa. lxv. 17, 18. Of the promised land it is said: "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the *garden of Eden*."—Ezek. xxxvi. 34, 35.

The whole earth is promised to Christ for a kingdom, and to the saints for an inheritance. "Yet have I set my king upon my holy hill of Zion. I will declare my decree. The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me; and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. ii. 6–8. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isa. ix. 6, 7. "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke i. 32, 33.

Will there be paradisaic perfection and delights at that time? Will the righteous triumph and rejoice? In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Psa. xxii. 7.

The Spirit portrays in exalted strain the peace and glory that will be enjoyed upon the renewed earth (paradise restored) by all the redeemed ones. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together. . . . The cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. ix. 6-9. All this is but a sample of the very much that is said respecting the state of things on the earth when that (paradise) which was lost in Adam shall be restored in Christ.

Let us now see whether the future restoration of paradise has been surely set forth by the Spirit. Many years had elapsed since the death, resurrection and ascension of Christ: the gospel had been preached to various nations, and the Christian religion was rapidly increasing when John, an exile on Patmos, received a revelation from him that liveth and was dead." The revelation was of "things which must shortly come to pass;" and it opened to view the events of various periods reaching to the personal return of Christ, and the setting up of the heavenly kingdom of which we have spoken. "He that hath an ear," saith the messenger, "let him hear what the Spirit saith unto the churches: to him that overcometh will I give to eat of the tree of life, which stands in the midst of the paradise of God." When paradise existed in the beginning, the tree of life stood in the midst of it; and in the passage just quoted, a promise is made to them that overcome, and it is that they shall eat of the "tree of life which is in the midst of the paradise."

The book of Revelation is prophetic. The things that were revealed to John were then in the future; they were things which should "come to pass." When John heard the above words of promise he had not yet come to the paradisaic part of the vision, but was simply told of a blessing that awaited the faithful. He saw kingdoms strong and mighty set up and cast down. He beheld woes, and plagues, and judgments terrible inflicted upon nations and peoples, and saw great anti-christian powers annihilated. He saw the faithful subjected to persecutions bloody and diabolical, and he finally beheld "a new heaven and new earth," and the "new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. . . . In the midst of the street of it . . . was there the tree of life . . . and there shall be no more curse." We have, then, the unfailing word of God for it, that paradise shall be restored, but not until the Lord shall gather out "all things that offend, and them which do iniquity." We have now seen that paradise ceased to exist at the close of Adam's Edenic experience, and that it has not yet been reestablished, but will be when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

We do not overlook the only other instance in the whole Bible of the use of the term paradise. That instance is 2 Cor. xii. 4: "How that he was caught up into paradise, and heard unspeakable words which it is not lawful for a man to utter." As evidence that *some* orthodox theologians, at least, do not regard Paul as claiming that any part of him had actually been admitted into heaven, we quote from Dr. Adam Clarke. He says:

Schoetgen "has shown, that *ascending to heaven*, or being *caught up to heaven*, is a form of speech among Jewish writers, to express the highest degree of inspiration. . . . If we may understand St. Paul thus, it will remove much of the difficulty from this place, and perhaps the unspeakable words, verse 4, are thus to be understood. He had the most sublime communications from God; such as would be improper to mention."

The Greek preposition rendered "up," in this text, is *eis*, and properly signifies at. . . . It sometimes means *being at*, either as close *beside*, or actually *within* . . . But it likewise denotes *motion* or *tendency toward* an object, so as to arrive *at* it; and then may be rendered *to* or *into* when applied to *place: Bible vs. Tradition.* That this was a vision, Paul himself declares in ver. 1: "I will come to visions and revelations of the Lord." He saw two things in connection, viz., paradise and "the third heaven." And this paradise is just what John saw, on Patmos. He was, like Paul, *caught toward* it, so as to behold it, and see something of its glory.

We have seen what paradise is; now let us consult Peter regarding the "third heaven." He says, "by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was" (before the flood) "being overflowed with water, perished: but the heavens and the earth which are now, by the same word, kept in store, reserved unto fire. . . . The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up (this language has, we believe, reference to the destruction of the present condition of things, otherwhere expressed as the gathering out of "all things that offend, and them which do iniquity.") Nevertheless we, according to his promise, look for new heavens and a new earth."

Dr. Clarke and others understand, and we think rightly so, "heavens" in the foregoing, as also in other passages, to relate to the atmosphere, etc., which surrounds the earth. What has Peter told us? Why, that the first heaven and the first earth were destroyed by water, "the flood;" that the second heaven and the second earth, now existing, shall be destroyed also, and God has promised, after that, "new heavens and a new earth."

Paradise and the "third heaven, then, are co-existent. We have seen that the preposition *eis*, rendered up, in the passage, denotes *motion* or *tendency toward* an object so as to arrive *at* it, and may be rendered *to* or *into* when applied to place. Paul, in his vision, seemed to be transported beyond intervening time and events, *to* paradise and the third heavens, and saw them and the glory of them just as if they already existed. L. C. T.

A Christian's Course.

We give the following extracts from sermons of "Arthur Penrhyn Stanley, D. D.," preached before the University of Oxford. Some of our amazingly timorous professors of religion, and such as think there are no further advances in the knowledge of truth that can be made, should ponder them well. This eminent minister says:

"'It makes all the difference in the world whether we put the duty of truth in the first or second place.' Yes; that is exactly the difference between the spirit of the world and the spirit of the Bible. The spirit of the world asks, *first*, 'Is it safe, is it pious?' 2d, 'Is it true?' The spirit of the prophets asks, *first*, 'Is it true?' 2d, 'Is it safe?' The spirit of the world asks, *first*, 'Is it prudent?' 2d, 'Is it right?' The spirit of the prophets asks, *first*, 'Is it right?' 2d, 'Is it prudent?' It is not that they and we hold different doctrines on these matters, but that we hold them in different proportions. What they put first, we put second: what we put second, they put first." . . . "What is it that the prophets recommend to us? Not eccentricity, nor singularity, nor useless opposition to the existing frame-work of the world, or the church in which we may find ourselves. Not this—which is of no use to any one—but this, which is needed by every one of us, a fixed resolution to hold our own against chance and accident; against popular clamor and popular favor; against the opinions, and the conversation of the circle in which we live." . . . "In the Mussulman or the Hindoo, the consciousness of the *presence* of God makes itself felt in the entire abstraction of the mind from all outward things. In the fanatic, of whatever religion, it makes itself felt in the disregard of all the common rules of human morality. In the Hebrew prophet, it makes itself felt in the indifference to human praise or blame; in the unswerving fidelity to the voice of duty and of conscience; in the courage to say what he knew to be true, and to do what he knew to be right. This is the Hebrew prophet, this is the Christian man; is the best sign of the near vision of Almighty God: it is the best sign of the real presence of Jesus Christ, the faithful and true, the holy and just, the power of God, and the wisdom of God."

Two Spirits Contrasted.

BY THOMAS READ.

"As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of a slave to be brought again into fear, but ye have received the spirit of adoption enabling us to cry: Abba, Father. And this (*auto*) self-same spirit [of adoption] testifies together with our spirits [or understanding] that we are the children of God."—Rom. viii. 14-16.

These two spirits may be contrasted thus: The slavish spirit, under the influence of the teachings of tradition, and wrought upon by fear, and influenced by the terrible character falsely given to the God of love, looking up to heaven exclaims: "Master, master, thy power and thy threatenings, are a constant source of terror to me, and while thou holdest in thy hand that terrible whip of eternal torments, I submit myself to thee, and will do what thou requirest me to do!" How many who call themselves Christians know not of what spirit they are. For the gospel was not given to frighten men, but to instil a principle of love to God and love to man; that instead of perishing in death, as the wicked do, and we all were doing, God gave us his only beloved Son, that whoever believes upon him, might not perish but have everlasting life. "If it were not for the doctrine of eternal torments," said a professed Christian, a member of the M. E. Church, "I would not be a Christian at all." How many in the professedly Christian churches are actuated by this slavish spirit, let the lukewarmness and the backsliding of many testify. But we may seriously inquire, are they Christians at all? And whence did they obtain this slavish spirit? Paul positively declares of those that are led by the Spirit of God, that they have not received the spirit of a slave, or the spirit of bondage, to be brought again into fear. And he makes such a spirit the very opposite of that spirit of adoption that characterizes the true Christian. We love him because he first loved us. He is led by love, not driven by terror.

Now view the results of the spirit of adoption that characterizes the true Christian. This spirit, instead of recoiling in fear at the power of God, looks up to heaven with filial confidence and exclaims with reverence, "Father, Father, I have received so many mercies at thy hand, thou hast made me and preserved to the present time, and when I had made myself vile by sinning against thee and deserving to perish, thou didst provide thy only beloved Son to die as a sin offering, through whom I have received the forgiveness of my sins and the precious promise of everlasting life by the resurrection at the coming of Christ my Saviour; how much, therefore, can I do to express my gratitude and love to thee, my greatest benefactor?"

What a contrast is here. One spirit, cringing, terror-stricken, and disliking the service of his Maker, because perchance he has been taught that God inflicts unutterable and unending torments upon the creatures he has made, and wishing to avert his anger, therefore he reluctantly submits to serve him, but has little love or respect for his character. While the other spirit, delighting and rejoicing with childlike confidence in the pleasing service of a God of love, and always solicitous to gratify his kind Father, finds his service perfect freedom, and himself joint heir with Christ and a son of the living God, patiently waiting for the glory to be revealed in the kingdom of God. The one spirit degrading its possessor to a slave, frightened by man's tradition; the other spirit ennobling its owner to a son, rejoicing in God his Father, whose undoubting hopes are founded upon the words of the unchanging God.

Father, Father! shed abroad thy love in our hearts more copiously.

CATSKILL, N. Y., April, 1871.

The Passover in the West.

BY JAMES STRINGER.

BR. STORRS: The Brethren of Lawrence and Dore counties met in Conference, April 4, 1871. The object of the meeting was to get together and consult each other on the propriety of taking the Lord's Supper but once a year. The idea was new to some; others, it seems, had investigated and were fully committed. The house was called to order by G. Evans, who was called to the Chair. The object of the meeting was then made known and freely discussed by the Brn. A committee was appointed to make preparations for the keeping of the feast on the following day, April 5.

The Brn. met at 9 o'clock A. M. A minute of the preceding meeting was read and the following was offered by A. F. Service, that a report of this meeting be sent to the "Restitution" with the request that it be published; also, one to the HERALD OF LIFE with the same request.

The Committee reported, that, after services, a meal would be prepared, at the close of which the symbols would be taken. We then listened to an instructive discourse by A. F. Service: subject, the Passover.

We then retired to a private house for the purpose of celebrating the Lord's death. Br. Plummer then made a few remarks, suited to the occasion.

It will be seen from this that the Brethren in this vicinity have adopted the annual celebration of the Lord's death. It seemed to be the prevailing sentiment that we could not celebrate the Lord's death on his resurrection day.

Three years ago the writer had never heard the truth preached; in fact, it was a new thing in this country two and a-half years ago. But since that time the glorious gospel has been proclaimed, and has effected much good. Yes, eighteen months ago the cry was "Let them alone; they will soon die out." But today the truth is making rapid strides in these parts. Yes, the Lord has blessed us with many good brethren. The sects are being marked up to the highest pitch, and are now struggling to keep their craft from being taken away from them. Some oppose the truth, while others not having the hardihood to deny it, nor the manly courage to believe and obey it, are tossed about with every wind. How long till hope shall merge into reality? May God speed the day when heaven and earth shall be made vocal with the joyful acclamations of that heavenly choir, shouting "The kingdoms of this world have become the kingdom of our Lord and his Christ." Let us watch, and ever be ready to hail that day with joy.

MT. VERNON, MO., April 24, 1871.

What is meant by Meat in due Season?

BY J. S. GORTON.

As there is no personal honor due to men because they are able to give a correct exposition of a text of Scripture, there should be no unkind, or anything but charitable feeling toward those who differ from us in understanding, unless we know in their lives they dishonor God! We were sometime in our history unconverted, even to some truths, which now appear so simple that we cannot understand how we ever could have believed otherwise than as we now do in regard to them.

Even our beloved Paul once believed he was doing God service when he was fighting against him: but God, who knows the hearts of all men, saw in him a branch that should grow on the true vine and bear fruit to his glory.

There are some who are contentious and obey not the truth. Such are soon known and will be dealt with after the gospel plan; but God will do it. There is a promise in the scripture to those that seek. None really seek unless they want to find, and God knows who they are, and says to us, give a reason of your hope to every one that asketh with meekness and fear. We do not know God's plan to convert our brother, but we can many of us, look back on the time when He in his great mercy gave us milk that we might grow, and be able after awhile to eat strong meat; and we thank his eternal name that his word says, the path of the just is as a shining light; and until the perfect day shall dawn we *may grow*, through his mercy and grace.

What is meat to God's people? That which shall feed and nourish them and cause them to grow up into Christ who is their living head.

A knowledge of God's purpose has been meat to the Church in every age. The object of our God in revealing his secrets to the prophets, whatever their nature, was that the church might have something to feed upon, and thus be sustained through the long dark pilgrimage of her earthly history.

When the history of the Jews as a nation, was about to end, God fed the church upon meat that caused them to flee into the mountains. and thus be preserved a seed in the earth. Knowledge of the resurrection of the dead has been meat for the church always, and especially when they were being put to death. It sustained them as nothing else could have done, as they remembered the promise of the Master that he would raise them up at the last day.

There is no plainer teaching of scripture, than that, when our Lord is about to come in his glory his church will be fed with a knowledge of it, and be sustained and strengthened that they may endure the trials of the last days. Without this meat they would be as likely as any to be unduly engaged in the business of life and its cares, and thus be taken in a snare. The command of the Lord provided for this when he said, take heed yourselves, lest at any time your hearts be to overcharged. The text of Scripture that promises reward to the Good Servant, who shall be found giving meat in due season, when the Master comes is found in bold contrast with the text that shows the fate of the evil servant, who says in his heart my Lord delayeth his coming.

The meat in due season must be the knowledge of Christ's coming; otherwise, there would be no force in the language.

God has always given his people something to stimulate them to do his bidding: and every man that has a hope of seeing Christ, and being made like him, will purify himself, even as he is pure; and *all* God's people will rejoice when they get the meat that shall give them a knowledge of his near approach, and cause them to awake out of sleep—and *no one of them* will want the Lord to delay, but *all of them* will raise the anxious prayer, Come Lord Jesus, and come quickly.

Amen: even so come Lord Jesus.

NEW YORK, April 12, 1871.

From Eld. Samuel L. Walter.

BR. STORRS: I am, through the mercy of my heavenly Father, in good health, and am hopeful of immortality in my Father's unsuffering kingdom, where we will "reign in life by one, Jesus Christ."

I went to Juna, as I wrote you, and found the people all opposed to the glorious truth of No life out of Christ. Our host, Mr. West, must have a discussion with Br. Branson, of Keenville.

Subject—"*Resolved*, That the Scriptures teach all men will be resurrected to life, or everlasting existence."

Mr. West, the affirmative, was sadly ignorant of the Scriptures. He, in opening the discussion, never told what was the subject, but he was here to advocate a doctrine as old as time. Next what his opponent believed, and what he would say about this new doctrine, and denounced it as a damnable heresy, etc. Br. B. called him to order. The moderator told Mr. W. that he was out of order: then West read the proposition, and gave the following as proof, "How say some of you that there is no resurrection of the dead?" "As in Adam all die, even so in Christ shall all be made alive." He said it would not do to say that *all*, here, did not mean all. Then the old story about the souls under the altar, "that were slain for the word of God." Then Rev. xx.; then Matt. xxv. 41; then x. 28; and lastly, he said the rich man's immortal soul and spirit died, and lifted up his eyes in hell torments: then to give him perfect victory, he tried to tell a fable, and some anecdotes; but failed to produce a laugh, and quit before his time was out.

Br. S. I. Branson then rose and made some cutting remarks on the course that West had taken in his opening; then he gave the true meaning of all the texts that W. quoted, and showed that they did not prove the resurrection of all the dead to life, etc., but were against the re-living of the wicked; then he gave an abundance of testimony from God's word that the wicked will not live again. West, in summing up, had to bring me into his argument, for effect. He turned and pointed at me and said, he did not know what this old, gray-headed man expected to do by preaching such damnable heresy, and I will advise him to take his Bible and God's word and preach them, etc.

At the close, I had a chance to speak for myself, which I did. I told them my object was always to preach God's word, because it was truth, and not fables. And my object in doing so was to vindicate the character of my Father from the foul slander which the doctrine of eternal torment cast upon him, viz., that he was a vindictive tyrant. He was not; but was the "God of Love," and all his acts were the outgushing of his love to his creatures, and proclaimed vividly to all, who looked at them with a single eye, "God's love." Dr. E. Beecher had said that, God's benevolence and justice could not let him torment us in hell for the sins of this life; and in order to make eternal torment justly inflicted on the sinner, must have had a pre-existence, and failed to secure heaven; hence God's love caused him to give us another chance to escape hell; and this earth is a kind of hospital, where he has sent the bad men and devils to be cured; and if not cured here, then he could send them to eternal torment; and good men, of all ages of the church since this doctrine has been preached, have been tormented by it. But we did not like to see men wrest the Scriptures to their own destruction.

I had a good season on Sabbath in preaching to a good and attractive congregation, among whom were ministers, lawyers and doctors. By request I spoke from 1 Cor. xv. 22. I trust good may be the result from our labors.

The life views are received by some here. I find those who can't see that the wicked will not live again, and die again after getting a little torment, because they think that punishment means torment. I believe truth will triumph out here. It makes men think and read God's blessed book. Amen.

Yours, in hope of life.

XENIA, ILL., April 20, 1871.

Truth Invaluable.

"WHAT is truth?" said the Roman Procurator to Jesus—Whatever may be the true explanation of his meaning, the infinite importance of the abstract inquiry cannot be a subject of debate; at least, among Christians. Religious truth is, of all treasures, the most valuable; and he only who makes its search the chief labor of his life, appreciates his responsibility to God and himself.

But divine truth comes not at every call There are certain indispensable conditions to be observed by him who knocks at her gate. The natural will must be subjected to the Divine. "If any man will do His will, he shall know of the doctrine." The gaze must be fixed heaven-ward; the things of earth must lose their attractiveness; the pride of the animal nature must be checked—the haughty crest lowered; the Spirit of God must be a welcome guest and an abiding inmate of the heart,—if we would "know the things that are freely given to us of God." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The words of the wise man—"Buy the truth,"—have not been deprived of their deep significance by the lapse of three milleniums. The truth is to be purchased; not with money, altogether, but with time—ease—worldly honor; especially the latter. "How can ye believe," said the Master, "who receive honor one of another, and seek not the honor that cometh from the only God?" "The friendship of the world is enmity with God." Let it perish, then, *with* the world! Sell it for truth.

Some prevalent errors should also be discarded or avoided by the truth-searcher:—trust in the wisdom of men; undue reliance of the "Fathers" and the great names of the divinity schools; too much respect for the preconceptions of Self & Co.; opposition to free investigation; etc.

Although Pilate's question did not elicit a response, the emphatic answer is on record. In that transcendent prayer which forms such an appropriate conclusion to his last and most thrilling discourse, the Son of God said: "THY WORD is truth." His words but echoed the Psalmist's: "Thy word is a lamp unto my feet, and a light unto my path." The aged Paul reiterates the sentiment to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—Happy is he who believes that it is even so; who is proof against the insidious attempts of modern skeptics to impeach the Divine authority of the Bible; who can distinguish the pure record from the corruptions introduced in the sacred text by human ignorance and weakness; who has learned how to compare "spiritual things with spiritual," according to the apostolic practice, and thus to insure himself against the possibility of mistaking the errors of men for the truth of God.

The Bible, then, is the standard. The Bible alone is the standard of appeal: fully containing the will of God so that we may not compare any writings of men, though never so holy, with the divine Scriptures; nor may we compare custom, or the great multitude, or antiquity, or succession of times or persons, or councils, decrees, or statutes with the TRUTH OF GOD.

The Bible being the repository of truth, it becomes every lover of truth to "read, mark, learn, and inwardly digest" its divine matter. "It is not enough," says Thomas Chalmers, "to entitle a man to the name of a Christian, that he professes to believe the Bible to be a genuine communication from God. To be the disciple of any book, he must do something more than satisfy himself that its contents are true—he must read the book—he must obtain a knowledge of its contents." Stephen Olin remarked to the same effect: "It will not do to float along with the current, and submit questions of so profound and intense interest to idle tradition, or human authority, or church pretensions, any more than to the rash temerity of our reason. . . . I by no means satisfy the demands of so high an obligation by ascertaining what is the current or popular opinion, or what is the voice of the fathers. . . . My business is to learn what is the mind of God. His own account of the matter is in my hands, and there I must search for his doctrine, armed with whatever resources diligent, thoughtful, prayerful study, and good books, and learned, simple-hearted, God-fearing teachers may be able to supply. I specially desire not to be misunderstood on this most important point. The gospel not only tolerates—it imperatively demands of every Christian that he should seek diligently to know the true import of the Bible."

Next in importance to the discovery of truth comes its dissemination. It is the bounden duty of every one to faithfully declare, and use every available means to spread, whatever of truth he may have acquired, and he is called to it by every tie that binds him to humanity. Divine instruction is too precious to be hid under a cover, or buried in the earth; hence, it should be held forth to the children of men, even at the risk of its rejection by many. Ezekiel was commanded to speak the words of Jehovah to Israel whether they would hear or whether they would forbear. The disapprobation of the world has no terrors to him who is supported by the consciousness of the Divine acceptance; one smile of God will expunge a thousand human frowns. Let no one be content, then, with the mere acquisition of truth, but

"On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God."

—*Selected.*

THE principle of persecution—besides being wholly at variance with the spirit of Christianity—acts also, as a kind of specific poison to sincere belief. Like a pestilential atmosphere, it makes gradual and imperceptible advances in debilitating the system, and tainting the inmost springs of life, more or less speedily, according to the constitution of each individual; and carries off its victims, one by one, without external blow, by a secret internal decay. For in proportion as men are accustomed to regard it as right that outward profession should be enforced, they will come to regard the inward belief, which cannot be enforced, as insignificant. Conformity will be regarded as the great object, and truth as a matter we need not be concerned about.—*Archbishop Whately.*

Murdock's Syriac New Testament.

GEO. W. YOUNG, 24 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents*: this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

Appointments.

NEW YORK, (Cooper Institute, Room 24,) May 7.
WM. STUART.

HARTFORD, Conn. (Talcott & Post's Hall), Sunday, May 7.
SPRINGFIELD, Mass., May 14.
MERIDEN, Conn., May 21.
W. S. CAMPBELL.

SPRINGFIELD, Mass., Sundays, April 30, and May 7.
NEW YORK, (Cooper Institute, Room 24), Sunday, May 21.
HARTFORD, (Talcott & Post's Hall), Sunday, May 14.
SPRINGFIELD, Sundays, May 28 and June 4.
CHARLESTOWN, Mass., Sunday, June 18.
W. N. PILE.

WINTHROP HILL, (Buswell's School House), Sunday, May 7. WM. H. DOUGHTY.

NEW YORK, (Cooper Institute, Room 24), May 14. S. W. BISHOP.

Business Department.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—E. D. Hutchinson, Mrs. P. A. Krise, Oren House, Clarendon Kelly, M. A. Beasley, N. D. Wight (money never received) Mrs. Henry Winship, J. L. Knapp.

TWO DOLLARS EACH FROM—Mrs. M. Mansfield, Wm. Ferguson, Geo. W. Maker, E. Stanford, S. Battey, H. Kinsell.

VARIOUS SUMS—Thomas Wilson, 50 cents; D. B. Salter, $25 on pledge.

PARCELS SENT SINCE LAST ISSUE.

M. W. Potter, Mrs. E. G. McCullough, Eld. J. V. Himes (book), Geo. Tilton (two parcels), Mrs. P. A. Krise (two parcels), Mrs. M. Mansfield, W. J. Bramwell, J. H. Bramwell, J, H. Lame (book and tracts), John Dainton (two books and tracts).

TO CORRESPONDENTS.

CLARENDON KELLY.—Your paper was paid for to the close of vol. viii.

"SPRINGFIELD, MASS."—Will the person who sent us 56 cents for tracts, please send his or her name, as none is appended to the letter.

The Open Door.

Within a town of Holland once
A widow dwelt, 'tis said,
So poor, alas! her children asked
One night, in vain, for bread.
But this poor woman loved the Lord,
And knew that he was good;
So, with her little ones around,
She prayed to him for food.

When prayer was done, her eldest child,
A boy of eight years old,
Said softly, "In the Holy Book,
Dear mother, we are told
How God, with food by ravens brought,
Supplied his prophet's need."
"Yes," answered she, "but that, my son,
Was long ago indeed."

"But mother, God may do again
What he has done before;
And so, to let the birds fly in,
I will unclose the door."
Then little Dirk, in simple faith,
Threw ope the door full wide,
So that the radiance of their lamp
Fell on the path outside.

Ere long the burgomaster passed,
And noticing the light,
Paused to inquire why the door
Was open so at night.
"My little Dirk has done it, sir,"
The widow, smiling, said,
"That ravens might fly in and bring
My hungry children bread."

"Indeed!" the burgomaster cried,
"Then here's a raven, lad;
Come to my home and you shall see
Where bread may soon be had."
Along the street to his own house
He quickly led the boy,
And sent him back with food that filled
His home with humble joy.

The supper ended, little Dirk
Went to the open door,
Looked up and said, "Many thanks, good Lord!"
Then shut it fast once more.
For though no bird had entered in,
He knew that God on high
Had hearkened to his mother's prayer,
And sent this full supply.

—*Child's Paper.*

Baptism.

BY B. J. BURNETT.

BR. LA FAYETTE NORRIS, *Dear Sir:* I notice in the HERALD of March 29, some querying in reference to "what Law are Christians under?" And if I read my brother Norris correctly, I believe he would leave us to infer that baptism is only a carnal ordinance, or figment of the carnal commandments contained in the ordinances of the first covenant. And if his conclusions are correct, our brother reasoned well. But on the other hand, if we can show that baptism was instituted by an event that vastly excels any, and all others known among men, then I hope as "honest men we shall agree" to look this matter square in the face. Now brethren please consider this: I am not aiming to become a teacher in the household of faith, as if I were a somebody; no such thing; but I shall deem it a great favor if I am allowed to present some of the reasons for my faith and hope in God, that are to my mind exhibited in the formula of this baptism; particularly as I believe in only one baptism proper, and that it was divinely instituted by our Lord Jesus in his death, burial, and resurrection.

For I notice St. Peter's expose of Noah's voyage in the Ark: "Wherein few, that is, eight souls were saved by water; the like figure [said he] whereunto baptism doth also now save us, . . . by the resurrection of Jesus Christ." And in noticing this, I remember that every living soul in the ark, either of man or beast, were all included under the one and same sentence, to "destroy all flesh in whom was the breath of life:" but all the willing and obedient came up into the ark, and then Divine mercy shut them in secure from the impending death of evil unbelievers wherein they passed through an ordeal, of which divine mercy has pre-ordained, in his economy of redemption, to accept of the humble penitent as literal execution of the sentence to death, by willingly complying with this formula in figure or likeness of death; this is what St. Peter denominates, "The like figure whereunto baptism doth also now save us; . . . by the resurrection of Jesus Christ." That is, the eight persons "saved by water," in the ark, were saved by a likeness or figure of that baptism which doth also now save the penitent sinners; hence it must be the baptism of our Lord Jesus. And we are all willing to admit, I hope, that our salvation became a possible fact, only through the resurrection of Jesus Christ: and that is precisely the words of Peter concerning this saving baptism. This is also the teaching of St. Paul, "And if Christ be not raised, your faith is vain: ye are yet in your sins." Again: "Who was delivered for our offences, and was raised again for our *justification.*" These words secure to us the event referred to by St. Peter, as the baptism that saves the church.

With this I now hasten to show, by the voice of our Lord Jesus, that his death, burial and resurrection was by himself denominated a baptism when he said: "But I have a baptism to be baptized with; and how am I pained till it be accomplished."

Now brethren, can you be at a loss to know what it could be that gave our Lord such constant pain until it should be accomplished? I myself believe you are not. Hence we will now notice our Master's reply to the request of James and John: "Ye know not (said he) what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" This places the matter in a still clearer light; for it links the cup of anguish with his baptism for our offences; and still more, it also locates the event beyond all peradventure to be just what St. Peter terms it, namely: the baptism that "doth also now save us;" that is, when our Lord was "put to death in the flesh, but quickened by the Spirit," it is easy, while we contemplate this great event, to comprehend the aptness of the saying, that he was the first-fruits of them who are resting from their labors, being the first-born from the dead. Although the righteous of all ages had gone down under the power of death, still none had been raised up to eternal life, until Jesus our Lord had conquered death by his own baptism into the realms of the dead, from which he was raised by the glory of the Father.

Such was the stupendous event that our Lord denominated his baptism. Although this baptism was necessarily peculiar to himself, still it represented most perfectly the ordeal of death, in which the church are now resting. But the great halo of glory is found to surround the fact, that he arose as the first-fruits of them that sleep, or, as a pledge for the redemption of all who sleep in Jesus. He redeems from the power death, as it is written: "If we believe that Jesus died, and rose again, even so, them also that sleep in Jesus, will God bring with him."

Such is the great event, that the Lord himself commands every one born of the Spirit, to commemorate by being baptized in a figure of it. And in order to show that we are in strict accordance with St. Paul, we shall quote his own words: "Putting off (said he) the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism." Now, in the above, we find, not only what it is that qualifies one for baptism, but the order of baptism also; for first the "body of sins" must be "put off" by the "circumcision of Christ;" and, of course, that is the "circumcision of the heart in the Spirit;" it is being "born of the Spirit," as "Isaac was;" and then if we are controlled by apostolic order, all such are to be buried with Christ in baptism; or, in other words, buried in figure of Christ's own baptism.

Who does not see the completeness of order, and the effectiveness of this doctrine to assuage all opposing theoretic dogmas which have engendered strife and contention until now? Therefore, if we accept our Lord's words as relating to his own death, burial and resurrection, when he said, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" then harmony may be restored; then the enmity, subterfuges of men will be laid on the shelf, and the everlasting covenant of God vindicated, and the kingdom of God, proper, will be sought for, and accepted. But as this matter now stands, the church have lost sight of the significance of baptism; and in this dilemma they yielded to the spirit of contention about words to no profit.

But now we have a sure refuge from all partial or perverted representations, either of the formula, or of the word to express it; for when our Lord was "put to death in the flesh, but quickened by the Spirit," according to his own words, we recognize in this stupendous event, the baptism that saves the church by a resurrection from the dead; then who can object to a formula that, in figure, expresses the fact, that Christ was so buried for our sins, and raised again for our justification, and at the same time perpetuate the fact, that because of the first sin, the church also must succumb to the penalty of death; but they die in Christ; they sleep in Jesus; and as such he will raise them up again at the last day.

These are things that baptism doth in a most perfect manner exhibit to the minds of men. And baptism does still more than this, I believe; for I notice such sayings as these: "put ye on the new man;" and "having put on the new man." "But put ye on the Lord Jesus." "For as many of you, as have been baptized into Christ, have put on Christ." "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore are we buried with him by baptism unto death, that *like as Christ* was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." These words of St. Paul are clear, firm, and to the point, for they squarely set forth the facts we are contending for, namely: that the ordeal of baptism is representative of events in the past, and also of events to come. Of the past it is said: "we are buried with Christ by (figure of) baptism into death;" and "know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" And of the events to come, it is said: "For if we have been *planted together* in the likeness of his death, we shall also be of his resurrection." Such words form the ground of my hope; for they teach me to observe all things that our Lord commanded, and when I hear him say: go . . . teach all nations, baptizing them *into* the name of the Father, and of the Son, and of the Holy Spirit, I conclude they were buried in figure of Christian death, and raised again in likeness of his resurrection, and as a pledge of our being so raised up again "at the last day." And that I am correct in saying that baptism has a special reference to the re-living of the church, I shall refer again to St. Paul, who said: "else . . . what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" That is, what shall they do, or, what have they done which were baptized for, or in remembrance of the dead, if they are not raised at all? or, why do they in baptism represent in figure the resurrection of Christ the head, and the church His body, if there be no resurrection at all, why are they baptized?

MOUNT VERNON, N. Y., April, 1871.

A Few Thoughts on Baptism.

BY D. J. ELLSWORTH.

THERE is perhaps no subject upon which religionists are so sensitive as that of baptism; and none perhaps from which it is so difficult to turn the mind from the way it was first led.

Having seen and *felt* the arguments upon all sides of this question, we propose to examine the matter very briefly, to offer a few suggestions, and inquire of the Source of Light, and note the instructions given to those who received them from the lips of the Great Teacher.

It is not our purpose to speak decidedly upon this subject; for we are not possessed of strong convictions in the matter, while we are assured that the only way of arriving, sooner or later, at the truth, is to be willing to learn: to "prove all things," and "hold fast that which is good."

We desire to present a few words and suggestions, which may be of help to some, who, like ourselves, are inquiring for "The one Lord, one Faith, and one Baptism."

We find that, under the Mosaic dispensation, the rite of baptism was administered to Gentile proselytes of the Jewish faith. The mode of baptism we shall not speak of.

Coming to the baptism of John the Baptist, we find that the Jews sent priests and Levites to him, to inquire, "Why baptizest *thou?*" What office do you hold? The inquiry was not, What *new rite* is this? but why do *you* administer it? What was his answer? "I baptize you with water, unto repentance; *but,* He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and with fire." John also gave the reason *why* he baptized with water. It was, that He who was to come, "might be made *manifest* to Israel." John declared that he knew Him not; and the signal to him was, "That upon whom thou shall see the Spirit (in a certain form) descending and remaining upon him, the same is he which baptizeth with the Holy Ghost." While it appears that the signal, to draw the attention of the people to Christ, was the baptism of John the Baptist, with water, as he said.

After Christ had finished his ministry, the plan of salvation accomplished, and the great sacrifice made, it was declared by one who received the instruction from the glorified One, "There is one Lord, one Faith, one Baptism." This is certainly plain language; and for any one to say there is or may be more than one baptism, is to give the inspired apostle the lie.

On page 177 of "Encyclopedia of Religious Knowledge," we find some "reasons urged by Robert Hall (a Baptist) to show that the baptism of John was a *preparatory* rite, and not to be regarded as a Christian ordinance." He says, 1st, "This baptism took place under the *Jewish dispensation.* The Jewish dispensation continued in force till the death of Christ. Then the veil of the temple was rent in twain. Then the great sacrifice for sin was offered, and the typical sacrifices ceased. It was then that Christ blotted out the handwriting of ordinances, that was against us, and took it out of the way, *nailing it to His cross.* Col. ii. 14. Our Saviour lived under the old dispensation, and was a strict observer of the institutions of Moses; and all that was done in the church previous to His death belonged properly to that dispensation. This certainly is strong presumptive evidence that the baptism of John was not a Christian ordinance."

2d. "Christian baptism originated in the express command of Christ, Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. No such origin can be claimed for the baptism of John, who baptized some time *before* he *knew Christ.* He ascribes his commission to the *Father.* John i. 33."

From what we may gather further from this writer, he allows and holds to water baptism. We are aware that many of our brethren do not believe in water baptism at all, but that the baptism of the Holy Ghost was wholly to supersede the ordinance practiced in the early days of the apostles. This is the question we should like to have firmly settled for ourself. We know others who desire a clear conviction of the matter, and it seems that there should be a better understanding of the subject.

That it was practiced by the apostles to a greater or less extent, and that in one case, at least, after the baptism of the Holy Ghost, cannot be denied; and that they did acts (which they should not,) on account of their early Jewish learning, and under pressure of popular opinion, is equally true.

Christ's salvation was for all people, to the ends of the earth; but it required a miracle, thrice repeated, before Peter could comprehend the fact, notwithstanding all that he had been taught by his Master while with him.

We have found the object of John's baptism, being a signal to the people of Him that was to be manifested. We refer again to the case with Peter, and we find he was directed to go and preach to a certain household. While he was speaking unto them the words of life, he says, "The Holy Ghost fell on them, as on us at the beginning. *Then* remembered I the word of the Lord, how that He said, John indeed baptized with *water,* but ye shall be baptized with the Holy Ghost."

Peter says nothing now about baptizing them with water, for the *Spirit* that he had been baptized with, brought to his remembrance what he should have understood before.

We find that on an occasion just previous to this, while Peter was preaching, he beheld the Holy Ghost come upon certain ones, who *had not* been baptized with water; and then, remembering the word of the Lord, commanded them to be baptized with water.

We cannot suppose it was an injury to them, but it seemed very unnecessary and out of place, if we may so speak.

The teaching of Paul was certainly against baptism with water, and as he had the *fulness* of the gospel committed unto him, and he shunned not to declare the whole counsel of God, we may be safe in following his example.

As it was in his days, so now: "We have many things to learn, seeing we are weak."

WINDSOR, CONN.

Why be Sad?

BY WM. H. SPENCER.

Why be sad when the King is so near
To redeem us from sorrow and mourning?
Look up, dear pilgrims! the signs do appear
That warn us of the coming of morning.

OH how sadness wrings the human heart! Is there a single person living that never felt its pangs? Persons in all conditions and stations of life, even the pleasure-seeking worldlings do not escape its overwhelming tide.

I often wonder why the Christian heart should be sad; but when I look at the cause of such feelings there appears no grounds for wonderment. Sin, sorrow and death hover over the pilgrim's pathway like a fearful tempest. The turbulent tide of evil increases each day; and kindred and friends and professed followers of the Saviour disappear in its current, and are rapidly borne down the broad way to destruction. These things make the Christian heart sad, and I often think they would make the heart of an angel sad were they associated with such things.

But why be sad? Look at the grand scenes of divine glory and felicity just before us to which we shall soon be introduced! Think of an eternity—an endless age that we shall dwell with Jesus in a land where the mingled scenes of sorrow and weariness that we now experience will never enter, nor "come into mind." Sadness, which may now pervade the heart, will then give way to the anthems of praise, which will ever ascend in honor to the Lamb who hath redeemed us. And "with joy shall we draw water out of the wells of salvation." With such a precious, heart-cheering prospect, why should sadness ever be allowed to take possession of the heart? I sometimes feel sad—I cannot help it; but when these scenes with panoramic power, come before my mind, the feeling of sadness disappears in view of the anticipated glories of the "rest" that is just before us.

Oh why should we be sad when we know that Jesus is coming so soon to redeem us? Let us look up and rejoice that our redemption *draweth nigh.* Looking up is an attitude of joyous expectation. Then why feel cast down? The lambs of the flock are perhaps looking to you for encouragement. Do not dishearten them by an appearance of sadness. Drown your feelings of sadness in the great fountain of God's gracious assurance, that "all things work together for good to them that love" him, and show to the world that you rejoice in the near approach of the Messiah's advent. Have a smile of cheer for the sorrowing; a kind word of admonition for the erring; a heart of loving pleading for the sinner; strengthen the weak, and give light to those who are in darkness. This will be doing God's work. Should we be sad in doing His work, knowing how great a reward shall be bestowed on us—even "a crown of life?" The cause of God demands cheerful, diligent, earnest laborers. Then, dear pilgrims, let us look up to the crown that is laid up for us, if we prove faithful to the end, and labor on in the assurance that our reward is sure.

ROCHESTER, N. Y., April, 1871.

Children's Department.

Mother.

BY HIRAM P. MAYO.

WHAT is home without a mother? We may be worth thousands, but if we have no mother we are in one sense of the word beggars. When troubles cross our path we rush to the one who reared us from infancy and unload our bothered mind. We look upon her as our guardian angel. She is never tired of working for us. And when we are in gay society we hardly cast a thought for the one who is praying for us at home, and mid pleasure and enjoyment we never think of the one who is working for our happiness.

What a thoughtless world! With what an undividable pride does the mother watch her children springing forth into manhood and womanhood. She can hardly realize her once little ones now about to confront the battles of life which she has gone through. Even in manhood a mother's word had the same power over her child as in childhood. In case of sickness she would remain by the bedside of her child until the last, regardless of her night's sleep. She will sit gazing upon the much-loved yet fast decaying one, praying to God to spare her beloved child.

If all others desert her she will remain. If perchance the suffering is troublesome, not a murmur will cross her lips, but she will consent to her wishes willingly, thinking she will soon be free—her moments are numbered. She knows she will be no more. She kneels and prays, Oh what agony must be hers as she watches its last expiring breath; her prayers are ended, her child is past suffering: the mother dries her tears and weeps not, but feels thankful for those great and precious promises in God's word, whereby she is able to say, "I sorrow not as those who have no hope."

Proud Animals.

THERE was once a cow, so proud that she would never go into the barn at night, unless she was allowed to walk before the other cows. When this was mentioned to her owner, he would not believe it, and, with some friends who were visiting him, went out to see the experiment tried of letting the other cows go in before her. The cow seemed indignant, ran one way and another, and resisted persuasion and force. After trying some time, the gentleman began to think the dairy-maid was right. She said there was no way but to turn out the other cows. This was done, and the proud lady at once walked in with a satisfied air, while her mates quietly followed her.

Now, little folks, what do you think of such a disposition? Is it attractive and pleasant? We laugh at it in a dumb animal—there, it is only foolish; but just as foolish, and sinful besides, in human beings.

Even in a cat, it once cost the life of her poor little kitten. Do you wonder how this could be, and say you don't believe it? These stories are not "made up," but quite true.

Pussy had three or four little kittens, all very pretty, except one. That was black, and in her estimation did not equal the rest. Pussy was a great pet in the family where she lived, had plenty of sweet milk, and a warm bed in an attic-chamber. Her owner went up to see her kittens every day. The poor little black one was found cast out on the cold, hard floor. Not thinking but that it had fallen out by accident, pussy's kind friend gently replaced it in her bed. The next time she went up stairs, the little thing lay again on the floor. So the unnatural mother persisted in doing; she would not nurse it, would not let it stay with the rest; and after trying in vain to induce her to take care of it, her owner out of pity, had it drowned, thinking that not so hard as to perish of cold and hunger.

If pride, in a dumb beast that knew no better, could do so much harm, we may be sure it does no less when we indulge in it ourselves.—*S. S. Gazette.*

A Drop.

I SAW just now a pleasant sight under my window. It is raining as only it knows how to rain in these Southern places. I am busy writing; my people have started on their once-deferred pic-nic, and I am to join them by and by. But the sudden clouds have put a damper upon Nature, and new disappointment into the little people, if not the big. So I am somewhat distracted, and leave my table and go to my window every now and then.

Just now cheery child voices drew me to my lookout again, and from my second-story study I looked down upon two children under the trees. They were just parting.

One of them was a little white girl, with an umbrella; the other a little black girl, with a large market-basket. They had separated a little before I really saw who and what they were; and there seemed to be some of that turning back for which children are so famous. I heard the little girl call, "I'm ever so much obliged to you, Ella," and Ella's cheery answer was, "Oh! you are very welcome;" and then I saw it all. The neatly dressed white girl had seen the colored girl going by, and had taken her umbrella and escorted her home; and as she stood for a moment making some rather damaging attacks upon the pavement with her patent shower protector—a little effervescing of her child-heart—I could not help thinking what a sunbeam she had thrown across her little colored sister's way; and that sweet spirit that toned itself out from the two voices was out of two hearts, both made the happier by the little doing. And I think, as it always is, that the doer was the happier.

Here where I see so much, on the part of the old as well as young, of contempt and ill-will and ill-doing and harsh words toward those guilty of only a dark skin, the incident may appear more marked than it will to you, who happily cannot realize what I have every day to see and feel. Still I do not believe the Millennium has come to the white children since I left the North, and the lesson of a hearty kindness will not be lost, I trust, upon some who have yet to learn, what I know many old people never have learned, the beauty and the gladness that come of living by "the Golden Rule," and making the way of the walk through life glitter with little deeds, as bright and sparkling and abundant as the flashing dew-drops along one's path these June mornings; but as enduring as these are fleeting.—*Selected.*

WE find eyes in the clods by which we may read the poetry of the stars.

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MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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MAN'S NATURE AND DESTINY.

BY JOSEPH LACIAR.

[The following communication was originally written for the "Times," at Bethlehem, Pa. An article in that paper, by one signing himself "BEREAN," was the occasion of drawing out this from Br. Laciar, of Mauch Chunk, Pa. It was declined by the "Times" on account of its length; and was sent to us, just before our sickness, and has laid by till now; but the matter is no less interesting because written last autumn.—EDITOR.]

EDITOR TIMES: *Dear Sir:* I read with much interest an article in your paper, on inquiries into the "Doctrine of a Future State," and think it would be interesting to a large number of your intelligent readers, if now and then articles on religious questions of this nature, would appear in its columns. There are not a few persons, in every community, who have but a limited opportunity of making known their views on religious subjects, if these views vary in doctrine from the traditional standard of the denominational sects: and as the investigation of a subject is the only way by which truth is elicited, it would afford many an intelligent reader some gratification if more secular papers would show the liberality of permitting Christians, who differ in faith from the generally inculcated doctrines, to express their ideas, and the results of their zealous investigations of the holy Scriptures; for, the want of charity with which the religious press is conducted excludes all opinions except such as may be made to harmonize with the various orthodox views; and years of experience in witnessing this illiberal spirit affords us but little hope that things in this direction will have any improvement through the present generation, so that well-disposed followers of the Lord, who do not find what they regard as the truth among the sectarian ranks, must feel contented with such advantages as are through other sources placed before them; knowing this that there be not many masters ruling over us; but one, even *he* by whom all of us should stand or fall; and well has the apostle Paul said, "Without charity *the rest* profiteth little."

If men are in error, those professing to hold the truth should bear in mind that they are not warring against individuals,—against their fellow-men, and neighbors; but, against towering principles; against the powers of darkness and error; and for Christians to array themselves against these, there is but one weapon that can be wielded successfully, and this is the one, and the only one given by the Holy Spirit; even the word of God; this is that "sound doctrine which cannot be gainsaid," and is found all sufficient, when skilfully handled, for the annihilation of all doctrines not in harmony with the teachings of Holy Writ. And this, also, is the only method or standard by which to prove all things; and whatsoever is proved we do well that we take heed to, as being good—the truth—and which is in harmony with the divine mind and will. Let Christian men then take heed how they prove things, lest they displace the Head of the church by their traditions.

"What about the Future State?"

This question opens a subject to which no person of any hope or belief can well be indifferent; and to a sincerely inquiring mind, the solution of the question propounded, affords one of the greatest sources of comfort that can be opened in the acquisition of the knowledge of spiritual things; and we venture to say, that there are a number of Christians (some of whom have fallen asleep) whose inquiring minds have led them into an investigation of this very subject, and who are now rejoicing with joy unspeakable, on account of the convictions and light that they have arrived at, as to the true hope or state of man in the future age; and who are now among the most zealous workers in the cause of Christ, endeavoring to light up the path into a future state, unto poor fallen humanity, who are to be its subjects. The want of many in not being able to see plainly the condition of the Future State is a want of conformity to the *reasonable* harmoniousness of the word of God, as, also, the want of the exercise of this faculty in its application to the comprehending of the revealed perfections of God! Come now and let us reason together.—Isaiah i: 18. Here is the mind of the Lord as to what he would have us do,—exercise that reason which he has implanted in us; and to respond to this invitation of the Lord we should even be ready to say in the language of Job, "Surely I would speak to the Almighty, and I desire to *reason* with God."—Job xiii: 3. Thus is the invitation of the Lord to every one of us; and thus in the language of Job should we with ready minds give ear; and in this manner should we endeavor to conform our minds to the nature and perfections of the mind of God.

Human nature knows what love, justice, knowledge, virtue, joy, peace, etc., are,—knows how they can be appreciated; and we perceive by experience and revelation that the meaning of these words, in their broadest and fullest application, is, that as the *attributes* of God, and for man to reason with God, it became necessary for him to conform his mind to the great principles implied in His perfections. Many Christian men, in their teachings, are constantly making hostility in the revealed love, justice, etc., of God, by applying certain forms and actions in the Divine Government of the Universe over which Jehovah rules, which makes reason revolt, because the human mind is capable of comprehending that oppression, revenge, injustice, etc., all, can only emanate from a tyrannical form of government; whether of Divine or human origin; therefore, when in any of the administrations of Jehovah's laws they appear to *our* understanding to involve any of these principles, it should become evident to the mind that our reasoning is at fault, and in fact is proof that we in such matters have not reasoned after the manner of the Lord, as all his forms of administration must harmoniously hover around that central attribute, "*Love.*" From this unimpeachable foundation, it becomes at once evident, to the reflective mind, that the notions and doctrines embraced by the great bulk of Christians, are entirely at variance with this great attribute; in the character of which the good Lord reveals himself to the best interests of poor humanity. Yea, "He so loved the world," etc.

Now, as "the Lord is the same, yesterday, to-day, and *forever* more," it is an undeniable truth, sustained by these words of inspiration, that in whatever manner, or way, the ruling of God's vast domain may be done in the future; and whatever disposition He will make of the creatures which by his law of generation have been brought into this world through the ages past, such disposition will certainly be made, in such wisdom, as will bear with it the Divine Love of the Creator; for it is "the same yesterday, to-day, and *forever* more;" the possibility of revenge, hatred, or a hopeless tyranny entering into, or being practiced over a portion of animated beings, in the future administrations, is altogether inadmissible with that reason which the Lord has called upon man to exercise, when He says, "Come now and let us reason together;" as such attributes are only existing in the carnal depravity of humanity, where "wisdom and love" are not the central guidance. Now the manner by which any human being will enter upon a future existence, of consciousness, must, as we conceive, be brought about in one of two ways: He has either got that existence already in him, as a compound of his nature in this life; or, it will depend upon a law, or power, proceeding from the Creator, if the latter is correct; then such as will inherit that life will be ushered or born into it, not in like manner; but after the same principle as *all* animated beings are brought forth into *this* life—without their knowledge or even consent; and so far as human understanding goes to comprehend the principles of life in our present existence, it affords us no good hope of a future life; therefore, the hope of such a life must be derived from a knowledge or promises revealed to us by the Creator. If he has not revealed anything at all that our minds can understand, then we are entirely without hope; for all that can be learned through the Philosophy of natural law, working in our natures, is, that man is brought forth by the same laws of generation by which all animated beings, and even vegetations are developed and governed; that he is a subject of decay and death, wrought by the effacing fingers of nature and time. Yea, like the flower of the field, which to-day is, and to-morrow is cast into the oven, (withered), or in his nature, like the beasts of the field and has no pre-eminence over them, "*As the one dieth, so dieth the other.*"—Ecc. iii: 18, 19.

It is very generally believed that man is possessed of a dual being; one of which is deathless in its nature, and that upon the deathlessness of this nature depends the hope of a future existence. If this is the truth of the matter, then it must be revealed to man in God's Book, as nature does *not* reveal it; and if taught in the word of God, it will be an easy matter to find it; and the question of a future life is solved; for that which cannot die is, certainly, already entered upon a state of eternal existence.

The first we read in the word of God concerning the creation of man, is found in Gen. 2, showing that he was formed out of the dust of the ground. Was he alive? No. What was done to make him alive? And God breathed into his nostrils (a living soul? no; but) the breath of life, and *man* (the being whom God had made of the dust) became a living soul. Here is no account of an immortal soul being breathed into man; as Christians generally contend for; but, the breath, breathed into that which was made of the dust, was what made the being a "living soul"—or being. And this account of a living soul, created by God, has been still further corrupted by theologians, by the *presumption* that it was an immortal soul! We are glad, however, that the credit of this way of assuming and interpreting or corrupting scripture, falls to where it belongs, as it can be readily traced to its origin. We have no account of any declaration on this subject that goes to substantiate this colossal perversion, dated prior to the one which says, "Ye shall *not* surely die,"—Gen. iii. iv. If this passes for *truth*, rather than the words of God, who said, "*Ye shall surely die,*" for *out of dust ye are made* and *unto dust ye shall* return again, let a thinking mind judge. But suppose the phrase "living soul" could be construed so as to mean an immortal, undying soul, the erroneousness of such a construction will appear so glaring, that it cannot pass the readers' notice; for it follows that all animals and creeping things, are possessed of the same element for the same words are applied to the living beasts of the field. Although this is not so apparent in our English translation. The words in the original are *nephesh ha'yah*,—"living souls;" and in the first chapter Genesis, are used four times as applied to beasts, fowls, etc. This proves that the phrase a "living soul," may be applied as the proper personality of any creatures whose life depends upon the breath inhaled; which man can no more do without than the creatures here spoken of. So then according to the *popular* belief, we have proved that there are "*immortal*" souled beasts and creeping things, as well as man. This might be considered sufficient testimony, to unsettle the traditional ideas of the equality of man's being; but we will proceed to give more testimony in reference to man's *entire* mortality.

In the first place, the language, "immortal soul,"—"never dying soul,"—"the soul which *cannot* die," etc—terms so familiar with Christians, and which are sounded from nearly every pulpit in the land, do *not* occur in Holy Writ. This may be thought an unsustained assertion, even by many well-disposed Christians, who think that such familiar terms can be found on nearly every page; but we know whereof we affirm, and aside from the mere assertion, we will pledge a bounty, or at least a confession of our ignorance, to any one who will undertake to find it, and be successful. It is *not* there, but stands like many other things in the traditions of men; and as we find that the contrary is taught throughout the blessed volume of the Book, we do well that we take heed. We will give a few passages on this point, showing that *souls* are capable of dying, and destruction. "The soul that sinneth it *shall* die."—Ezekiel xviii. 4, 20. "He shall save a soul from *death* and hide a multitude of sins." James v. 20. "Thou hast brought up *my soul* from the grave; thou hast kept me alive, that I should not go down to the pit."—Psalm xxx. 3. "Let my soul *live* and it shall praise thee."—Psa. clxxv. "To deliver their soul from *death*, and to keep them alive in famine."—Psa. xxxiii. 17.

We might greatly multiply testimony, but here is sufficient to show that the whole of man is capable of death and of going into the grave; and that souls are subjects of destruction, let us look at a few more passages; such as this, for instance, "And that day Joshua took Makkedah and smote it with the edge of the sword, and the king thereof; he *utterly destroyed* them, all the *souls* that were therein."—Josh. x. 28, 32, 35, 37, 39. "Lest he tear my *soul* in pieces, rending it like a lion: while there is none to deliver." Psa. vii: 2. "And whatsoever soul it be that doeth any work on that day; the same *soul* will I destroy from among the people."—Lev. xxiii. 30. Along with such plain Bible teachings as this is, the idea that a living soul is a separate and immortal entity in man, is altogether inadmissible: and to say, as some people do, that the soul cannot be destroyed, is a direct contradiction of scripture, and we should suppose that he that can create can also destroy; as, also, the language we have quoted proves; for here is Bible doctrine that is hard to be mistaken in its teaching, directly substantiating the belief of the entire mortality of man's component parts, or constitution; and to construe such passages so as to convey the idea of "never dying souls"—"immortal souls," etc., seems to be wilfully putting "darkness for light" which we trust few wish to be guilty of doing.

Thus it appears that a "future life" or state of consciousness does not have its foundation or dependence, (as is presumed) on the popular doctrine of the immortality of the soul; but if attained at all, it must be done by an agency, or interposition of the Creator in bringing about a revival into life, *from the dead;* for we have shown, that the doctrine, as attained through the presumed immortality of a soul, is left altogether groundless, being unsustained by scripture, and therefore *cannot* be reasonably solved upon any ground which affords such pilgrims as are searching after a better life,—an eternal one—any satisfactory or reasonable hope; because this hope has not any scripture essence in it, and therefore the "title" of "A gospel hope," cannot be applied to it, but it stands a very towering traditional hope, the foundation of which was laid by the great enemy of the human race, who engraved upon it with his diabolical fingers, the inscription, "Yes hall not surely die;" and as every part of the structure bears the same inscription, whether done by Pagan, Papal, or Protestant architects, we need not wonder that the workmen have become skilled, and the multitudes are ever ready to cry, "Great is Diana of the Ephesians." By this stupendous tradition, of man's being possessed of an immortal soul, the doctrine of our Lord and the Apostles, of a resurrection from the dead, has lost its power and necessity, so that it has well nigh become a dead letter, passed into oblivion; but, "truth crushed to earth will rise again." Basing our hope then upon a revival again into life, by a resurrection from the dead, we trust we shall be able to produce the plainest kind of scripture in proof of such belief, being none other than the one promulgated by our Lord Jesus, and the apostles, constituting none other than the genuine "gospel hope;" if so, it must be sustained by a "Thus saith the Lord;" and as man is the direct subject, or inheritor of its benefits, it is an interesting and all-absorbing question for us to ask, "if a man die shall he live again?"—Job xiv. 14. Revelation alone can give a satisfactory answer to this to our inquiring mind. No reply of human philosophy or presumption avails anything here. Let us see therefore what response the word of God affords us.

"If a man die, shall he *live* again?" Let our elder brother speak: "He that hath the Son of God, hath life." "I will raise him up at the last day;" "he that hath not the Son of God hath not life." Here is a reply to the qnestion from the blessed Savionr himself, that expresses in language so positive that there will be a living again (from the dead) and at the same time showing who will (viz,, believers) and who will not (viz., unbelievers) attain to it, that it seems impossible for any one to be misled in its teachings. But in order to multiply evidence, and to show beyond peradventure that the gospel hope—good news—glad tidings, of a future life depends on a resurrection from the dead, we will see what the will of God was in sending Jesus. This we think is a strong hold, a column npon which we may well feel safe to rest, when we know what the direct "will" of the good Lord is in a certain matter; and so we will, with child-like confidence, approach our heavenly Father, asking Him, "What was thy will in sending the Lord Jesus into the world?" The Lord who ever loveth the creatures whom he has created, will not leave us without a definite, and comprehensive reply. Hear what His Son (who knoweth fully the will of the Father) says: "This is the Father's *will* which has sent me; that of all which he hath given me, I should lose nothing; but *should raise it* up again (when?) at the last day." "And this is the will of him that sent me, that every one which seeth the Son, and *believeth* on him, may have everlasting life; and I will raise him up at the last day."—John vi. 39, 40. "No man can come to me except the Father which hath sent me draw him;" (being drawn to Christ through the Father by believing what the Father had spoken through the prophets concerning the Christ, and also the Father drew them through the miracles which he wrought in Christ") and I will raise him up at the last day."—Verse 44. "He that eateth of this bread, (be a partaker of Christ) *shall live forever.*" (What becomes of those who are not partakers of our Lord? O, say our orthodox friends, they will live forever also! only in misery). Here is the "will" of the Lord made manifest; and we ask, does it look like the theology of our day, which says, that the will of God in sending Jesus was to save an immaterial entity, called the soul, from misery, fire and torments!

Here, in one chapter, are shown three or four passages in which the promise of a resurrection from the dead is made to believers, and not to be attained until "at the last day." And to the unbelieving Jews, Jesus says, "Ye will not come unto me that ye might have *life,*" showing in all of these passages that the "will" and love of God is to give "*eternal* life" to a fallen and sin-bound race; and also that the giving of this life is a conditional gift, viz.. to the followers of Jesus.

Let men therefore take heed as to what they teach as a "future hope," making void by their traditions the "will of God;" and as Tyndale has well said in reply to the Papist Moore, "Ye by your sending souls into heaven, hell, and purgatory, make void the arguments wherewith Christ and the apostles prove the resurrection from the dead." What more truthful assertion was there ever made; for the popular doctrines of going to heaven, hell, etc., at death, does altogether make void the necessity of a resurrection, making it an encumbrance that could well be dispensed with. It having, however, been proved that this is the only hope of a future life held out to us in the teachings of the "Book of Life," it follows that man must be in a state of unconsciousness from the time he dies until resurrection day: if so, we will be likely to find something on this point; such language as this, found in Eccl. will do. "*The dead know not anything,* . . . there is no work, nor knowledge, nor device, nor wisdom, in the grave whither thou goest."—Ecc. ix. The contemplation of such language as this, or as in Obediah, "Be as though they had not been,"—verse 16, might make the weak in faith, or such who think and believe that the dead are praising the Lord, weak in their hope; but it is necessary for man to see his own weakness and inability to attain, of his own self, an immortal life. And that all depends upon the LIFE-GIVER, Jesus; "for there is no other name given by which men can be saved." And David testifies that, "*the dead praise not the Lord;* neither any that go down into silence."—Psl. cxv. 17. Here is evidence showing that when men die they go (to heaven, etc., singing songs and praises unto the Lord? no; but) down to where silence reigns, and where none praise the Lord. Were this all that was revealed to us, then would we ourself feel like the apostle, who said, in case there was no resurrection from the dead,—"Let us eat and drink, for to-morrow we die." But, blessed be the Lord, He has fully revealed His purposes through Jesus, who gives us the glorious, heart-inspiring promise, that "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . neither *can* they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Paul says that "Jesus is the first fruit of them that slept."—I Cor. xv. 20. "Christ the first fruits; afterwards they that are his at his coming."—Verse 23.

But what of the wicked, who are not Christ's at his coming? Oh! when will that solemn, and yet joyful time to the saints, come, when the trumpet shall sound, and the dead in Christ shall be raised *in*corruptible, "for this corruptible must put on *in*corruption; and this *mortal* must put on *immortality.*"—I Cor. xv, 52, 53. But will the wicked share in this revival into life? if so, then they will likewise be the "sons of God;" for they who will be so, are called so, because they are the children of the resurrection; but hath God promised, or threatened it? No; but there are some who are *not* accounted worthy to receive a resurrection: and why? Because the sting (sin) being unremoved before they died, as a consequence, they are *stung* to death for eternity; for the *sting of death* is *sin;* and as God pays the wages due to every man, therefore, "the *wages* of sin is death."—Rom. vi. 23. We will here ask the question; where in the word of God it can be found, that the *wages* of sin is an eternal life in misery and torments? Nothing of the kind can be found. We read, however, in addition to the "wages of sin" being a state of death, such passages as these, "The man that wandereth out of the way of understanding shall *remain* in the congregation of the dead."—Prov. xxi. 16. "Man that is in honor abideth *not;* he is like the *beasts* that perish."—Psl. xlix. 12. Yea, "like the *brute beasts* . . . they shall *utterly* perish in their own corruption."—2 Peter. ii. 12. Isaiah speaks in like manner concerning certain wicked ones; hear him: "They shall lie down together; they shall not rise, they are *extinct;* they are quenehed as two."—Isa. xliii. 17; and hear Jeremiah, "In their heat I will make their feasts; and I will make them drunken, that they may rejoice, and sleep a *perpetual* sleep and *not* awake, saith the Lord. Also read Job xxiv. 19, 20, and Isaiah xxvi. 14, in speaking of certain evil Rulers, says, "They are dead, they shall *not* live; they are deceased, they shall *not* rise," etc., but immediately proceeds in verse 19 concerning the condition of God's people, "Thy dead men *shall* live: together with my dead body shall they arise," etc.

Here is a mighty and easily comprehended contrast concerning the hope of both classes, made by one who was not one of the least of the Prophets. Paul in writing to the Romans concerning their corrupt manner of living previous to the reception of the gospel, says, "What fruit had ye then in those things whereof ye are now ashamed; for the *end* of those things is *death.*"—Rom. vi. 21. In writing to the Corinthian brethren concerning the want of faith in some, in regard to the resurrection, his argument is that "if there is no resurrection from the dead; then is Christ not risen; and if Christ is not risen, then is our preaching *vain*, and your faith is also vain . . . ye are yet in your sins. Then they *also* (as well as the wicked) who are fallen asleep in Christ, are *perished.*"—1 Cor. xv. 12, 13, 14, 17, 18. So "let us eat and drink; for to-morrow we die." Can language be more conclusive in showing that his only hope of escaping from perishing, eternally, depended upon his hope of a resurrection from the dead, of which Christ was the first fruits—a sample of what the harvest will be? and as none have been brought out of their graves since, it seems certain that all who have fallen asleep in Him, are in silence (in fact just as if really asleep) until the resurrection trumpet will sound; when they will rise incorruptible, immortal, clothed with *eternal* life, which is the gift of God through his Son Jesus. Paul says, in substance, that if Christ was not raised from the dead, then we were without hope, and to expose my life in preaching a *dead* Christ is vanity, the gospel a failure; then let us eat and drink, for to-morrow we die without any hope of being revived into life again. But after having showed that Christ *was* raised and is the first fruits, he proceeds with his epistle, that as in Adam (the earthly man, carnal nature) all die; so in Christ, (the heavenly man, spiritual nature) all are made alive. Here some might raise objection to the *all* by saying that it has reference to both good and evil. A little investigation, however, will show that the *all* has reference to *all* who are in Christ—to none of such who are in Adam's nature—unregenerated. He that is a partaker of Christ, is *in* Christ; and he that is *in* Christ is become a *new* creature, and *all* that are in Christ shall be made alive: none others, for they would not come to Christ—the LIFE-GIVER, that they might have life; but are stung to death by sin, not having come to Christ to have this sting removed.

It will be seen from what evidence has been produced that the state of man in death is a state of unconsciousness; and as we have affirmed concerning the entire silence of the scriptures on the doctrine of the immortality of the soul, so now we affirm, that there is not one single passage in the Bible that speaks of Christians "going to heaven" when they die. It stands altogether in the traditions of men. Yea, it is an absolute presumption; and the contrary is so positively taught in Holy Writ. Jesus himself says, that *no* man hath ascended up to heaven, but he that came down from heaven: even the Son of man which is in heaven."—John iii. 13. And if any righteous man, who has died, had the favor of ascending into the heavens, we should suppose that David stood in such favor; nevertheless, he, even, is not there, as may be seen by referring to Acts ii. Here Peter states that "David is both *dead* and buried, and his sepulchre is with us unto this day."—Acts ii. 29. "For David is *not* ascended into the heavens," etc.—Verse 34. How absurd and even wicked then it is, for some Christians to make prayers unto the saints, when one like Peter declares in direct language that they have *not* ascended into heavens, but are in their sepulchers. And how absurd even to suppose that men know more, when deceased, than they ever did while alive, when the Bible says, they know not anything, no wisdom nor knowledge nor device, etc. Yea, "man's breath goeth forth; he returneth to his dust; in that *very day* his thoughts *perish.*"—Psl. cxlvi. 9.

Here is a Bible doctrine of man's condition while dead; the belief in their entire unconsciousness is fully in harmony with revealed truth. We do not see how an impartial mind, seeking after truth, can form any other belief. The doctrine of "going to heaven at death" does indeed seem to be the quickest way of getting there; but seeing that it is unsustained by God's word, what does it amount to as a matter of truth? It is of no weight whatever; it is not a good, substantial hope; and as the "gospel hope" is something entirely different, being immortality by a resurrection from the dead, at the last day, we wonder that Christian men can exhibit the tenacity of clinging to such a theory as they really do; the error and barreness of the belief has been, in these days of light on the word of God, as clearly manifested as anything could well be done. So also in regard to the destination of the wicked, at death. The much-preached-of-place, as explained by popular theology, is presumed to be one of about the same magnitude, or rather larger (considering that few be saved) than heaven; and in the peculiarities attending the presence of its inmates, it is supposed to be the reverse to the enjoyments of such as are supposed to have gone to heaven.

Now, we verily admit, that the Bible does indeed reveal a "*going into Hell;*" but, unfortunately for our orthodox churches, it speaks of the *righteous* going there as well as the wicked. "The term "Hell" is a Saxon word; this work stands as a translation of the Hebrew word, "*Sheol;*" and the Greek word "*Hades;*" and in plain English, the grave, or state of death. That it signifies *grave*, is also admitted by Cruden, in his "Concordance," where he says, "This word ("Hell") most commonly signifies the *grave*, or the place or state of the dead." This we should suppose was sufficient evidence to shake the faith of sincere Christians in their belief of the Orthodox traditions of "Hell." Nowhere in our whole translation is this word employed, but what the word "*grave*" could properly be placed in its stead. And that they are interchangably used, is well-known to any reader of the Bible; as in 1 Cor. xv. 55, "O death, where is thy sting; O, grave, (or hell; see marginal reading) where is thy victory?" So, also, Rev. xx. 13, "And death and hell (or *grave*, see mar.) delivered up the *dead.*" So also in speaking of Christ, the Psalmist says, in Psl. xvi. 10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine

Holy one to see corruption;" and in chapter xlix. 15, in speaking of the same event, says, "But God will redeem *my soul* from the power of the *grave.*" That these passages are one and the same in their meaning, "Cruden" even admits by placing it thus: "Thou wilt not leave my soul in hell:—*thou will not suffer my body to putrify in the grave.*" And the Psalmist, in speaking to God of his enemies, says, "Let death seize upon them; and let them go down quick into *hell*" (or the grave; see margin). Thus we might keep on multiplying evidence, but we fear it is labor lost with such who have made a deep-seated prejudice the ruling principle of their doctrine; while such who are given to following truth, wherever it may lead, will not require "line upon line" to distinguish between God's truth and the traditions of men. A simple faith and comprehension of a "Thus saith the Lord," is a matter capable of being solved by the weakest of us, and an example of this kind is prominently placed before us, which we will not pass by without noticing, for the narration, as given of it, not only touches the inmost chords of our affection, because of the extreme human love which Jesus exhibited on this occasion, (for "he wept") but at the same time gives a full manifestation of the correct hope of the future life, and the power of Christ as the bestower of that life. Here is an open and unreserved outburst of feeling upon a matter which had taken deep effect in the heart of poor Martha, as may well be seen by the pitiful manner in which she announced the death of Lazarus, "Lord if thou hadst been here, my brother had not *died.*" Thy brother hath gone to heaven! Is this correct? It is the consolation which the theological teachers of our day extend to the bereaved family of one who has died! But is it a Bible consolation? No; verily. He that knew the wants of the human heart on such occasions, knew well how to apply the healing words, "Thy brother shall rise again." This is the true hope. And to show that Martha had embraced this hope, she answers, (why Lord he is now alive in heaven! no: but) "I know that he shall rise again (when?) in the resurrection at the last day." Here is a form of belief—a vital faith exhibited, which differs as widely from the notions of going to heaven at death, as night is from day; for the conversation shows plainly that Martha had not the slightest idea or belief that any part of her brother was elsewhere than in the grave; and the manner of his resurrection proves that her belief was the right one; and after she had made the confession to Jesus of her belief, of the revival again of her brother, at the last day; Jesus makes no reserved statement as to how this was to be brought about; but proceeds at once by saying, "*I am* the resurrection and the life. Whosoever believeth in me, though he were *dead* (yet is he alive! so orthodoxy would have it: no; but,) yet shall he live again."—John xi. 25. And to prove his words, they proceed with a multitude of witnesses, many of whom were Jewish friends of the family, to the tomb of Lazarus *to raise him from the dead.* After the stone was removed from the sepulchre, and Jesus had offered a prayer unto the Father, he calls Lazarus, not from heaven, but, from the grave, saying, "*Lazarus come forth:*" and he that *was dead* came forth bound hand and feet. To say that an immortal entity, called the *soul* of Lazarus, had gone off towards heaven on a *four* days journey already, is not given by the slightest intimation; and a doctrine of such a kind in the face of such a record as that given of the raising of Lazarus, we cannot refrain from saying looks like a perfect absurdity, as bare of proof as anything ever was.

But another case; the making alive of the Widow's son, recorded in Luke vii. 14, 15. As they were entering the gate of the city they met a funeral. It was that of a young man. He revived him out of love,—he had compassion on his mother, for she was weeping as she came along; and the heart of our blessed Lord was moved; without any hesitancy he proceeds to remove the burden. Without any further ceremony he came and touched the bier, and they that bore him stood still. Jesus says, "Young man I say unto thee, arise." And he that was *dead* sat up and began to speak; and he delivered him to his mother. The effect was immense; it spread throughout all Judea and the region around. Was there following this spreading of the miracle Jesus had wrought, any commotion produced by rumors spread around as to what wonders and enjoyments the young man had seen while he was dead? or, an account of the great enjoyments experienced during the four days that Lazarus was absent? There should, and no doubt would have been, if the popular belief of "going to heaven at death" was a true one. We have no doubt that they would have been able and permitted to give a full account of all they had seen; and as the matter stands, in the light of scriptures, had we the opportunity of conversing with them on this subject, we have not the least fear that their testimony would be in harmony with revelation. A weighty proof that "the dead know not anything," and that the followers of Jesus must wait until "He who is our *life* shall appear," when we shall see him as he is, for "we shall be like him."—1 John iii. 2.

Hasten, O sinner, to Jesus for thy safety, and comfort thy heart with the blessed promise of a future eternal life through him who has purchased you by the sacrifice which he made of his own life, and who hath promised "unto them that look for him, shall he appear the second time, without sin, unto salvation."—Heb. ix. 28. For this same Jesus shall come in like manner as he went.—Acts i. 11; Matth. xxiv. 30, xxvi, 64; Mark xiii. 26, xiv, 62; 1 Thess. iv. 17.

May we be found of him in peace, and be accounted worthy of a resurrection unto life, if dead; or a change, if alive at His coming; and unto Christ, the LIFE-GIVER, be all the praise, honor and glory, for the ages to come. Amen.

MAUCH CHUNK, PA.

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No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

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"THE IMAGE OF GOD."

An image of any person or thing is a representative or likeness of that person or thing. It may be in one particular, or in many. This must be determined by what is said on the subject. The image of God is spoken of in relation to men in Gen. i. 26, 27; ix, 6 and 1 Cor. xi. 7. It is spoken of Christ 2 Cor. iv. 4, Col. i. 15, and Heb. i. 3. These embrace the principal texts on the subject. Our inquiry is, In what consisted the image of God in which Adam was created? We shall not, in this article, attempt to refute other opinions, but simply to present that which seems to us most likely to be the truth.

It is in the first text mentioned we have a clue to the subject we seek to understand. We suggest then, that as that image seems to be defined in one word, viz., "*dominion*"—that it consisted in *independence*—the right to control and direct his own actions without forcible interference from any quarter; necessarily *responsible* to his Creator, but to none else. This independence gave him the right to exercise authority over all inferior creatures and things; hence he had, on earth, unlimited and unqualified "*dominion.*" Thus he was in the *image* and likeness of God. This preeminence—or Godlikeness—he should possess as long as he acted in unison with his Creator, and did not subject himself to any creature. If he did lose his independence and become subject to any creature, it could only be done by a voluntary act: no power in the universe of creatures could compel him to surrender that independence which constituted him Godlike.

That this "image of God" was that which placed man above the authority of other creatures, and deprived them of the right to interfere with man's life, seems clear from what is said after the flood in relation to the matter. Gen. ix. 5, 6—"Surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." The reason for this is distinctly stated—"*for, in the image of God made he man.*" For any creature to deprive man of the right to control and regulate his own actions, without interference, as would be the case by forcibly taking away his life, thus stripping him of his independence, was an act of contempt of God, to be punished by the death of the perpetrator of the deed.

Again: in 1 Cor. xi. 7, there is a manifest reference to the fact that man was still recognized as the image of God in authority, or dominion, implying the independence of which we speak; though that independence is now vested in Christ—the second Adam—"the head of every man;" verse 3; and only in him can it now be possessed. The first Adam lost his independence in the hour of temptation, and surrendered it up to his tempter; and became enslaved by the evil power; "for his *servants* ye are to whom ye obey."—Rom. vi. 16. Our first parent thus subjected himself to creatures—lost his dominion—and the earth is not "*subdued*" by him, but man is a servant and doomed to eat his bread by the sweat of his face. He is but a slave, till made free by the second Adam; which freedom implies two things—deliverance from the service of the *tempter,* so as not to be under bondage to him; and deliverance from the consequences of his enslavement, viz., from death. To accomplish this work the second Adam was constituted in the image of God—is "the express image of God's person."—Heb. i. 3. [See also Col. i. 15 and 2 Corth. iv. 4.] He is invested with that independence which the first Adam possessed; which, if he—the second Adam—maintains, all who believe in him, and are thus united in him, the head of the *new creation* or *re*-creation, shall also attain to the lost honor and independence, regain Paradise, and live forever.

Thanks be unto God and our Lord Jesus Christ, the second Adam did maintain his independence, and has received full *dominion*—all power in heaven and in earth being committed to his hands; so that the triumph, victory, and deliverance of all united to him, and abiding in him, is certain. Again, we say—"Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

Whatever may be said of the image of God in other respects, we apprehend the true import of the phrase in Gen. i. 26, 27, is that which we have given; and that it necessarily imports nothing more. Man was made to have "dominion;" therefore made *independent;* and in that consisted the likeness and image of God: that independence he surrendered to a creature—a tempter, and became a servant—a slave. He can only be recovered by the second Adam—he cannot gain independence, nor be reinstated in dominion only in the right, and by means of the second head—Jesus Christ. The Gospel of Christ, is the good news that the second Adam has *overcome* the tempter—has regained the right to dominion; and that all who will acknowledge him as the head of the new creation, and become his followers—abiding in him till the time appointed by the Father—shall share in his glory, and become his associate rulers in the Kingdom of God, now shortly to be set up, on the very territory where the first Adam lost his independence and dominion.

Truly these are "*glad tidings.*" Let us see to it that none of the gaudy flowers that the world may hold out to allure us from following Christ, our Lord and Head, ever turn off our minds from the glorious prize of our high calling. Let us not faint, nor grow weary in the conflict, for ere long "the Master will come and call for" all his members. Oh, that the God and Father of our Lord and Saviour Jesus Christ may shed on us abundantly His Holy Spirit, and strengthen us with might to *overcome,* that we may enter upon that eternal enjoyment promised to all who triumph in the present conflict.

THE SPIRIT OF CHRISTIANITY.

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you are spirit and are life."—JESUS.

These words were the utterance of him who "spake as never man spake." They are worthy of deep consideration. No reflective mind will adopt a sentiment as the design and intention of a speaker whose known views do not harmonize with it, even though the *words* might bear such a construction. The general and known sentiments of the speaker must be taken into the account where his words might seem to convey a different meaning; and no construction must be given his words which contradicts his clearly known views.

Christianity has certain great principles which underlie its whole frame-work. Any interpretation of the frame-work which does not harmonize with these foundation principles must be a mistaken view of the words.

The first foundation principle of Christianity is "*God is love.*" This principle underlies all his dealings with men, as revealed in the gospel; and hence it is added—"He that dwelleth *in love* dwelleth in God and God in him." This principle, then, is to regulate all our actions towards our fellow-creatures, as it regulates all the administration of God towards the works of His hands. Nothing is to be attributed to God, as His *direct* action relative to His creatures, that is not in harmony with the divine principle of love begotten in us by the gospel, or which is contradicted by *sanctified reason.* To suppose otherwise is to make the letter and spirit of Christianity opposed one to the other. Whatever makes such a conflict, in our interpretation of the words of Scripture, must arise from a misunderstanding of the words themselves.

The followers of our Lord heard him say, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." When they heard this language, "many said, This is a hard saying; who can hear it?" They overlooked the *spirit* of the words, and hence stumbled and fell. Had they stopped to *reflect,* instead of resting in the seeming meaning of the speaker, they would soon have learned that Jesus' words had a sense and meaning entirely the reverse from *their construction.* But it happened with them as with many since, their first impression governed their conduct, and it was useless to call their attention to the *spirit* of our Lord's words; for after all his explanation, "many of his disciples went back and walked no more with him." So inveterate is prejudice or preconceived notions.

Those who overlook or disregard the *spirit* of Christianity, will stumble and fall into the most absurd and God-dishonoring notions of His designs, administration, or government; such notions as only prevent the full, or even partial, development of love in themselves, and retard, if not entirely overthrow it in others; while they will drive many away from Christianity altogether, by the harshness which they find attributed to the gospel.

Few of the readers of the HERALD OF LIFE will doubt but that such has been the result of the doctrine of *eternal* sin and suffering; sin and suffering where reformation is impossible; and which is without design to benefit the sufferers. Sin and suffering which can be of no benefit to any being in the universe, so far as we have any knowledge by revelation or otherwise. Our sanctified reason and love both revolt at such an administration; and, happily for us, we have been led to see that though some of the *words* of Scripture *seem* to favor such a doctrine, yet other Scriptures give evidence of the falsehood of such a doctrine; and the *spirit* of Christianity is totally opposed to such a construction of its words or letter.

Let the reader ponder these remarks and he may find them equally applicable to other traditionary notions which are built upon some expressions of Scripture, supposed to have a meaning which is equally opposed to the *spirit* of Christianity, and as much outraging reason and love.

BACKSLIDING IN OLD AGE.

Did it ever occur to you that Christians were more apt to backslide and fall into open sin in the latter part of their religious course than in its earlier stages? It is a startling announcement, but I think you will find it true. Look at all the cases of backsliding recorded in the Bible. Did they not, every one of them, occur late in life? There was David. In the days of his youth and early manhood, a patron of faith and devotion. In advanced life, guilty of murder and adultery, and still later of pride and self-conceit, in numbering the people. Look at Moses. The great sin of his life committed when just about to enter the promised land. Look at Hezekiah, the good king Hezekiah. In his early days, zealous and devout. The last fifteen years of his life (a special gift from his God, and therefore one would think to be specially consecrated to him) bringing "wrath upon himself and upon Jerusalem." So too with Josiah. So too with Jehoshaphat. And look around at the cases of grievous backsliding within your own observation. Have they not, almost every one of them, occurred late in life? I mean, after many years of Christian profession. This fact (is it not a fact?) seems to teach several lessons of deep and solemn importance.

1. It accounts for another fact which has of late forced itself upon my attention, viz., that in the case of very many of God's people, their heaviest and most numerous trials come late in life. God, in his tender mercy, sends the trials to save them from falling away from their steadfastness, and bringing reproach upon their cause.

2. These cases, recorded in the Bible and confirmed by observation, ought to make Christians, as they advance in life, more and more watchful and distrustful of themselves.
—*Parish Visitor.*

The foregoing remarks on "backsliding in old age," are worthy of consideration, so far as they admonish us who have advanced in life; yet we think the writer is under a serious mistake in several particulars. It is a melancholy sight to see an aged person backslide, and it is as rare as it is sorrowful. Most backsliding is in the early stages of a religious life. Multitudes "run well" for a time who are soon "hindered." "*Many* of his disciples went back and walked no more with" Jesus, when he had taught them of life only through himself. See John vi. 66 and connection. This was in the early stage of their discipleship, and not in "old age." Peter denied his Master when not more than thirty years of age. Judas betrayed Jesus about the same time of life, probably. We repeat, by far the greatest numbers of backsliders are found in early life, and from the more recent converts to the religion of the Bible; and it is seldom that a man who in early life devotes himself to the service of God, and advances steadily to "old age" in that service, backslides; yet such events *do* sometimes occur, and they show us that at no period of Christian experience can we with safety cease to watch and pray, or indulge the idea that our past devotion to God is any excuse to be remiss in our last days. Some who have been eminent in talents and labor have fallen in "old age" by the flattery they have received for previous services; they have been lifted up with pride and been ensnared to their wounding. But as a general rule, a life truly devoted to God from youth, with a consistent Christian walk to "old age," will not be likely to be stained with wickedly departing from the Lord. It is true "that in the case of very many of God's people, their heaviest and most numerous trials come late in life;" not however for the reason assigned by the "Visitor," but because as nature returns towards the helplessness of childhood the veteran pilgrim finds himself unable to maintain that buoyancy of spirit he did in manhood's maturity, so that depression of mind is a natural result, and great trials accompany it. Or, if such is not the cause of their trials, they may be accounted for on the ground that before the ultimate crowning of their graces with glory they are matured by greater trials than they could well have endured in their early Christian experience. It is true that the fall or backsliding of an aged Christian would attract more attention and bring more reproach on the cause of Christ than that of persons in their early pilgrimage.

The "Parish Visitor" in noticing the cases of Old Testament saints overlooked the fact, that it is only the shortcomings of *eminent* men he has noticed; and it is remarkable that they failed no more, considering the partial light of their dispensation. "The great sin of Moses' life" we hardly think was "committed when just about to enter the promised land." It seems to us, we might look back to his *youthful* days, when he slew the Egyptian on his own impulse, and find his zeal for the Lord venting itself in no ordinary sin.

Truly, however, "Christians, as they advance in life," ought to be "more and more watchful and distrustful of themselves." Long experience ought to have taught them, that without the grace and Spirit of God they can no more maintain a Christian walk, in "old age," than in the first year of their Christian experience. An entire leaning on God in Christ, and an earnest seeking the Holy Spirit's aid should characterize us who are near "old age;" that our "end may be peace."

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

HAVING seen that there has been no paradise, as a habitation for man, in existence since that created in the beginning ceased to be, let us consider the promise of Christ to the thief. It is not, of course, pretended that the text furnishes direct evidence of the immortality of the soul, or even of the existence of an immaterial soul entity, but supports it by implication. Our Saviour, it is said, promised that the thief should be with him in paradise that day, and as both of them *died* and were *buried,* it follows that they had soul entities which went to some paradise—a theological one, for instance. As the promise was made to a *personality,* one would naturally suppose some other inference would be drawn from the language, for if only some immateriality met somewhere, the event could not be reasonably considered a fulfilment of the promise, for that was made to a person, and it was that that person should be with the person of Jesus. Any claim, therefore, that the promise involves the idea of consciousness between death and the resurrection, is based upon the *assumption* that man possesses an entity capable of conscious existence separately from the body. Thus the thing has first to be *assumed* in order to make texts *seem* to teach it.

It is said, Christ died, it is true, but his soul lived on; it went into hades, a place of conscious existence. Is it so? Listen to the testimony of the Spirit of the Living God: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not *leave* my *soul* in hell (sheol), neither wilt thou suffer thine Holy One to see corruption."—Psa. xvi. 9, 10. David spake these words by the Spirit of God; and lest some should fall into the error of supposing he spoke of himself, we turn to Peter, who says that David "is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and . . . seeing this before, spake of the resurrection of *Christ,* that his soul was not left in hell, neither did his flesh see corruption."

That in which the Spirit declared God would not leave the Christ soul, is *sheol.* Sheol is not a place, but a state, it is the grave in general sense, *i. e., the state of death.*

"The learned Tremellius, who was a Jew by birth, and professor of Hebrew at Sedan, where he died in 1580, translated the Syriac version of the Bible, the oldest version extant, into Latin. He uniformly rendered the Syriac synonym for *sheol* into Latin, by *sepulchr-um, i, o, u,* (the different endings showing only the different grammatical constructions) which means the sepulchre, grave, or tomb, excepting in one single instance, Psa. xlix. 4, last clause, where he has rendered it, *infernus, hell,* because he thought that the wicked could not be consigned to the same place as that from which the soul of the Psalmist was redeemed. Yet he acknowledges that *sheol,* in most places, meant the general receptacle of the dead.

"In the French version, the word *sheol* is usually translated sepulchre, and only once *enfer, hell,* in Job xi. 8, where it has no relation to the dead, but is contrasted with the height of heaven."—*Bible vs. Tradition.*

Sheol is not a place of conscious existence. "For in death there is no *remembrance* of thee: in the grave" (*sheol*) "who shall *give thee thanks?*"—Psa. vi. 5. "Let the wicked be ashamed, and let them be *silent* in the grave" (*sheol*).—Psa. xxxi. 17. "*Like sheep* they are laid in the grave" (*sheol*). "But God will redeem my soul from the power of the grave" (*sheol*). Are sheep conscious in the *state of death? Like sheep* the wicked are laid in *sheol,* consequently they must be unconscious. It will not do to say that the bodies of the wicked are laid like sheep in the "grave," for the Psalmist says the wicked themselves are thus laid; and, according to the popular theory, the undying soul is *the man,* the sinner. In order to help the popular theory concerning man's nature David should have said, "like sheep the *remains* of the wicked are laid in the grave." Of course, he would have been at variance with himself, and would have stated that which was not true, for the wealthy sinners of whom David speaks, whose "inward thought" was "that their houses shall continue forever, and their dwelling-places to all generations;" who called "their lands after their own names," had stately funerals, and were, in that respect, laid in the grave more like kings and princes than "like sheep."

"For the grave" (*sheol*) "cannot *praise* thee, death cannot *celebrate* thee."—Isa. xxxviii. 18. Sheol, says Mr. George, is the same as hades, and there the righteous *do* "praise" and "celebrate" God. "For there is no *work,* nor *device,* nor *knowledge,* nor wisdom, in the grave" (*sheol*) "*whither thou goest.*"—Eccl. ix. 1. Our friends on the other side of the question contend that there *is* wisdom, knowledge, and device in hades, the Greek term which represents the Heb. *sheol.* "If mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave" (*sheol*).—Gen. xlii. 38. Would the loss of a son cause good old Jacob to go sorrowing into this happy intermediate state, this "heaven?" All must see that *sheol,* into which the soul of Christ—Christ himself, went at death, is a state of unconsciousness.

The author of the work we review, having brought evidence to prove that some Jews believed hades to be an abode of departed spirits, remarks: "Peter, speaking of David's prophecy, says, 'He seeing this before spake of the resurrection of Christ, that his soul was not left in hell,' (*Hades,* the place of departed spirits.)" We presume it will not be further contended that *sheol* is a place of conscious existence, since we have abundantly shown otherwise; and hence the reader will perceive that the position of this writer renders necessary the use of *hades* in the foregoing quotation from Peter. The fact is Peter was talking to Jews particularly: "Ye men of Israel, hear these words:" consequently he would be likely to speak to them in their own tongue, or, quoting from Psalms, would at least be likely to use just the words which David used. He would not, therefore, use the term *hades,* but *sheol,* the recorder of Acts having afterward used the term *hades* as the proper representative of *sheol.* Peter said to the "men of Israel," "Because thou wilt not leave my soul" (the term rendered soul expressing the whole Being of Christ) "in *sheol,* neither wilt thou suffer thine Holy One to see corruption." There is "no work, nor device, nor knowledge, nor wisdom in *sheol.*" So says the word of God.

Is it still affirmed that hades is a state of happy consciousness? that it is, as contended by our author, the abode of departed spirits, and may be called *heaven?*" Paul declares that the righteous will, at the resurrection, come out of their graves, and shout the triumphant song, "O death, where is thy sting? O grave" (*hades*) "where is thy victory?" Is there any one so simple as to believe that Paul intended by this language to represent happy existences coming out of heaven and shouting over their deliverance, saying, "O heaven, where is thy victory?" And yet the theory of Mr. George would have us believe it. It is settled beyond reasonable controversy that Christ was in *sheol* between his death and resurrection, and could not, therefore, have been with the thief in any place of conscious existence.

Mr. G., speaking of the words, "his soul was not left in hell, neither did his flesh see corruption," says: "Mark the distinction between soul and flesh." We venture the opinion that few if any, not blinded by prejudice, can read this text in the original and fail to see that the terms soul and flesh are synonyms, and represent the whole person of Christ. David said, "Because thou wilt not leave my soul in *sheol,* neither wilt thou suffer thine Holy One to see corruption." Is it for one moment supposed by any advocate of the popular theory that *soul* and *Holy One* mean two different parts of Christ? They are too wise to admit that the body, a mere senseless tenement, according to their theory, was the Holy One, and thus open the door to a possible inference that the soul (their idea of soul) was not holy.

Remember, Peter spoke to Hebrews, and, it is reasonable to suppose, used Hebrew terms. If this be so, the term which he used in saying, "his soul was not left," etc., was *nephesh,* a word of which Parkhurst declares he could find no passage where it undoubtedly means the spiritual part of man, or what is commonly denominated soul.

Murdock's Syriac translation reads: "And he foresaw, and spoke of the resurrection of Messiah, that he was not left in the grave, neither did his body see corruption. This Jesus hath God resuscitated; and we are all his witnesses."—Acts ii. 31, 32. Take notice, the Syriac has *he* instead of the E. V. words *his soul;* and it has *grave,* instead of *hell.* This is correct, for Christ himself went into the grave; Christ himself died, and was "resuscitated." Although the proper meaning of hell rightly enough expresses that of grave,

its theological meaning is a gross perversion. Hades, rendered hell in the text, means grave, as the Syriac has it, and, we venture to affirm, is not once used in the Bible to denote a place of separate conscious existence of any part of man.

There is absolutely nothing connected with the text, Luke xxiii. 43, that gives any countenance to the idea of the existence of a conscious entity between death and the resurrection, except the punctuation, and that only as the reader assumes the very thing the text is wanted to prove. The comma being placed after *thee*, the sense of the text is that the promise of Jesus would be fulfilled the day it was made, hence it is concluded that as Christ and the thief both *died* (though the theory we oppose denies that either Jesus or the thief died; only their tenements, their "remains,") there must have been some part of each which existed in consciousness, and were together in paradise.

If the comma be placed after *to-day*, the sense will be that the promise was given that day, and would be fulfilled at some time then future. Thus it is obvious that upon the punctuation depends all the argument that advocates of the doctrine of man's immortality seek to draw from the text. We must not overlook the fact that while the words are the words of Jesus, the punctuating is done by the translators, the original bring without it. There was no approach to a regular system of punctuation until the sixteenth century.

Those who contend that the text, just as it stands, correctly represents the promise of Jesus to the thief, and that it implies consciousness in death, are compelled, as we have said, to assume, first, that there is a part of man which does not die; and second, that there is somewhere a place called paradise, to which this undying part repairs at the death of the other part. The former, we assert, is wholly unjustifiable in view of the fact that the word of God always represents man as mortal, and the race as perishing, naturally, and the latter we have shown to be untrue.

Paradise, says Mr. George, "may be called heaven." Then God must be there. But Jesus, after his resurrection, said to Mary, "I am not yet ascended to my Father." It is replied to this: "what we assert is, that the Saviour and the thief had each a distinct entity, called the soul . . . that these souls, after their departure from the body, were together in paradise." The assertor of this must surely overlook the fact that the *me* with whom the thief was promised to be, is the same *me* whom Mary was told not to touch for he had "not yet ascended," etc. If an immaterial entity was the *me*, how could Mary touch it? The idea is somewhat absurd. As the soul is asserted to be the *man*, the real personality, it must, of course, have been the "I" which had "not yet ascended" to the Father; and yet it is affirmed that Christ's soul did go to heaven the day of the crucifixion. We hope to be preserved from ever being thus brought into conflict with the testimony of Christ. What a cruel theory to be ever leading its patrons into such dangerous errors. In no sense was there fulfilled such a promise as it is alleged Christ gave the thief.

But there was a promise, and it will surely be fulfilled. What was it? Jesus had for years been teaching that at a future time he wonld come and reign as king. For example: "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory."—Matt. xxv. 31. Of this fact the thief was probably not ignorant, and doubtless being impressed that Jesus was no deceiver, he cried unto him, "Lord, remember me when thou *comest in thy kingdom*." What an idea they must have of Christ's kingdom who assume that it is located in hades! We have seen that the establishment of Christ's kingdom will be the re-establishment of paradise; so the Saviour's promise, "thou shalt be with me in paradise," is in perfect harmony with the prayer.

Lange's Commentary says, the thief "represents to himself the moment when the Messiah comes in his kingly glory to erect his kingdom upon earth, and desires that he then, awakened from the grave, may enter in with Him into the glory of his Lord." Consonant to this is the following from Archbishop Whately. He says: "Observe that 'into thy kingdom,' is a mistranslation; it should be, 'in thy kingdom.' The meaning is, at thy second coming in triumphant glory."

Whately further says, the malefactor looked "for a kingdom of God which the death of Jesus was not to destroy, but to complete; he understood that in some way or other, the Christ must suffer these things, and enter into his glory." Other learned and eminent commentators admit that the thief expected his prayer would be answered at some future time. We are compelled to the conclusion that, strange as it may seem, the malefactor was the first to perceive any thing of the deep meaning of the superscription over the cross, and was the first to herald the Lord's royal dignity; and that, too, at the very moment when the Messianic hope of the apostles themselves, though they were directly instructed by Christ, was most terribly shaken."

We have seen that Lange, Whately and others, including, we believe, Scott and Barnes, either hold or admit that the thief expected his prayer would be answered when Christ should set up his kingdom, or at some time subsequent to the day of crucifixion. This position could only be adopted by these men upon two principles. Either they must in their own minds place the comma after "to-day," the idea thus being that Jesus *that* day promised the thief should be with him at some future time; or else they must accept the term "to-day" in the strict sense of *this* day, a proper thing to do, as it may justly be so translated; the meaning thus being either just the same as in the other case or that *this* referred to the day of the establishment of Christ's kingdom. When people find fault with us for taking some account of the punctuation and showing a manifest error in it, they forget that the service which they compel the text to yield to their theory is based *wholly* on the punctuation.

We believe the term paradise, in the text, refers to the heavenly paradise which is to be established on the earth at the coming of Christ; and that Jesus gave the thief the promise of being with him at that time. While the text admits of several reasonable interpretations, and all in perfect harmony with the view of the unity of man's nature, it cannot be used in support of inherent immortality without first *assuming* the very thing to be proved, thus doing gross violence to some of the most palpable principles of Scripture exposition.

When paradise shall be re-established; when the hills shall laugh in their beauty, and the valleys sing the Redeemer's praise; when the "wilderness shall be glad," and the "desert shall rejoice and blossom as the rose;" when the whole earth shall be robed in garments of unfading loveliness, and become one broad highway of holiness, one great paradise with no spot on all its wide extent to send up the wail of sorrow; when the "throne of God and the Lamb shall be in it," and the redeemed shall "see his face; and his name shall be in their foreheads;" when "the ransomed of the Lord" shall "come to Zion with songs and everlasting joy," then will all Divine promises be fulfilled: then will faith and hope be swallowed up in the full fruition of paradisaic glory.

Our Lord and Master said, "Blessed are the meek for they shall inherit the earth;" and God, by the mouth of His prophet, had long before promised, "the meek shall inherit the earth, and delight themselves in the abundance of peace." The meek do not now delight themselves in abundance of peace, nor will they until Zion's King shall *destroy* them that corrupt the earth, and shall establish a peace based on universal Christian brotherhood, and perfect knowledge of and obedience to the Divine will. It is here that the "Son of man shall sit upon the throne of his glory;" and where our blessed Lord and Saviour reigns as king, and rules in righteousness, there will the saints find it ineffable delight to be. May all our readers so live that they shall be accounted worthy to obtain that world, and the resurrection from the dead, for thus shall an entrance be secured into immortality and glory. Let us by both precept and example do all we can in inducing others to join us in earnestly and faithfully striving to possess at last that unspeakably blessed prize, *life in the eternal kingdom soon to be set up.*

Sin and Grace.

BY ELD. T. K. ALLEN.

"But where sin abounded grace did much more abound."—Rom. v. 20.

How has sin abounded? Has it not overspread our whole soul? "The whole world lieth in wickedness." "Wisdom that descendeth not from above is earthly, sensual, devilish." "Men love darkness rather than light." "The heart of men is fully set in them to do evil." "Out of the heart of men proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Paul says, "The works of the flesh are idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, drunkenness, revelings." To Titus he says, "We ourselves, also, were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." Were not all our passions, propensities, tempers and affections inordinate and evil? And did not pride, anger, self-will, malice, and unbelief reign in us? Were we not shut up in a prison of sin, bound to our lusts and passions? And when the Spirit of God strove with us, did we not resist all his influence, and vexed and urged him to depart for many long, rebellious years? Well, my brethren, we were the servants of sin then, and were free from righteousness; but now being made free from sin, we become servants to God; and holiness shall overspread our whole soul, so that all our tempers and passions shall be governed and regulated by the Holy Spirit that dwells in us, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and we shall have love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. We shall therefore be all holy; and as once we resisted the Holy Spirit, so now we shall have power to resist all the wiles and devices of the devil; and temptations and suggestions to evil shall all be overcome, and shall find no place in us; until, like our divine Master, we can say, "The prince of this world cometh and hath nothing in me."

O then, beloved brethren, who are looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, let me exhort you to purify yourselves, even as he is pure; "cleanse yourselves from all filthiness of the flesh and spirit." "Reckon yourselves dead indeed to sin; and that moment you will be alive to God. O begin, begin to reckon now. Fear not: believe, believe, and continue to believe, so shalt thou continue free. For it is retained as it is received by faith alone; and whoever thou art that perseveringly be ievest, it will be as a fire in thy bosom; and in spreading the sacred flame of love thou shalt be saved to the uttermost. As sin abounded, grace shall much more abound. As once you had your "conversation in time past in the lust of the flesh, fulfilling the devices of the flesh and of the mind, and were by nature the children of wrath even as others, so now, no evil thing shall remain.

Do you believe the report? Come, Jesus is offered to thee as a perfect Saviour, as an all-powerful physician. O then be perfect; this moment be made whole. O admit Him who has been knocking for admission until his head is filled with dew and his locks with the drops of the night.

'Tis done, the great transaction's done;
I am my Lord's and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

WINONA, MIN., April 28, 1871.

Prayer of Jesus on the Cross.

Then said Jesus, Father, forgive them; for they know not what they do.—Luke xxiii. 34.

We have just done contemplating the agony of Jesus in the garden, and those "prayers and supplications, with strong crying and tears," unto Him who alone was able to help. Consequent upon these, and doubtless, in answer to them, there seems to have been a remission of his sufferings. But that remission was but temporary, only sufficient for the powers of nature to rally, and for faith and fortitude to acquire further needful strength. Such was the tenderness of the Redeemer's spirit; such his keen sensibility to suffering, that had he not been favored with some alleviation, the lamp of life would, probably, have been extinguished ere the purposes of Infinite Wisdom had been accomplished.

That unknown and amazing agony ceased. But the tragical scenes of that eventful night went on; each one contributing to, and urging forward, the momentous catastrophe which was to follow. Jesus is betrayed—mocked—arraigned—scourged—crowned with thorns, and condemned to the death of the cross.

To that cross he is, at length, nailed; and there, on the accursed tree, the Saviour of the world now hangs. . . . .

While the measure of his sufferings was fast filling up, and it would seem impossible that he would not be wholly absorbed in his own intense pangs, his eye fell upon one—she was a spectator of the scene; she was poor—homeless—friendless—wretched—forlorn. For the moment, he forgot his own agony; and, with all the tenderness and sympathy of an affectionate son, he commended her to the care and kindness of the "beloved disciple," who was also near. "Woman," said he, "behold thy son?" "Disciple, behold thy mother!"

When or where, in the annals of filial love, was there a parallel to this? And, yet, in that bosom whence proceeded that filial love, there was a deeper, holier current; a tide flowing forth, and having for its object those who were now mocking his agonies, and thirsting for his blood. "Father!" said he—though that Father's face was hid from him, and he might no longer pray for himself, nor for a mitigation of his own personal sufferings—yet he might pray for his murderers—for the mockers of his pangs—and he does pray: "Father, forgive them, for they know not what they do."

Hark, how he prays! The charming sound
Dwells on his dying lips,
And every groan and gaping wound
Cries: "Father! let the rebels live!"

The "Evangelical Prophet" had, seven hundred years before, foretold that he would "make intercession for the transgressors,"—Isa. liii. 12; and here that prophecy is fulfilled. He had himself inculcated the love of enemies—the forgiveness of injuries—and prayer for those who should despitefully use and persecute; and the rule which he had prescribed for others, he now illustrates by his own noble and sublime example.

The question has been raised: Whom did Jesus embrace in his supplication for forgiveness? Two distinct classes were accessory to his crucifixion—Romans and Jews. The former were the immediate agents; the latter, the instigators. Both, however, were ignorant of the enormity of their guilt. Paul says, "that had they known it, they would not have crucified the Lord of Glory." This ignorance Jesus urges as a *reason* why God should pardon them. In respect to the Romans, they were really ignorant that he was the Son of God; nor had they, perhaps, any means of distinguishing between him and the malefactors who were crucified with him. But the Jews were better informed; at least, they knew that he was *innocent*, and they might have learned his true character. The prejudices, under the influence of which they regarded him, had the effect to render them incapable of fairly estimating the evidence which he adduced, that he was the true Son of God. They were, therefore, guilty, especially the rulers, who were better situated to inform themselves as to his true character. All, indeed, might have arrived at the truth—for the light shone bright and glorious, but they loved darkness better than light, because their deeds were evil.

It was, however, a time of love and compassion when Jesus was on the cross. It was right that this "morn of mercy" should be signalized by the voice of prayer, ascending from Him who was expiating human guilt. It was a glorious act—thus to antedate, if we may so speak—the application of his blood, to wash out the deep moral stains of those who were about to shed it. It was a pledge and presage of the efficacy of the atoning work of Jesus. If he could ask blessings on the heads of murderers amid the agonies of crucifixion—how might he not be supposed to intercede when the bitterness of death should have passed, and the glorious work of expiation should have been accomplished.

To the men of the world, such kindness and compassion may seem inexplicable. They are governed by no such motives: are influenced by no such love: can feel no such duty. But here they may learn, from the example of Jesus, what his religion inculcates. Is it difficult so to act? That may well be granted. It is difficult. To bear reproaches and persecutions with patience; to bless those who are seeking our ruin; and, more than all, to pray in kindness and sincerity for them, is difficult. But Jesus did it: Stephen did it: Paul did it: and thousands, governed by the same love, have thus honored the sublime and glorious inculcations of the gospel.

What a different world had this proved, had the example of Jesus been strictly followed, since he presented it on the cross! Ah! those fires of revenge—intense and consuming—had never burned; those persecutions—those murders—those midnight assassinations, had never polluted the pages of our history. Those wars which have made wives widows, and children orphans, had never been waged. The walls of a thousand dungeons had not reverberated with the clanking of the chains of the incarcerated victims of revenge; nor had they started at their curses upon the guilty authors of their sufferings.

Well, disciples of Jesus! let the world pass on, and continue its revengeful fires, if it please. Let passion rage; let anger burn; but let us, taking a lesson from the precepts and example of Jesus—like him pity; like him pray; like him forgive. Is this difficult? Yes; difficult, but not impossible. By grace we can accomplish it: by grace we can do all duty and practice all self-denial. Let this prayer daily, hourly ascend to Him who has set a sublime and glorious example, and he will help us to follow it.

Make us, by thy transforming grace,
Dear Saviour, daily more like thee!
Thy fair example may we trace,
To teach us what we ought to be!

Oh, how benevolent and kind!
How mild!—how ready to forgive!
Be this the temper of our mind,
And these the rules by which we live.

—*Selected.*

From Daniel L. Osborn.

[THIS brother, Findley's Lake, N. Y., writes us that he and his son, 19 years old, have been very sick, taken on the 11th of March with typhoid fever, and confined to their beds five weeks. Some days unconscious, and were expected to die; but, by the blessing of God, a good physician, faithful watchers, and good nursing, they are now improving, and desire to give all praise to GOD and our LIFE-GIVER. He says he has not held any meetings in public for some time, but hopes to do so after he gets able to work. The following letter he sends for the HERALD OF LIFE.]

TO THE CHURCH OF GOD, SCATTERED ABROAD, *Greeting:* May grace, mercy and peace be multiplied unto you, through God our Father, and the Lord Jesus Christ. Thus the apostle shows his love for those of like precious faith, who, Peter says, are kept by the power of God. O how cheering and encouraging the thought: *kept* by the power of God unto salvation; and he says, Wherein we greatly rejoice, though now for a season we are in heaviness. I greatly rejoice in God, by whom we are kept unto salvation—Life. Yes, hallelujah to Jesus, who has so loved us, and washed us from our sins in his own blood. Yes, glory to God and the Lamb.

Do not let us be cast down by trials. Peter says, the trial of our faith is more precious than gold, though it be tried by fire; (referring, perhaps, to a future persecution of the church, under antichrist. See Dan. xi. 3. And they of understanding shall instruct many; yet they shall fall by sword, by flame, by captivity, and by spoil, many days. Perhaps Matthew refers to the same. See Matt. xxiv. 21; Mark xiii. 19. For in those days shall be affliction such as was not from the beginning of the creation, neither shall be. I think that affliction is yet to come to pass.)

Though our faith may be tried as by fire, it is that it might be found unto praise, and honor, and glory, at the appearing of Christ. Whom having not seen, ye love; . . . yet believing, ye rejoice with joy unspeakable and full of glory. Yes, brethren, to-day is my joy unspeakable. Let all that hath breath praise the Lord, for he is good, and his mercy endureth forever. Wherefore he says, Gird up the loins of your mind, (keep these things in memory), and hope to the end for the grace or favor of life by Jesus Christ at his revelation.

Then he goes on, in verse 18, and tells us what we were redeemed with, viz., The precious blood of Christ, as of a lamb without blemish and without spot. Redeemed, bought from the law by Jesus, who, Paul says, was made under the law, and by so doing, and by dying and also developing a character in harmony with the Father, he came into possession of life by the power of his Father, and to give life to all them that believe on him.

Cheer up, pilgrims on this world's highway. The rejoicing news greets our ears, He that believeth in me, (Jesus), I *will* raise him up at the last day. Yes, glory to God in the highest, on earth, peace and good will to men. If the angels were so rejoiced in view of the benefits which were about to be received, as a whole, through Abraham and his seed, especially to the believer in Christ, shall we not be permitted to sound out the same? Glory to God in the highest. Yes; let the inhabitants of the rock sing; let them shout from the top of the mountains.

It is then, brethren, by faith we come in possession of the hope of being raised up by Christ at the last day. Faith is evidence. Paul kept it. How? By keeping in memory the evidence that Jesus was the Son of the living God. We hear him saying, 1 Cor., Ye are saved (have, and shall have life), if ye keep in memory what I preached unto you; else ye have believed in vain; your faith will profit you nothing. What is to be remembered, by which we are saved? This seems as important a question as any which can possibly be asked; one on which our salvation (future life), depends; at least, associated with others; such as salvation by obeying the truth and by faith, which seems to be the correct idea. What is it that Paul preached? That which I received, how that Christ died for our sins, according to the Scriptures; that he was buried and rose again the third day, according to the Scriptures. 1 Cor. xv. 4, 8. Please read and remember, for on this seems to hang our hope of a future life. The way to remember is, read and continue to repeat.

From L. W. Bragg.

BELOVED OF THE LORD: Who love him, and his speedy return to earth to take us to himself in immortal beauty, and eternal glories. This is truly a high calling of God in Christ Jesus, that we may walk in the highway of holiness, a way contrary to self, the world, flesh, and the devil. All worldly hopes and glories are accounted as dung and dross for a saving knowledge of Christ, by our faith in him. Never did I more fully feel the need of a gospel separation from self and the world, in every point, than now. Its deadly influence is like the charm of the snake upon its prey. Pleasing and almost imperceptible until the victim is beyond recovery. Sad indeed is the reflection that hundreds, and perhaps thousands, of Advent people who apparently are rejoicing in the good hope through grace of a glorious immortality at the appearing of Jesus Christ, will find, to their sad and awful disappointment, that they have had friendship with the world.

We have entered upon a time when it is argued that we must be consistent Christians by somewhat conforming to the times and maxims of this age. But Br. Paul exhorts us to redeem the time, for the days are evil; and to present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service; and be not conformed to this world; but be ye transformed by the renewing of the mind, that we may prove what is that good, acceptable, and perfect will of God. Peter says, Be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy: and without holiness no man shall see the Lord. The pure in heart shall see God. But, O, how very different is the standard of Christianity of those who once walked the self-denying pathway to glory, seeking to know from God only, but have lost sight of the pillar of light, and therefore know not whither they go. They have become strangers to vital godliness, and can look upon those who are struggling and striving for the old paths of holiness, as being wild, fanatical, and losing their Christian influence. But still I feel to pray with the poet, "Nearer my God to thee; nearer to thee." O for living faith that brings the daily testimony that my ways are pleasing to the Lord, seeking the honor that comes from God only, humbling myself under his mighty hand, that I may be exalted in due time.

Dear pilgrims in the land, let us once more rally around the standard of purity and holiness to the Lord, in all things; heeding the exhortation to the Laodicean Church, to buy gold tried in the fire, and white raiment that we may (really) be clothed, and anoint our eyes with eye-salve, that we may see. May we not get faint-hearted, should the Lord in his great love to us, rebuke and chasten us: but let us be zealous and repent.

Pray for me that I through rich grace, and love divine, may safely reach the harbor and with you join in the song of final and eternal triumph over the world, the flesh, and the devil, singing grace, grace to the rock of our eternal salvation upon the glorified shore.

From a pilgrim and stranger, rejoicing in hope of immortality and eternal life, when the great LIFE-GIVER comes.

CORINNA, ME., Apr. 1871.

From C. R. and O. A. Percy.

BR. STORRS: After an absence of seven months we are again at our own home in Norwalk, and feel to render new thanks to our heavenly Father for his constant care over us during the time. We have had our health improved much; and have visited our friends in Springfield, Holyoke, Mass., in New Hampshire and Vermont; then, best of all, have had the privilege of spending a part of the time with our parents in Northern New York; and while we could plainly see that time and age was making such a change in their loved forms, yet they were strong in God, and were looking forward with delight to the time when their bodies should be changed and made anew. When we parted with them, we could but commit them into a Father's kind care, and ask that they might be kept through the storms of life, and at last we could meet where parting never comes.

Yours, in hope of life in the future, with all the dear ones scattered o'er the earth. O, how we love to think of the time when this earth will be free from sin, and every one be heard singing praise to Him who sitteth upon the throne and unto the Lamb. God's own time and way. His will, not ours. Amen.

SOUTH NORWALK, CONN., May 6, 1871.

An Appeal.

TO THE BRETHREN AND FRIENDS OF OUR LORD JESUS CHRIST, *Greeting:* We have commenced putting our Camp-ground at Springfield, Mass., in order for the Fall Meeting, and *now* need the funds subscribed for that object, and any other donations which may be made by brethren and sisters for that purpose. We shall need about a thousand dollars as soon as it can be placed at the disposal of the Treasurer. Br. J. C. Day is on the ground with help, employed in clearing away for the kitchen and boarding-house; building seats for the main circle, etc.

Now brethren let us come up to this work as nobly and promptly as we have done heretofore in sustaining our precious HERALD OF LIFE. I am quite sure that we have only to make the appeal for the necessary funds to carry forward this work, and they will come into the treasury. Send forthwith, dear brethren, "as the Lord hath prospered you," to Br. Geo. K. Carroll, Treas., 58 White st., New York.

The amount received will be found credited to the donors each week in the HERALD.

We desire and expect that, *if the Lord will*, we shall have a Camp-meeting in August, that will be such a feast of fat things as we have never enjoyed. All believers in Life only in Christ, throughout the country, will look forward with pleasure and gratitude to God that they can come together to hear on the great themes of the Gospel of Salvation, without fear of *giving* or *receiving* offence.

Let us have, by the grace of God, the best meeting ever yet held. To this end let us labor and pray.

RANDOLPH E. LADD.

SPRINGFIELD, MASS., May, 1871.

NOTICE.—We have received money, by letters, from the following persons, for *our* Tract:

B. Browne, N. D. Wight, S. S. Rogers (two letters), H. Young, A. S. Whitney, J. S. Cate, Alfred Annable, Joseph Parry, Esther Lewis, J. F. Huber, J. D. Sheridan, Lucinda M. Wheeler, C. R. Percy, J. Whaley, Amy Cobb, L. D. Tanner, Mrs. D. C. Corwin, Richard Martin.

Appointments.

SPRINGFIELD, Mass., May 14.
MERIDEN, Conn., May 21.
W. S. CAMPBELL.

NEW YORK, (Cooper Institute, Room 24), Sunday, May 21.
HARTFORD, (Talcott & Post's Hall), Sunday, May 14.
SPRINGFIELD, Sundays, May 28 and June 4.
CHARLESTOWN, Mass., Sunday, June 18.
W. N. PILE.

NEW YORK, (Cooper Institute, Room 24), May 14.
S. W. BISHOP.

PHILADELPHIA, Sunday, May 14.
SPRINGFIELD, Mass., Sunday, May 21.
NEW BRITAIN, Conn., Sunday, May 28, and June 4.
MIDDLETOWN, Conn., Sundays, June 11 and 18.
WM. STUART.

DRESSERVILLE, N. Y., first Sunday in each month, through the year.
HIGH BRIDGE, N. Y., (Onondaga Co.,) second Sunday in each month during the year.
RICHFORD HILL, N. Y., (Tioga Co.,) the third Sunday in May, and at Smith's school-house in the evening.
JAMES H. JACOBS.

Business Department

CASH RECEIPTS.

ONE DOLLAR EACH FROM—F. L. Writenour, N. Mason, L. L. Brown, Betsy Murphy, Henry Armstrong (pays to close of vol. viii.) J. Whaley, Alfred Leighton, Moses Hampton.

TWO DOLLARS EACH FROM—F. D. Thorns, D. Nash.

VARIOUS SUMS—La Fayette Norris, 85 cents.

PARCELS SENT SINCE LAST ISSUE.

Esther Lewis, Prof. J. F. Huber, J. V. Sims (two parcels), J. Waite.

CHRISTIAN VIGILANCE.

A CHARGE to keep I have,
A GOD to glorify;
A nat'ral, mortal soul to save,
Or it will surely die.

To serve the present age,
My calling to fulfil—
O may it all my powers engage,
To do my Master's will.

Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give.

Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

—*As corrected by* D. HAWKS.

BABYLON THE GREAT: HER FALL.

BY J. D. SHERIDAN.

DEAR HERALD OF LIFE: In great feebleness of body I make the attempt of writing you a few lines, to express my joy and comfort in receiving your weekly visits during the past three months of my illness, as I should have been very lonely without your visits, on account of the neglect I have felt from the passing crowds, who appear to shun me on account of my belief.

I am alone here, in my views that there will be no future life only through connection with the LIFE-GIVER. Consequently, I have received very few calls during the past winter; and I have suffered very much from a disease in my throat, limbs and feet; able to get out but very little. But as the HERALD comes weekly to cheer my drooping spirits, I feel unable to contain myself without responding to the many encouraging words and lines contained in your pages, especially the letters from the dear pilgrims who are scattered far away from me, and many of them from each other. Your words to me are like water to a thirsty soul: and although you are far away from me, and strangers in the flesh, yet as I read your communications, it seems to me that we are one in spirit, and I hope that the time is not far distant when the good Shepherd shall appear to gather the scattered sheep, for Jesus himself says to the Jews, "And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Will that not be a blessed gathering? May the Lord, by his good Spirit, give us all grace to prepare for that happy meeting.

DEAR EDITORS: I feel some reluctance in troubling you with more of my scribbling, feeling sure that you have plenty of correspondents who are better able to interest your readers than I am.

But hearing so much said by persons of widely different views on the subject of the fall of Babylon, and the "Great City," I have long felt constrained to write out a few thoughts of my own on that subject for your consideration. If they should be thought worthy please give them a place in your columns. I wrote them down the 11th of last December, and have not been able to copy them since.

HAS BABYLON FALLEN?

"And the great city was divided into three parts; and the cities of the nations fell."—Rev. xvi. 19.

In the Old and New Testament, the church, Jewish and Christian, are often symbolized by the word "city;" also as "virgin, woman," "Zion," and "Daughter of Zion."

The apostate church is, also, symbolized, as the "Great City," "Woman—Babylon," and "Mother of harlots." All who carefully read the word will agree with me thus far, so it will be unnecessary to quote Scripture as proof of the statements that the "Great City," in the above text, symbolizes the apostate church or woman borne by the "beast," will hardly be questioned by any one who has examined the subject.

And as words do not always convey the same meaning, we will first consider in what sense the "Great City" has fallen; when she fell; how, and when she was divided?

As the "Great City" is the symbolic body of the fallen "Woman," or apostate Church, her fall must evidently be taken in a spiritual sense.

In the latter part of the first century, the faithful and true witness testifies of the primitive Christian churches, or of the different branches, he says, "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art *fallen*." Here she (the mystic woman) is represented as being in a fallen condition.

Again, he says of another branch of the same body: "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." That she did receive this treatment from the Lord, by having her "candlestick removed out of its place" or, that the Holy Spirit was entirely withdrawn from her, we have only to trace her history down a few centuries, and we may see how destitute she was of that Spirit, and how low she had fallen.

In "A. D. 956 the Greek Church chose for their head and patriarch Theophylactus, at the age of sixteen years, he being given to sporting, and fond of the chase, kept more than three thousand dogs, and nearly two thousand horses."

Verily, could she fall much lower? If we can judge the stream by its head, the *waters* must have been very impure, at this time: it can hardly be expected that the stream would rise higher than its head. "It is related of him, that while celebrating divine service, on a holy Thursday, he, being informed that a favorite mare had foaled, immediately suspended the service, and went to the stable." —*D. E. Cormenin.*

But to follow this "mystic Woman," or "Great City," down the stream of time a little farther, we will take a view of the Western branch, or Latin Church. "During the reign of Pope Pius V., while undertaking the reform of some of the irregularities of the priests, he was expostulated with by the Cardinals, on the ground that it would be ruinous to the interests of the church to expel any of the 45,000 prostitutes who were then kept at Rome; for in such a case the clergy would practice sodomy; and also it would be ruinous to the apostolic treasury, as that was one of its greatest sources of revenue."—*D. E. Cormenin*, page 241, vol. ii. Truly the "Great City" "has *fallen*, and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful *bird*."—Rev. xviii. 2.

My readers are aware, no doubt, that it was after the fall of Babylon, that the "kings and merchants of the earth commit fornication with her, and make themselves rich through the abundance of her delicacies."

That "the Great City" will fall in another sense, cannot be denied. The Church is also symbolized as a house. Read Mark xxiii. 37–39: "Behold your house is left unto you desolate." Our Saviour says, "A house divided against itself cannot stand."

I will now endeavor to show that the mystic woman, great city, or adulterous *house*, has been "divided into three parts; and that the elements of division are still working in her, which will cause her entire overthrow, or bring her to nought; like a "mill-stone cast into the sea," it will rise no more; or a house divided against itself, it must come to nought.

I will now quote as a witness, an extract from a letter written by the Bishop of Orleans to the Archbishop of Mechlin, during the sitting of the last Ecumenical Council. In his arguments against the proclamation of the dogma of infallibility he says, "In the ninth century we had the misfortune to lose about one-half of the church:" (referring to the separation of the Greek branch from the Latin).

Again he says, "In the sixteenth century we lost one-third of the remaining half." The English branch separated from the Latin at that time. In A. D. 1532, King Henry VIII. declared the English Church free and independent.

Here we have come to see the fulfilment of the word, "And the great city was divided into three parts." And if it was a spiritual edifice or house that was alluded to, I think it is evident that she has *fallen* as low as she possibly can.

It may be claimed by some, that the Church of England was the offspring or *daughter*, of the mystic "*Woman*." Such persons only need examine the cause of their separation, and the mode of government, in the early history of the English branch, to discover the absurdity of such a claim.

The causes of the offspring of the mystic *Woman*, are, and ever have been, a desire on the part of some individual members to work reforms in the *body*; and for the want of toleration, they were obliged to separate from that *body*. This was not the cause of King Henry's separation from the Latin branch, but a desire to increase his own power, as we shall see.

His first act was to "levy a tax of one hundred and fifty thousand pounds sterling, or $726,000,000, to be paid annually by the Church, in defense of the State. The parliament approved the decree." Church and State are still united, or, in other words, the mystic *Woman*, although she has been "divided into three parts," has not broken off her adulterous connection, but is still united with her last husband; and further, we discover the same intolerance manifested in her as in her sisters.

About seventy years after the independence of the English branch, we find a little band of Puritans compelled to flee from under her *motherly* protection to Amsterdam, and then to London; and, afterward, to America, to enjoy the liberty of worshipping God according to the dictates of their own conscience. "The Church of England made the rejection of the Prayer-book and Communion punishable with death."

We think the fact that the mystic "City" has already been divided into three parts, has been well established.

We now come to notice the "cities of the nations," and their connection with the "Great City."

The angel informed John in explaining the vision, "And the woman which thou sawest, is that great city which reigneth over the kings of the earth."—Rev. xvii. 18. The vision portrayed a "woman, sitting upon many waters, . . . and her name was *Babylon* . . . *Mother of Harlots*," etc. The angel says, the woman is that "Great City." Now, she is represented as a *mother* of harlots; consequently her harlot daughters must represent the "cities of the nations." As we have not space in this short article to notice the early offspring of this famous "woman," I will only refer to the one already alluded to above, viz., the Pilgrims who came to this country for the purpose of enjoying the liberty to worship God agreeably to the dictates of their own consciences, with a purpose and determination to live a pure religion.

It needs no lengthy argument to prove that she, long since, "fell from her first love;" and, also, that she has become "lukewarm, neither cold, nor hot;" and, consequently, the Spirit of Deity has "spued her out of his mouth," and we have only to compare the early M. E. Church with the same branch at the present day.

Her humility, holy zeal, and spiritual life, when she first set foot upon this American soil, and her proud, boasting, covetous spirit of the present day, will well compare with the "vine planted by the apostles, and watered with their tears;" and the "woman" of the apocalypse. "Arrayed in purple and scarlet colors, and decorated with gold, and precious stones, and pearls."

It is not necessary to name over the numerous progeny of the old mother, here, but we will notice one more fact in connection with this subject; that is lest the old "mother" should fail to supply "all the nations with cities," the harlot daughters have by no means been *barren* or *unfruitful*, so far as increase in numbers is concerned; for it is said of the offspring, there is not a nation on the earth, at the present day, where there is not a "city" started of some denominational creed; and as soon as they are started, the seeds of division are sown, which will soon cause their annihilation.

I said I would show that there is still an element in the mother church, or "great city," which must cause her entire overthrow.

I will now close by quoting one witness as proof of the assertion. Father Hyacinth, in an appeal to the Bishops of Christendom for a Catholic reformation, says the decree of the Vatican Council must be annulled. "The pretentions of infallibility and temporal sovereignty must be overthrown, priestly celibacy abolished, the Bible put into everybody's hand," etc.

Now if this element is allowed to work, the "woman" will die a natural death; at the same time she will undoubtedly make a desperate struggle in her exit.

"Babylon the great is *fallen* is *fallen*, and become the habitation of devils," etc. Rev. 18: 2.

Where is Babylon? It is not Rome, or Paris literal, any more than it is New York, or any other wicked city, in my opinion; but "wheresoever the carcass is, (body) there will the eagles be gathered together." There is to be a "Supper of the great God." Rev. 19: 17, 21; and also, a "supper of the Lamb:" 9th verse; and there has been a voice sounding in our ears for many centuries, ever since the great city has *fallen*, "come out of *her*, my people, that ye be not partakers of *her* plagues."

Oh that the Lord would "seal" us with that Spirit that shall make us one with the blessed LIFE-GIVER, that we may all be "accounted worthy to partake of the marriage" feast, and of being co-workers with Christ in the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

Yours, in the blessed hope.

OSAGE, IOWA, March 17, 1871.

PREACH GREAT TRUTHS.

BY ELD. W. S. CAMPBELL.

MY mind dwells on the thought that there are truths which become more important by the time in which they are communicated—by the demand for the knowledge which they *will impart*, and by attendant facts and truths. There may be truths very important in themselves, bnt at the same time not so immediately demanded, (and hence not great, as others) while there are those again, which have had their time in their great profit, and may be only serviceable because of their relation to the important, "present truth."

The apostle urges his brethren to be established in the *present truth.* This is the truth for the time, and adapted to the uses and purposes of the revelation. Truth, as a force, is dispensational, or adapted to the wants of the world for the time. An abstract truth may have its uses in the preparation for the reception of the present one. It may be of vast interest to some mind, but lack the direct moving power that should give character to the time, or *make* the time itself.

"How is it," said Christ to his hearers, "that you do not discern this time?" What made that time? What made it undiscernable or mysterious to them?

The great truth of the time which they could not comprehend. It was the preaching of John the Baptist, and of Christ that gave character to the day. Its foreshadowing glory led old Simeon to feel that he could be translated. It made the people acknowledge that the power of God was revealed among them. It caused some to declare that "He is a prophet." It brought out the healing and life-giving power. It revealed the pardoning efficacy. It gave parables to the Jews. It gave the knowledge of the kingdom's mystery to the disciples. It hardened the Pharisees. It unmasked hypocrisy. It established a new standard of worship, and gave it to the world. It caused Peter to say, "thou art the Christ." Jesus preached what they had never before heard, and if they had, his manner was such that it was like the new light of heaven, come down to benighted hearts. Great truths then required, were then uttered.

There may be truths which are well-nigh obsolete; some which are displaced by further revelation; some that are only partial views, which in the nature of the case are not to hold when fuller and more perfect inculcation transpires. "When that which is perfect is come, that which is in part is done away." The partial, the weak, the past, the little, should be, and in the Divine arrangement is, replaced by the perfect, the strong, the present, the great.

That is the way that God has dictated all along. Moses had a truth which Abraham had not; at least the great name JEHOVAH was given him; and the prophets excelled even the law; and Solomon, the prophets; and Jesus was greater than even Solomon; while the apostles gave "a fuller and more perfect ray" than Jesus himself.

A great truth makes, indeed, the time great; hence, the men become great actors, whether the world will concede it or not, who speak the great things which qualify a great day.

The call of a man or body of men to a great mission signifies the inspiration which adapts them to speak the great sentiments of that work; and here we have the true secret of prophetic earnestness and apostolic zeal.

The devotion of a heart and life to a good cause seems to prepare a man for speaking with interest and power on that subject; and hence the theme is great. To bring a theme before the mind of a listener, which shall seem great, he must feel its importance. A great truth, even a new one, will impress another with a sense of its magnitude if it be preached as great, in all the force and earnestness which the very vastness implies.

I believe it was Garrick who said, the reason why actors affected their audiences so fully with fiction, while preachers did so little with truth, was that "actors present fiction as truth, and preachers present truth as fiction."

The thing needed now, more than ever, is the preaching of great truths. The times are degenerate; great errors prevail; mighty evils exist. Infidel forces systematize themselves; and with most eloquent and powerful appeals, attempt to drown the voice of Scripture and conscience; we have great and mighty manifestations of the Divine, the power of God in his own truth for to-day. Truth we have that the evil day we now realize, requires. God gives the word; he makes our mission; we may secure the inspiration, and speak in tones of thunder. Not merely in the foam of passion, in the earnestness of the world, if it have something good and great; but with the "Inspiration of the Almighty, giving an understanding," and a "mouth and wisdom which the adversaries cannot gainsay."

The time is so far known "that it is high time to awake out of sleep" and speak the new, living oracle with a fire that will awaken. Amen.

WHEN people have resolved to shut their eyes, or to look only on one side, it is of little consequence how good their eyes may be.—*Bishop Whately.*

CHILDREN'S DEPARTMENT.

THE DIAMOND.

KOH-I-NOOR is the name of one of the most brilliant and purest diamonds. This name was given it by an Asiatic Indian prince. He was so enraptured with the brilliancy of the beautiful gem, that he gave it this name—in English, "Mountain of Light."

It was found in the mountains of Golconda, before the Christian era. At the time of Christ, it was in the possession of the rajah of Oojein. For three hundred years it passed from father to son and kingdom to kingdom. It has been a trophy of war, and a guarantee of peace between nations. It has adorned the heads and sceptres of the great; it has been coveted by civilized and uncivilized nations.

In the fourteeth century it was in the possession of Alladin, who placed it among the treasures of Delhi. It was afterward won by a prince on a battle-field, was taken from him by his conqueror, Nadir Shah, and is now in England, and brilliantly blazes among other bright jewels which adorn the crown of the queen.

Portugal has one among the largest and most valuable diamonds known: if pure, of which there are many doubts, its probable value is $28,000,000, so rich, and beautiful, and precious, do men consider this little gem of God's creation.

The "Regent" or Pitt diamond is one of the finest and purest. Two years were required in cutting and fully developing all its beauty and splendor. It was purchased by the regent duke of Orleans, in 1743, costing over a half million dollars; it is now estimated at a million; it was placed by the great Napoleon in the hilt of his sword, and taken from him by the Prussians at the battle of Waterloo, 1815.

There is a universal desire among men to possess the diamond; it is displayed with the greatest pride and pleasure; millions of money have been spent to preserve and beautify this gem. It is the purest of all mineral substances, and is said to gather light in the daytime, and give it out in darkness.

But with all the purity and beauty and value of the diamond, it falls far below a precious stone known in the cabinet of God. It is called "a White Stone," "a Precious Stone," "a Tried Stone," "a Living Stone," "a Lively Stone." Thousands of kings, and men, and women, and children have possessed it, and like Nadir Shah, they have cried out with glowing hearts, "Christ is to me a mountain of light."

Millions of dollars may buy the richest and purest gems of kings, but no money can buy this precious stone. Diamonds have adorned kings, and sceptres, and swords, and royal robes, but this "New Stone" adorns not only kings and sceptres, and royal robes, but it adorns all conditions of life. Wherever it is possessed, and by whomsoever, new robes, new garments, and new crowns are seen. Purity and beauty and worth are enstamped upon all who possess it.

This "Living Stone" not only throws out its light by day, but is most brilliant where deepest darkness dwells. It is a solace in trouble and grief, a comfort in affliction, a rest for the weary, a light to the blind; it is a guide to the young, a stay and staff in old age; it gives hope in life, and triumph in the hour of death. It may be possessed by kings and rulers, the high and the low, the bond and the free; it beautifies the purest minds, and gives grace and loveliness to the darkest and most rebellious hearts.

This precious stone may be had without money, without labor, without price. It may be had now: all that is necessary is simply to ask, and it will be given. The precious stones of Golconda and Borneo require years of labor to get them, and years to make them beautiful, but with all this labor and pains, they can never throw out such floods of glorious light, and give such comfort, as does the stone found in the "Rock of Ages."—*American Messenger.*

BIBLE STORIES.

VIII.

JEALOUSY.

THERE is a fuller account of David in the Old Testament than there is of almost any other person.

His family, his acts, his life, and his death, are all spoken of.

He wrote the beautiful psalms. What child is there who does not love the twenty-third? David was a shepherd—he took care of the sheep, and so he says—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, and leadeth me beside the still waters"

I want to tell you how jealous Saul was, and what a fearful thing jealousy is.

It is that evil and wicked spirit which torments, and makes the person in whom it is, angry, at hearing another person praised. No one can deliver us from its power but the Holy Spirit, sent by our heavenly Father.

Saul was tormented with jealousy, he was sad and gloomy, and the people around him sent for David to bring his harp and play on it. They hoped the sound of the harp would soothe and cheer him with its sweet glad music.

But it was David that Saul was jealous of. It was David that he had heard praised. Do you suppose the music did Saul any good? No. It did not. On the contrary he grew more and more enraged as the melody floated around, and raising his hand he threw his javelin with such force, that instead of striking David, who slipped aside, it pierced the wall and stood there quivering.

Saul sent messengers after David to watch for and kill him, but Michal, David's young wife, let him down from a window in the wall, and he escaped.

Was it not a pity that Saul was so wicked, so jealous? That all David's kindness, all his sweet music could kave no effect upon him?

Perhaps you wonder why Friends do not have singing and music in meetings. You see that music will not overcome our angry passions and make us good, though it may soothe and make us feel pleasant. We must ask our heavenly Father to assist us in every effort we make to do right.

But we thank him for sweet sounds as we may thank him for our daily food, for the lovely things we see, for the flowers and the green grass. We need not be afraid to enjoy any thing that comes from him, and all good things come from him. He gave us eyes to see bright and lovely colors. He gave us ears to hear the glad birds sing, the leaves to rustle, and the waters to murmur, and all sweet and harmonious sounds. Ah! how beautiful, how loving, and how kind is our heavenly Father. And the purer lives we lead, the more we can enjoy the wonderful pleasures he has bestowed upon us. And then like David we can say, "The Lord is *my* shepherd, *I* shall not want."—*Scattered Seeds.*

CAN'T RUB IT OUT.—"Don't write there," said a father to the son, who was writing with a diamond on his window.

"Why not?"

"Because you can't rub it out."

Did it ever occur to you, my child, that you are daily writing that which you can't rub out?

You made a cruel speech to your mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out.

You wished a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out.

CHARLES DICKENS says there is nothing beautiful and good that dies and is forgotten. An infant, a prattling child, a youth well taught, will live again in the thoughts of those who loved it, and will play its part, though its body be burned to ashes or drowned in the deepest sea.

A CHEERFUL face does good to all around us. Amid the vexations, and trials and wearing cares of life, to carry even a cheerful face, how sweet it is!

A BIBLE VIEW OF HELL:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to

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SIX SERMONS

ON THE INQUIRY—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on CHRIST THE LIFE GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By GEO. STORRS

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.

This embraces the whole of the three previous named works and the Tract on Atonement, bound in one volume of pages, and lettered on the back. It contains a full view doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life.* Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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MATTHEW XXIV.

BY D. J. ELLSWORTH.

"THE ABOMINATION OF DESOLATION;" IS IT IN THE PAST?

We propose to offer a few thoughts and suggestions upon this important question; not because it is fully settled in our own mind, or that we expect to settle it in the minds of others. There are many different opinions in regard to it, and it is certain that there remains a necessity for a careful and critical study of this chapter, not excepting, perhaps, the necessity of some event yet future that will bring the understanding of it to our minds and comprehension. Although we are commanded by our Saviour to understand what we read, yet why do we not understand? The solution will come sooner or later; but I have to confess that there are seeming insurmountable obstacles in the way of my believing with a great many, that that time of trouble, spoken of is in the past. To begin with the chapter.

Our Saviour, after intimating to the Jews that were gathered in the temple, the desolation that awaited them, for their iniquities, went out of the temple, and the disciples came to him, to ask him when this should be, and also, "What shall be the sign of thy coming, and of the end of the world?" He tells them of false Christs; of wars and rumors of wars; but the end is not yet: tells them they shall be afflicted and killed, hated of all nations for His name's sake. They *were* to drink of the cup that He should drink, and be baptized with the baptism He was to be baptized with, for they declared that they were able. "All these are the beginning of sorrows." "And this *gospel of the kingdom* shall be preached in all the world for a witness unto all nations, and then shall the end come."

Was this fulfilled in those days? If not, is it now? Emphatically, *no.* How wide is the "gospel of the kingdom" preached? Where do you hear it? Verse 15. The abomination of Desolation, spoken of by the prophet Daniel, chap. xii. 1. Those that beheld this abomination were told what to do, and what not to do. And then, "For then shall be great tribulation, such as was not since the beginning of the world to this time, *no, nor ever shall be.*"

Now, were no mention made elsewhere concerning this great time of trouble, we should have no difficulty in understanding that what the Saviour said here, had its full and literal fulfilment at the destruction of Jerusalem, and the Jewish state.

Here lies the difficulty. The Saviour says of this time of trouble, that there has been nothing like it; *no, nor ever shall be.*

We turn to Dan. xii. 1, which all admit is still future, and he says, there shall be a time of trouble such as never was since there was a nation, *even to that same time.*

If there is a man living that can reconcile this, and put a like, or greater time of trouble in the past, we should like to know it. Is not this, "Even the time of Jacob's trouble, but he shall be saved out of it." He *was not,* at the destruction of Jerusalem, nor has he been since. Who will answer this?

We now pass to the 29th verse. "Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven." I ask, did all this take place at that time? "When ye see these things, know that it is near, even at the door; verily I say unto you, this generation shall not pass, till all these things be fulfilled."

I believe these signs will be so clear and distinct, when shown, that those who are looking will know, and there will not be such jarring and discordant notes, as we have heard in the past.

"When ye see these things," etc. Did the Saviour come in the clouds of heaven, with power and great glory? "Then shall the kingdom of heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the bridegroom." When did they go forth? Why! after they had seen these signs; showing that the Saviour was right at the door. He came while they were waiting, and yet alive. Many, I suppose, have believed, that this has had a fulfilment in our day; that the "Midnight Cry" was made in 1844, when so many went forth to meet the Saviour. His not coming at that time, it was declared to be the tarrying time. This arrangement rather turns things around from what is the order given by the Saviour. He declares that the midnight cry is made *after* they had gone forth, *after* they had slumbered and slept, *after* the bridegroom had tarried.

I fear that we have not taken heed to the admonition of Christ, "Take heed that no man deceive you," that we have not taken sufficient heed to His and the apostles' description of the state of the world at His coming. As it was in the days of Noah; as it was in the days of Lot. How then? High-handed wickedness filled the earth, and scarcely a righteous person to be found. Not salt enough mixed with them, for even the great mercy of God to spare them; not five righteous persons in all Sodom. "When the Son of man cometh, shall he find faith on the earth?" Solemn question!

Far be it from me to say, My Lord delayeth His coming, neither let any charge me thus, while I yet look for that "Man of sin, the son of perdition" to be revealed. No Papal power or Papal ghost, typified as a *woman,* will stand for Paul's TERRIBLE MAN OF SIN.

No earthly power or potentate has ever yet declared, "No man shall buy or sell," save he wears a certain mark. No war upon the saints these many years, or likely soon to be; but come it will, as sure as the word of the Lord hath spoken, "I beheld, and the same horn made was on the saints, and prevailed against them, until the Ancient of Days came. . . . and the time came that the saints possessed the kingdom."

It seems clear, to my mind, that in the book of Revelation, a persecution, yet future, upon the saints, is foreshown. Methinks those souls under the altar are waiting still until their fellow-servants, also, and their brethren, that should be killed as they were, should be fulfilled.

The company which John saw upon the sea of glass, that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, together, perhaps, with that great multitude which came up out of great tribulation, may be made up of those, who, hereafter shall suffer, and even lose their lives for the name of Jesus. And it seems necessary. Oh! the fearful apostacy of these days, and what it will be a little while hence. The worldliness which is being manifested on every side, the following the fashion, the decking and dress worn by the professed followers of Christ, will surely bring upon them direful chastisements; "For the pride of man shall fall, and the Lord alone shall be exalted in that day."

Shall this wicked Gentile world escape with less severe judgments than was meted out to rebellious Israel? Certainly not. For, "indignation and wrath, tribulation and anguish, upon the Jew first, and upon the Gentile." The Jew has nearly reached the dregs of his cup; but oh! that "consumption decree, determined upon the whole earth," has never had its counterpart yet. "Thus saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth."

But the Lord will be the hope of His people, their fortress and their high tower. Let us abide in Him, that when the storms of wrath shall come we may be gathered under the shadow and care of the Almighty.

WINDSOR, CONN., Feb. 9, 1871.

FAITH—HUMILITY.

"BY grace ye are saved, through faith."—"He that humbleth himself shall be exalted." True faith never doubts nor fears; no matter what trials, temptations or persecutions may be encountered, this confidence overrides all, and the possessor can boldly say, "I know that my Redeemer liveth." But, we suppose that of all the Christian graces the hardest to cultivate is humility: it is so antagonistic to every impulse of the natural man. "The carnal mind is enmity against God;" why? because of its ambition. It disdains to be considered inferior to anything, and ever since the human mind fell from its first estate it has been incessantly endeavoring to invent schemes and theories for its own exaltation. And it has made pretty good progress; it has succeeded in making a large majority of the Christian world believe that it is immortal—that it is God, notwithstanding the inspired declaration that it is "enmity against God." Notwithstanding God has plainly told the natural man. "Dust thou art," man—professing to believe God—blandly claims to have a nature as lasting as his Creator, and disdains to be told that he is "of the earth, earthy." It is natural for man to desire wealth, influence and position, and it is extremely difficult, if not impossible, to vie in the race for these attainments and maintain a due degree of Christian humility. Jesus truly remarked, "How hardly shall they that have riches enter into the Kingdom of heaven"—"Ye cannot serve God and mammon." No one can exercise full confidence in God, and faith in Jesus Christ, until he has become humble enough to look at himself as he is, and acknowledge the sphere that God has assigned him. No one can be truly trusting the Saviour for immortality—eternal life, who claims to have an immortal nature in himself. No one can be trusting God for food and raiment, who considers it necessary to devote all his own time and means, besides cheating his neighbor at every convenient opportunity, to obtain these things. No one can honestly pray, "Thy Kingdom come," who maintains that the Kingdom will never come, but that he will go to the Kingdom at death.

We have a beautiful illustration of faith and humility in the woman of Canaan, who besought Jesus to heal her daughter. Jesus and his disciples being Jews, it was not ordinarily considered proper for them to have any dealings with her, and he—probably to test her faith—made no reply. The disciples wanted him to send her away, on account of her crying after them. At length he told her that he was "not sent but unto the lost sheep of the house of Israel," yet she "worshipped him, saying, Lord, help me. But he answered and said, it is not meet to take the children's bread and cast it to dogs." This would ordinarily, especially in our day, have been considered a gross insult, and the woman would have indignantly left him. But there was FAITH to work there—which is "not of yourselves, it is the gift of God"—and faith is not so easily discouraged. "And she said, Truth, Lord; yet the dogs eat of the crumbs that fall from their master's table." There was also humility, which was not too proud to accept the position assigned her. She was after a blessing, and she had all faith in his ability to grant her request, and she was willing to bear any reproach for sake of the reward. Her humility *allowed* the exercise of her faith, and she was successful. "Then Jesus answered and said unto her, O, woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

We have quite a contrast in the case of the wealthy man who asked Jesus what he must do to inherit eternal life. Jesus referred him to the commandments, which he declared he had kept from his youth. Jesus then told him that he yet lacked one thing, and bade him sell all that he had and give to the poor; and he "went away sorrowful, for he had great possessions." Here was a lack of humility. He probably believed that Jesus could give him eternal life, but he was too proud to give up this world's goods and become poor in this life to gain an eternal life.

This was the rock upon which the Jews stumbled when they rejected the Messiah. He was a man of obscure parentage and humble demeanor, making no such ostentatious pretensions as they expected of their Messiah. He was beneath the dignity of the Scribes and Pharisees. But that was not all; he told them the truth about themselves, and they had not sufficient humility to accept it. He told them that they had *no life in them,* that eternal life could only be had through him—his resurrection. They could not bear that degradation; they considered themselves entitled by inheritance to the everlasting kingdom. Hence they rejected him; and Jesus left it on record that "The world hateth me because I testify of it that its deeds are evil." And it is just so to-day. Men are refusing to "seek for glory and honor and *immortality*" in the only legitimate way, because they are vain enough to suppose that they have immortality in themselves. Others are refusing to serve God, because they "cannot serve God and mammon," and cannot accept the humility of being poor. Others will not come to the table of the Lord and be filled, because they are too proud to acknowledge that they need anything.

"Ye will not come unto me that ye may have life."—*The Nazarene.*

THE SALVATION OF THE LORD.

A SERMON, BY W. N. PILE.

"It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. iii. 26.

MAN *is a creature of hope.* The Creator himself implanted this element. It is the basis of nearly if not quite all his actions. Memory may afford him a degree of pleasure in the recollection of the past; but hope *must* with respect to all that is future. We are ever reaching forward in our minds, and, as it were, living upon the future by way of anticipation. If, by force of circumstances, hope is excluded from the mind, despair necessarily takes its place, and the consequences are sometimes fearful in the extreme. It is "good," therefore, that a man should hope. Hope is not a simple element but a compound. An analysis of it reveals its component parts to be *desire* and *expectation.*

Desire implies an imperfect state—a state in which there is unsatisfied want. Expectation shows that the mind has evidence, upon which it relies for the possession of the desired good. Together these elements constitute *hope;* but when either is absent hope does not exist. We may instance the harmonious working of these two elements in the man of business. The object before him is profit, which is desired to satisfy a want; but if there was no evidence upon which he might justly ground a possibility of success, there would be nothing to call forth his energies to action. There would be no hope. He believes, however, that there are evidences sufficient to base expectation upon, and thus coupled with his desire constitutes hope, the result of which is the institution of active operations in order to the attainment of the desired object, and if the desire is an ardent one, calling forth all the energies of his being, that man will be successful, other things being equal. The man of business draws his reasons for his expectation from the law of "cause and effect," supported by example. He reasons that certain causes lead to certain results, and he has seen others accomplish the same end which he desires by instituting the same means.

We now notice that as expectation is based upon evidence believed to be sufficient, and as there can be no hope without expectation, therefore there can be no hope without faith; for although faith is not a component part of hope, it is the basis of one of its parts—expectation. This shows that every man in his daily experience exercises *faith*—yea, faith enough to save him if directed toward the proper object.

Again, it is shown that in asking "men to *believe,*" God asks nothing impossible. We find then in the nature of man a basis for the Christian system (built as it is upon faith); and the adaptation of this system to his nature is one of the strongest proofs of its divine origin, revealing as it does that the author of the plan of redemption is also the CREATOR, for were it otherwise this perfect adaptation would not exist.

Thus far we have spoken of hope only as it relates to this life, in order to prove our first proposition; but hopes purely human are of short duration. Death all too soon puts its period to them all. But underlying this hopeful element in man's nature is his love of *life;* for "while there is *life* there is *hope.*" His love of life is as strong as his desire for good, for he associates the desired good with life. He would extend life beyond its natural limits were it in his power. In other words, he *desires* a future or an immortal life. This desire has been adduced as evidence for regarding man as *inherently* immortal in his essential personality; but his desire reveals a want unsatisfied, hence is of itself proof that immortality is set before us as an incentive to holiness, to be sought by "patient continuance in well doing." "What a man seeth why doth he yet hope for?"

Again, this *desire* for a future life is not of itself a hope of one as we have seen—it wants the element of expectation. Having seen that expectation cannot exist without evidence, it follows that in order that man should have hope of a future life, the evidence must come from a supernatural power (one that can *bestow* a future life) in the form of a revelation containing a *promise* of such life. Expectation based upon the promise of *God,* joined to our desire, makes "the *hope* of the *promise.* The "Scriptures of truth" contain such a promise.

But just here we are involved in a new question, viz., is a future life, the object of our desire, as contemplated in the "promise" of God, *conditional* or *unconditional?* If unconditional, then every man who desires a future life may ground expectation upon such promise and have hope of the same; but if conditional, then notwithstanding the promise of God and the desire of man, he has no hope unless he sustains the proper relationship *to* the promise. The Scriptures reveal a "broad" and a "narrow" way; one leads "to destruction," the other to "*life.*" "Many" throng the former, while in the latter there is "here and there a traveller." This description of the two ways is followed by an exhortation to "*strive* (agonize) to enter in at the strait gate," the entrance to the "way of *life.*"

It being conceded that a life beyond the present is here meant, the promise is proved to be *conditional.* If conditional, then in the very nature of the case, FAITH should and *must* be the condition; for faith, grasping the promise as *evidence,* is the basis of expectation, which is necessary to hope. Again, as we have seen in the man of business, that without expectation of success his efforts would be paralyzed, it follows that if the Divine being has made a future life, or immortality, conditional upon "patient continuance in *well doing,*" FAITH, as the *basis* of expectation, is the ONLY principle which could enlist his energies and cause him to *act* in view of a future life. This again proves the Divine authorship of the plan of "Salvation" for faith *is* the condition! "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36.

The "hope" of our text is "*the salvation of the Lord.*"

This implies two things: first, that man *needs* salvation, hence he is exposed to peril, and, second, the peril to which he is exposed, is one from which the LORD (through *faith*) can alone save him.

"*Salvation*" means "*life.*" The excellent rendering of Murdoch represents Jesus as a "LIFE-GIVER," a "vivifier," and gives "life" instead of "salvation." This agrees perfectly with Jesus' statement of his mission, "I am come that they might have *life.*"—John x. 10. As future life is "salvation," the peril to which man is exposed, and from which "the Lord" proposes to save him on condition, is the antitheses of life—death. This *is* the peril. As evidence the statement of God to Adam is in point: "Thou shalt surely *die;*" also Paul's testimony: "The wages of sin is *death.*"

The terms "die" and "death" in these passages, have not the theological sense of "alienation from God" which is sometimes attached to them; neither do they denote unending suffering, but the loss of that principle of life which Adam possessed, as the direct result of his creation, and which has been communicated by him through the law of generation. Physical death then is the peril. No other death appears in the doctrine of atonement. "Christ died for our sins," yet neither "alienation from God" (spiritual death) or "eternal misery" appear in the death of Christ. Atonement would have been impossible upon either hypothesis. But Christ died a physical death: his "blood," as the principle of natural life, was the redemption price. The loss of this natural principle of life, the blood, would have proved an eternal loss of conscious existence, had he not been previously provided with the principle of a spiritual life, upon which the law had no claim; but he had such a principle, the result of perfect obedience, by which he rose again, for it was "impossible" that he should be holden of death. This peril the race was exposed to—death in a state of nature which would have proved an eternal loss of life—but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. The peril was antecedent to the provision for escape. The provision brings no new danger, but proposes "salvation" from one already existing. The salvation, then, is "life from the dead." By this it will be seen that the wicked dead are not *perished* simply because they *are dead,* but rather because that during their natural life they failed to provide themselves with the principle of a future life.

If men are "ransomed from the grave," their salvation is "of the Lord," for he instituted the provision; but while this salvation is "*by* grace," it is "through *faith,*" hence we must make it operative in our behalf by complying with its conditions. It being a "good thing" that men should "hope," the LORD, in the first promise brought this "salvation" to view—"the seed of the woman shall bruise the serpent's head." Here the stream of "salvation" took its rise in the promise "*of* the Lord." Christ is that promise, therefore, to grasp the promise is to grasp the Christ. When Simeon took the infant Jesus in his arms he exclaimed, looking up to heaven, "Mine eyes have seen *thy salvation.*" Life or salvation then is in Jesus; therefore he becomes the teacher as well as the exemplar of it. He comes to teach the "way of life," therefore he must reveal the manner of its bestowal. Not only so, he must, after have taught a future life, illustrate his teaching by an example.

Note first, then, his teaching: "And this is the Father's (the Lord's) will which hath sent me, that of all which he hath given me I should lose nothing, *but* should raise it up again at the last day."—John vi. 39. This is the essence of all Christ's teaching. All who comply with the requirements of the gospel are given to the Son, and though they die as actually as others, yet they are not *lost,* for in order to save them from being *lost,* Christ will raise them up at the last day. The method, then, in Christ's teaching, of bestowing "salvation," is the resurrection from the dead, or from among those who *are lost* because they do not belong to the Son.

Now note the example of this resurrection. When the two Marys went to the sepulchre where the crucified had been laid, an angel whose "countenance was like lightning," spake from within and said to them: "Fear not ye: for I know that ye seek Jesus, which was crucified. *He is not here: for he is risen, as he said.* Come, see the place where the Lord lay."—Matt. xxviii. 5, 6; Mark xvi. 5, 6. The precept and example are suited to each other. A resurrection embracing the unit man was taught and illustrated thus, proving that the "salvation of the Lord" is "life from the dead."

Christ's "salvation" was "of the Lord." Paul writes thus: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from (*ek,* out of) *death,* and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made *perfect,* he became the author of eternal *salvation* unto all them that obey him."—Heb. v. 7–9. The Father raised him out from the dead. Now this example of the resurrection must sustain a proper relation to the resurrection or "salvation" of all others—as many as "obey him." This relationship is that of the "first-fruits" to the harvest. 1 Cor. xv. 20. The "corn of wheat," that would have produced nothing *without* death, being "planted," brings forth "much fruit" as the result. The "much fruit" comprises as many as have also "been planted in the likeness of his death." These shall be in the "likeness of his resurrection." See John xii. 24; Rom. vi. 5.

Christ's resurrection being the pledge of that of all that "obey him," it follows that "Christ *in* you" is the "*hope* of glory." He has passed up through the resurrection *into* glory, and left behind a pathway for us. The light from his "salvation" streams down through the shadowy recesses of hades, and over the sleeping saints throws the glory of a future life. Salvation from death and "glory" are equivalent. 1 Cor. xv. 42–44; Rom. viii. 10, 11, 16, 21; Luke xx. 35, 36. "Salvation" and "resurrection" being blended, he who obtains one will also the other.

Our text not only says that it is "good for a man" to "*hope*" for the "salvation of the Lord," but to "quietly *wait*" for it. This reveals the fact that "the salvation of the Lord" is not continually progressing, but has its chronology. The poet says:

"One by one they are ferried o'er;"

Not so says our text, but "wait." This "salvation" is clearly located by the inspired writers. It is "ready to be revealed in the *last time.*"—1 Pet. i. 5. Christ places it at the "last day." John vi. 39. It comes at the "*end of faith.*" 1 Pet. i. 9–13. It is therefore the fruition of hope; for "what a man seeth why doth he yet hope for?" While the church "waits" she "hopes." While she hopes she is unsaved. Jesus Christ, the church's "resurrection," will "appear the second time without sin unto *salvation,*" to those who "look for him."—Heb. ix. 28.

This not only locates "salvation" at the coming of the "Lord himself," but reveals the true position of the church. Waiting! Desire! Expectancy! Hope!

Be "like unto men that *wait* for their Lord," said the Saviour. Luke xii. 36. Having "turned to God from idols," we are to "serve the living and true God," and "*wait* for his Son from heaven."—1 Thess. i. 9 10. We are to "come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Cor. i. 7. With earnest desire the church is to be "hasting unto the coming of the day of God," (2 Pet. iii. 12,) and in response to the various evidences now betokening the Master's speedy return, she is to say "Amen. Even so, come, Lord Jesus."—Rev. xxii. 20. But in the intensity of our desire for this blessed "salvation," we are liable to impatience, hence we are not only exhorted to "wait," but to "*quietly* wait." "Our fond *desires* would pray him down," but we are to "*rest* in the Lord and wait patiently for him."—Psa. xxxvii. 7. Let Paul's prayer in our behalf be answered: "The Lord direct your hearts into the love of God, and into the *patient waiting* for Christ."—2 Thess. iii. 5.

Occupying this position we shall, in "a little while," "see the salvation of God."

SPRINGFIELD, MASS., May 5, 1871.

SUFFERING FOR CHRIST.

"Unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for his sake."—Phil. i. 29.

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13.

"The suffering of this present time are not worthy to be compared with the glory which shall be revealed to us."—Rom. viii. 18.

THESE passages teach that the Christian course in this present life is to be one of warfare, toil, and suffering. There is no intimation that what are esteemed pleasures, enjoyments, and emoluments by the seekers after worldly good, shall ever be the possessions of God's children; they are distinctly forewarned that it is through much tribulation they shall enter the kingdom; and that their career lies through persecution's flames, worldly deprivations, hatred, and many diverse forms of afflictions and suffering. True, godliness is great gain, and has the promise of the present life as well as of that which is to come. And it is great gain; for the spiritual profit that accrues to the truly godly these very sufferings is more than a compensation for the loss of ease and comfort, even in this present world. The peace, patience, submission to God's will as manifested in his providences: the intimate knowledge of God's purposes in these adverse dispensations and cheerful acquiescence therein, acquired alone by such an experience, is gain of inestimable value. Ask the sufferer if he would be willing to relinquish such acquisitions and such knowledge for those learnt in the school of prosperity. At some period of his life he has had experience in that school, but he has found how insufficient are its acquirements for solid peace and comfort, even in this life. Does he not realize with unalterable conviction that "*all* things work together for good to those who love God?" and knowing that the deeper the humiliation the higher the corresponding ex-

altation, he feels that his sufferings are indeed gain beyond computation.

The gospel is so truly regarded as joyful news of glad tidings; and the good providence of God has so removed the outward disabilities that in days of primitive Christianity accompanied a public acknowledgment of Him; and it is so persistently represented that the Church is to go on in one brilliant career of conquest—conquering and to conquer—until sin is exterminated by its progress, and peace, prosperity, and righteousness reign throughout all her borders; that all we have to do is to believe and appropriate God's expiatory work, and we have discharged our Christian obligations; that nothing on our part is possible or required; and, consequently, vast numbers are settled at their ease in Zion, with very wrong impressions as to what is involved in a profession of religion. "Wisdom's ways are ways of pleasantness, and all her paths are peace." We are to "rejoice ever more," and the consciousness of forgiven sin and ultimate salvation, should so fill our hearts with gladness, and so manifest itself on our countenance and in our demeanor, that many may thus be allured to these pleasant paths who would be deterred from entering by the repulsion of a sad and lengthened visage.

True, but cannot Christians rejoice even in tribulation? Are not wisdom's ways those of pleasantness and her paths peace when our earthly horizon is only overclouded with gloom? When our Lord tells us that we are to be crucified with him, and that the cross we are to bear must be a daily one, do we not *then* find wisdom's ways pleasantness and her paths peace? Do we realize it thus only in the converse of this? Do we find joy, pleasure, and profit only in an exemption from suffering? Can we rejoice ever more only when the rod is not applied? And in everything give thanks only when fortune's smiles and joy's perpetual cheer beam gaily around us? St. James tells us to count it *all joy* when we fall into divers temptations. St. Paul says that it is given unto us *not only to believe* in Christ, but also to suffer for his sake. And St. Peter assures us if we are reproached for the name of Christ, *happy are we.* Oh! have such persons only learnt the first principles of the doctrine of Christ? And have they never yet experienced the sublime joy of suffering for His sake? Christ has suffered so much on their behalf, that they feel all *they* have to do is to revel in the anticipation of a consummated salvation and a secured kingdom with its glorious accompaniments. And, as they are content with so little, God allows them to choose their own portion. To reign with him as his bride is optional with them, but the cross involves too much sacrifice, self-denial, suffering. They will have the full glories and results of redemption in this present life, and hereafter must be satisfied to take very low places in the kingdom. Those who can only rejoice when prosperity's sun shines with unclouded rays, and when God's providences are only agreeable to their natural feelings and tastes, and are grieved if a severe course of discipline compromises their ease and enjoyment, are those who follow Him for the sake of the loaves and fishes,—who do not love Him for himself alone in distinction from his gifts. They have not duly counted the cost of the warfare, and although they have laid the foundation, they are not able to finish the superstructure. Although they may be saved, so as by fire, yet they must ultimately suffer loss; and their wood, hay and stubble consumed in the flames kindled for the destruction of incorrigible sinners. It is sad, indeed, to have a portion even temporarily with such; and sadder still to think of eternal exclusion from kingly dignities and bliss. The religion of the present day seems to be such an easy and pleasure-taking one, that so many are led astray by false teaching, that we are convinced this subject imperatively demands earnest attention at this time.

Our blessed Lord has never given any intimation that the cross shall be removed from his Church in the present age, either in its aggregate capacity, or as regards individual members of it. They are to mourn and fast all the days of the Bridegroom's absence: for the fact of his protracted tarrying is a sufficient cause for sorrow, irrespective of the personal trials and sufferings to which they are subjected. He forewarns his disciples of the many hardships, toils, and persecutions which they must undergo, and gives not the slightest encouragement to hope that the experience of His children in the succeeding ages of the world shall be essentially different from that of His primitive disciples. There may be many dissimilar forms of suffering and trial, but the fact itself remains, that "*all* that will live godly in Jesus Christ shall suffer persecution." There is a time of blessed release to be anticipated with joy and gladness; but it is not to be in the present dispensation, when the servant must be *as* his Lord, and by his humiliation be prepared for his subsequent exaltation,—to make the correspondence between his earthly career and that of his blessed Master as complete as possible. The idea seems to be widely prevalent that the performance of a routine of outward religious duties, and rejoicing in the prospect of salvation, is the full accomplishment of our Christian obligations. We have previously shown that an entire consecration of ourselves and our possessions to His disposal,—in spirit and in truth,—is absolutely essential to the completion of the perfect man in Christ Jesus; and we now wish to demonstrate that suffering for His sake is a part of the glorious process, and our great privilege as well as duty.
—*Selected.*

[To be continued.]

"Let every one who names the name of Christ depart from iniquity."

THE HERALD OF LIFE.

NEW YORK, MAY 17, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

"In Heaven an Hour."

A certain "orthodox" paper, speaking of the death of a prominent brother, says:

"On the evening of the 16th he dictated about half a column of matter found in this issue. On the morning of the 17th he expressed a wish to dictate more in the afternoon, at four o'clock. When that time came he had been in heaven an hour."

He died, it seems by the account, just before three o'clock; or, as it is expressed, "passed into heaven as gently as the stars of morning go out."

Several thoughts or questions rushed into our mind on reding this article.

1. Where do the Scriptures use such language in recording the death of saints?

2. Did this brother "pass into heaven" quicker than David? Peter, under the inspiration of the Holy Spirit, said, on the day of Pentecost, "David is not ascended into the heavens:" but David died a *thousand years* before. "Orthodoxy" found this brother "in heaven" the very moment of his death: he outstript David a long time, it seems.

3. Why are Christians of these days so much wiser than the Bible? That book represents the dead saints as having "fallen asleep;" and never as going to heaven at death.

4. If the representation above be correct, then the record of the death of saints, or their approach to it, could be amended by the substitution of the phrases which orthodoxy uses and make sense. Let us try it.

"An evil beast hath devoured him: Joseph is without doubt" [passed into heaven]. "I will go down into" [heaven] "unto my son mourning."—Gen. xxxvii. 33, 35. "Then shall ye bring down my gray hairs with sorrow" [into heaven].—Gen. xlii. 38. "It shall come to pass, when he seeth the lad" [Benjam] "is not with us, that he" [Jacob] "will" [pass into heaven:] "and thy servants shall bring down the gray hairs of thy servant our father with sorrow" [into heaven].—Gen. xliii. 31. "So Joseph" [passed into heaven,] "being a hundred and ten years old; and they embalmed *him*, and *he* was put in a coffin in Egypt."—Gen. l. 26.

"The days of David drew nigh that he should" [pass into heaven].—1 Kings ii. 1. Compare this with Acts ii. 34. "David is *not* ascended into the heavens." "In those days Hezekiah was sick unto" [passing into heaven]. "And Isaiah came unto him, and said, Thus saith the Lord"... "thou shall" [pass into heaven] "and not live."... "And Hezekiah wept sore."—Isaiah xxxviii. 1–3. "When thou shalt be old, thou shall stretch forth thine hands, and another shall gird thee and carry thee whither *thou wouldst not.* This spake Jesus, signifying by what" [passing into heaven] "he should glorify God."—John xxi. 18, 19. Peter, it seems, "would not" like to go there.

"Manoah said unto his wife, We shall surely" [pass into heaven,] "because we have seen God. But his wife said unto him, If the Lord were pleased to" [pass us into heaven] "he would not have received a burnt-offering at our hands."—Judges xiii. 22, 23. "Epaphroditus was sick nigh unto [passing into heaven], "but God had *mercy on him;*" etc. —Phil. ii. 27.

"Jesus said unto them plainly, Lazarus is" [passed into heaven]. "Then said Martha to Jesus, Lord if thou hadst been here my brother had not" [passed into heaven]. "Jesus saith unto her, Thy brother shall" [come out of heaven] "again." They came to the grave. "Jesus said, Take ye away the stone. Martha, the sister of him that was" [gone into heaven] "saith unto him, Lord by this time he stinketh for he hath been" [in heaven] "four days."... "Then they took away the stone, where" [he that was gone to heaven] "was laid." Jesus "cried with a loud voice, Lazarus, come forth. And he that was" [in heaven] "came forth bound hand and foot with grave-clothes," etc.

These samples are sufficient to show the unscriptural method some people have in expressing themselves in relation to those who have "fallen asleep in Christ," and who await "the resurrection, at the last day."

Such language as that employed above, by "orthodoxy," never occurs in the Scriptures of truth: and the direct tendency of it is to inspire false hopes, and to deceive the living in relation to the dead. Such teaching it is that has made void "the resurrection of the dead" in Christ," and led to the spirit-rapping delusion of these last days.

If our voice could be heard, we would entreat all Christians to speak on this subject as the "oracles of God," that they may not any longer discredit the resurrection, nor lend their influence to spirit-rapping. It is not agreeable to us to find fault with those who love the Lord Jesus Christ; but we beg of them to use Scripture language when they speak of death. Death is nothing desirable. It cannot be to any enlightened mind. It is "the *last enemy*," which will ever hold *dominion* over those *in* Christ, and is only to be divested of its deadly power by "the resurrection of the last day." Till then it holds "dominion" over those "who have fallen asleep in Christ." At that day, shall the saints arise from the dead victorious and triumphant. They die, or fall asleep, in "hope" of that victory "at the last trump." Till then they do not "ascend into the heavens:" David did not, and there is not a *promise* in the Bible that any other saint shall "pass into heaven" at death.

We have made the foregoing remarks with no hostile feelings towards those who employ the unscriptural language we have spoken of; nor with any lack of charity towards them. We know too well the power of phraseology with which we have been familiar from our youth; especially as connected with those we love, who have fallen asleep in death. Our love for these slumbering ones leads us, without due consideration, to think them "in heaven," because we dislike to think of them as really in an unconscious state. But an unbiased examination of Scripture will lead us to see that we have no authority to look for "comfort" concerning them except in the "return" of Christ "*from* heaven," and their "resurrection at the last day:" "for the Lord himself shall descend *from* heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up *together* with them in the clouds to meet the Lord in the air; and *so* shall we ever be with the Lord. Wherefore comfort one another with *these words.*"—1 Thess. iv. 16–18.

Such is Bible ground of comfort; and such is the hope of the gospel; and no authority from the Scriptures is given for speaking of the saints, who have fallen asleep in Christ, as being "in heaven." No: it is a "tradition of men." Shall this tradition be suffered still to blind our minds to the glories of the resurrection by "the Lord Jesus Christ, our hope?"

"Search the Scriptures."

If men were as anxious to grow in divine knowledge as they are to build up their sects and parties, we should see a different state of things in the Christian world to what appears in these days. The fact is, in these last times, professed Christians have had their understandings placed in old creeds, where they are compressed as Chinese compress the feet of their children by placing them in iron shoes: no matter what the torture is, they must wear them, till instead of well-developed "*understandings*" they possess mere clubs to walk on. So it has, unfortunately, been in divine things. Iron creeds have been employed for centuries to cramp and make mere "clubs" of the minds of men professing to be Christians; and they dare not look into the Scriptures of truth without first putting on the iron cramps, called "creeds, confessions of faith, or, articles of religion," wrought out for them by men as fallible as themselves, and with not half the means of knowing the truth now enjoyed. The result is, a dwarfed religion, so far as Biblical knowledge is concerned, and a weakness against infidel objections and spiritualistic notions, which tend to bring religion itself into contempt by thinking, intelligent men. If all Christian men were thoroughly imbued with the importance of taking no doctrine at second hand, or from the creeds of men, however good and honest those men might have been, we would find true Scriptural knowledge greatly increased and increasing, The reverse of this, alas, is true, in general, and Christianity suffers in consequence.

If Puritanism had been a perfect form of Christianity, if it had been thoroughly imbued with the spirit of progressive advancement, if it had been as zealous in searching for the *new paths* of God's word, as it was in inquiring after the "old paths" of theology, the disastrous reaction which is witnessed in religious character would have been avoided. The noble-hearted Robinson, when he bade farewell to the Pilgrims at Leyden, gave them this advice:

"Brethren: We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If the Lord reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present, no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for, though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth; examine it—consider it, and compare it with other scriptures of truth, before you receive it—for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

Reports.

"Report, say they, and we will report it." So some men talk because they have nothing better to talk about. Br. S. Cooper, of Woodstock Valley, Conn., writes us that, "The report is in circulation, among preaching brethren and others, . . . that Br. Storrs has recently renounced his belief in the non-resurrection of the wicked. Now, Br., if this report is false, in toto, please for the brethren and the truth's sake let us know it, that we may meet it with a positive denial."

Opponents who wish to cover one with odium whose arguments they cannot refute, manufacture and report what they please, or what their fancies can invent. If we have "renounced our belief in the non-resurrection of the wicked," you all know it as well as these reporters. We are not in the habit of speaking in doubtful language of our position on doctrines. If Br. Cooper does not *know* the report to be true, he may take it for granted it is a *falsehood*, invented for mischief. We do not intend to follow all these mischief-makers in their work of defamation or exultation. We trust they will be more filled with the love of God, by and by, than they have ever yet been, and understand His love to "the world" better than they seem to at present.

We refer Br. Cooper, and all others who wish to know what our views at present are, to our Pamphlet, just about to be issued. After reading it carefully, if you say we have *modified* our views on the Life theme, you say the truth; but if any one says, we have "renounced our belief in the non-resurrection of the wicked," they say what is not true.

We may add, here, we have no belief in the resurrection of any man, after he is dead, for the purpose of torment, (limited or otherwise), and to die again. No man, be he who or what he may, will ever be revived from the dead except as an act of God's love and mercy to him. Does that thought displease any one who is "made perfect in love?" or, who has become filled with love to God and men, so as to be like Him who prayed on the cross, "Father, forgive them; for they know not what they do?" Blessed be God for such a Mediator. May our spirit be like His.

It will be seen that our *modified* views on the Life theme are not a *contradiction*, but an "enlargement;" for which, we praise and adore the God of Love; and if our natural life is to close soon, we rejoice that the Lord has enabled us to do this last work; and there is no one manifestation our Father in heaven has ever made to us which kindles the flame of His love in our heart so high, or gives us so much joy as this; and none which we believe is more to His glory. If this is to be the finishing work of our present life, we thank and bless the Lord God and the Lamb that we have been raised up from our late sickness to accomplish it, and have had strength given us to do it. Our heart is enlarged; and we commit all to Him who will yet "destroy the face of the covering cast over all people, and the vail that is spread over all nations."—Isa. xxv. 7.

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Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1–9.

Our author, in his opening remarks on this text, affirms that they who deny the existence of an immaterial soul-entity find "this passage, like many others," "difficult to dispose of." Of a certain writer's explication of the text he remarks, "that his effort is not to bring out the obvious meaning of the text, but to *destroy* it, and make a noise to bewilder the reader." He finally more than intimates that said writer uses certain arguments because they "are absolutely necessary to make a smoke under which to murder the text."

A certain noted author was, while on his death-bed, afforded blessed peace and comfort by the thought that he could not remember to have written any thing which, standing upon the threshold of the tomb, he would recall, were it in his power to do so. The above noted and many other similar remarks of Mr. George must be thought by every cultivated mind, whether religious or not, to be very unworthy a professed lover of Jesus. It is not easy to see how he could so far forget the high and holy principles he professes, and doubtless does labor to maintain, as to be found thus impugning the motives of other servants of Christ. To every Christian reader it presents proof of the great need of prayerful care lest we bring reproach upon the cause of righteousness.

Casting over the remarks the mantle of charity, and assuming that they were made under the influence of some undue momentary excitement which prevented a recognition of their full import, we will cherish the hope that whether lying at the door of death, or whether standing before the judgment seat of Christ, where, as said Paul, believers must all appear, his thoughts may not be haunted by recollections of them, nor any future hours made sad by vain wishes that they had never been uttered.

The text, not unlike others, *is* a "difficult one to dispose of," and we humbly suggest to our "Rev." author and to all others the eminent propriety and wisdom of not attempting it. The experiment would of necessity prove extremely hazardous. No, good Christian friend George, don't undertake to *dispose* of it yourself; and if you find any one else trying to do so, dissuade them, if possible, from the undertaking. Prayerfully and carefully seek to *understand* it, and then it will not be thought necessary to *dispose* of it. He asks:

"If man is not a compound being, what is the *we* dwelling and groaning in the 'tabernacle;' the *we* 'at home in the body;' the *we* which can be 'absent from the body, and be present with the Lord;' the *we* who 'know that if our earthly house of this tabernacle were dissolved,' *we* have a heavenly building?"

In reply to the above we remark, that, beyond all reasonable question, the *we* of whom Paul spoke were himself and the Corinthian brethren to whom he wrote. Our seeming excited author says: "The honest mind perceives at once that the sentiment is, that men may be absent from the body in a conscious state." Only the *dishonest* mind, then, "perceives" otherwise. How sad, how very sad is it to find a Christian writer manifesting such a spirit in opposing what he *believes*, of course, to be error. We should think he would esteem it wise, nay indispensable to evince that sweet spirit of Christian kindness and tenderness which dwells richly in hearts that love the Master and are consecrated to his service, and which followers of Jesus should *always* manifest in defending what they believe to be truth, leaving results with God. Doing otherwise reveals a want of faith in infinite power and wisdom, and brings reproach upon that in the supposed interests of which it is indulged.

That the texts teach a conscious existence of some part of man (the real man, as is claimed) between death and the resurrection is a bold assumption, for if it be *not true* that man is capable of such existence, then an explication which precludes that idea *must* be adopted. Then again, the language could not be held to *necessarily* teach an intermediate conscious existence, even were it admitted that man is immortal, for Paul evidently had no reference to an intermediate state of *any* kind.

It is maintained by most of those who affirm immortality of man, that the soul—a living, thinking immateriality—exists in a conscious state between death and the resurrection. How, upon such a theory, and that the "tabernacle," the "earthly house" is the human body, can the expression, "we have a building of God, an house not made with hands, eternal in the heavens," be harmonized with their belief in the resurrection of the body? If Paul asserts by implication that a soul-entity goes to heaven, or some other place of happiness, at death, he also asserts that that soul-entity is, when it leaves the body, clothed upon with "an house not made with hands," a "building of God," which is eternal. Thus the soul has an eternal body given it at death, and at the resurrection the two entities must be put into the resurrected body, and so man will thenceforth be composed of a soul and two bodies. Defenders of the popular theory cannot escape this conclusion, extremely absurd though it is. If, in attempting to escape it, they urge that the heavenly "building," or "house" is the state of heavenly blessedness, etc., then the question arises, why not apply the same rule of exposition to the expression "earthly house?" Consistency would demand that it be done notwithstanding the fact that doing it would render the text utterly useless to their theory.

Dr. Lange remarks:

"The present tense would seem to refer to some period immediately after death. But if the soul is to have a body corresponding to its condition at that time (of which, to say the least, the Scriptures distinctly say nothing) then the dwelling here mentioned cannot be eternal. Nor would what is said in ver. 2 of our house which is from heaven, agree very well with such an assertion."

The apostle is not, as is generally understood, speaking of the human body, but of the state of man in the present condition of things; and he contrasts it with the state which will exist after the resurrection, the final consummation. The present state of man is compared to a temporary residence in a transitory tabernacle, fixed upon the ground for a short time, then taken to pieces. Man's state in a future, or resurrection life is compared to a residence in a magnificent building, such as no human power can make, and which will endure eternally, not being liable to ruin, nor to be taken to pieces; a building of which God is the maker, and which He will, in his appointed time send down from heaven. Agreeably to this a learned divine who wrote about fifty years ago, says:

"And here it is proper to observe, that the apostle does not affirm that the virtuous in a future state will dwell in heaven, but only that the house, which is hereafter intended for them, is *now* in heaven, and will at the proper time descend into this world, which he more explicitly asserts in the next verse. The meaning, therefore, of the apostle's declaration, stripped of its metaphorical dress, is this: We know that when the present frail and mortal state is passed, it will be succeeded by a state of everlasting glory and felicity, which God has prepared for all his faithful servants."

"For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—Ver. 4. Of this verse, the same writer says:

"In this state of frailty and suffering, we who are heirs of the promised inheritance often groan under the pressure of fatigue, affliction, and persecution, and earnestly desire to be released from the burden. Not indeed that we desire death for its own sake, and much less do we covet that state of insensibility to which death, for a time reduce us: the object of our desire is, to enter upon a new and happy state of existence, and if possible, to escape the pains of dying, and the disgrace of the tomb, so that this frail, mortal condition might be immediately absorbed and lost in a state of immortality and blessedness."

Says Archbishop Whately:

"This passage would, I say, of itself, seem to relate to the condition of the soul separate from the body; and indeed some commentators have referred to it as regarding the separate state. But they should have remembered that the apostle is most evidently alluding to the state, whatever it is, in which we are to *appear before Christ's judgment seat;* so that if we are *then* to have bodies, he cannot be supposed, without a very forced and harsh interpretation, to be speaking of a separate state, in the words immediately preceding.

"And if you look a little further back, Paul himself furnishes a ready interpretation of his own expression here: 'We know,' says he, 'that if our earthly house of this tabernacle were dissolved, we have a building of God—a house not made with hands—eternal in the heavens.' . . . Having spoken of the burden of that corruptible body which we now inhabit, he adds this caution, on purpose, as it seems, to guard against the supposition that the deliverance he looks for from this burden, is a separate state of the soul: What we desire, he says, is, 'not to be unclothed' (namely, as in a separate state), but the hope we cherish is, he says, 'to be clothed upon,' that is, to have an addition made to what we now possess, by being placed in a far superior habitation."

We quote also from Milton, who says:

"It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the *spiritual* and heavenly. Hence in the first verse 'the house of this tabernacle' is opposed, not to the soul, but to 'a building of God, a house not made with hands,' that is, to the final renewal of the whole man, as Beza also explains it, whereby 'we are clothed upon.' (The E. V. adds, ver. 2, 'with a house which is from heaven') 'being clothed . . . not naked,' ver. 3. This distinctly appears from ver. 4: 'not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' See also ver. 5, 'now he that hath wrought us for the self-same thing;' not for the separation of the soul from the body, but for the perfecting of both. Wherefore the clause in the eighth verse, 'to be absent from the body, and to be present with the Lord,' must be understood of the consummation of our happiness; and 'the body' must be taken for this frail life, as is common in the sacred writers; or perhaps to be 'at home in the body, and to be absent from the Lord,' ver. 6, may mean nothing more than to be entangled in worldly affairs, and to have little leisure for heavenly things; the reason of which is given in ver. 7, 'for we walk by faith, not by sight:' whence it follows, ver. 8, 'we are confident and willing rather to be absent from the body, and to be present with the Lord;' that is, to renounce worldly things as much as possible, and to be occupied with heavenly. The ninth verse proves still more clearly that the expressions 'to be present' and 'to be absent' both refer to this life: 'wherefore we labor that whether present or absent, we may be accepted with God:' for no one supposes that the souls of men are occupied from the time of death to that of the resurrection in endeavors to render themselves acceptable to God; that is the employment of the present life, and its reward is not to be looked for till the second coming of Christ.' 'The same sense is to be ascribed to 2 Pet. i. 13, 14, 15; 'as long as I am in the tabernacle,' etc., that is in this life."

On ver. 1 Lange further remarks: "It is hardly probable that such a man would have changed his mind so soon after writing the fifteenth chapter of his former Epistle to the Corinthians, and so should now have believed that he was to pass immediately at death into the blessedness of the resurrection body." Concerning the words *absent from the body, and present with the Lord,* Rev. Thomas Belsham remarks:

"That is, to quit the present state, and to enter upon that state of recompense and happiness which we are to enjoy with Christ. This text is usually understood as expressing the apostle's persuasion, that death is a separation of the soul from the body, and his expectation that the separate spirit would be introduced into a state of glory and happiness in the presence of Christ, while the body is perishing in the grave. But it is quite impossible that this should be the apostle's meaning, as he had expressly declared in his former epistle, 1 Cor. xv. 18, that if there be no resurrection of the dead, all who have fallen asleep in Christ have perished; which is palpably inconsistent with their possessing life and happiness in a separate state; and the apostle cannot be supposed to contradict himself. And in truth, the apostle's language in this passage will not bear the construction which is usually given to it; and gives no countenance to the doctrine of an intermediate state of perception, activity, and enjoyment between death and the resurrection. He is here only contrasting the present state of trial and suffering with the future promised state of happy existence in the presence of Christ. He never once mentions or even glances at an intermediate state in which the spirit will be happy, when separate from the body. On the contrary, he represents the state which immediately succeeds to death, as a state of nakedness, ver. 3, which was so far from being the object of his wish, that he expresses his earnest desire to be exempted from it by being permitted to continue in the world till the appearance of Christ. That the apostle regarded the season of rest in the grave as an evanescent point, hardly worthy of notice when compared with the glory which was to succeed, cannot reasonably be doubted."

The texts we have been considering will now be given as rendered in Lange's commentary, a work representing the critical ability of a large number of Bible students, and the reader will see at a glance the propriety and soundness of our exposition of them, and their entire harmony with our view of man's nature and destiny.

"For we know that, if our earthly house of this tabernacle (tent dwelling) were dissolved, we have (in the heavens) a building of (from) God, a house not made with hands, eternal (,) in the heavens (om. in the heavens). For in this (also) we groan, earnestly desiring to be clothed upon with (to put on over this) our house which is from heaven: if so be that (since indeed) being clothed we shall not be found naked. For (even) we that are in this (the) tabernacle do groan, being burdened: not for that we would be unclothed, (because we are not willing to be unclothed), but clothed upon, that mortality (our mortal part) might be swallowed up of (by) life. Now (But) he that hath wrought us (out) for the self-same thing is God, who also (om. also) hath given us the earnest of the Spirit."

Dr. Priestly says of ver. 10, "For we must all appear before the judgment seat of Christ," "This clearly shows that the views of the apostle were not directed to any thing short of the resurrection of the dead and the future judgment; and that he had no prospect of any reward before that time. This, therefore, is the *key* by which we must interpret all that precedes this verse." Even so.

We have found Whately, Belsham, Milton, Priestly, and others advocating our explication, substantially; and we have found Lange and others opposing that of Mr. George notwithstanding he flauntingly says, "The honest mind must perceive at once that the sentiment is, that men may be absent from the body in a conscious state." We turn sadly away from this and like expressions, and trust we may not again meet with such a display, especially in connection with remarks upon a text concerning which so great want of proper information is betrayed.

We do not believe that any, having attentively read the foregoing remarks, will entertain grave doubts as to their soundness and truthfulness, but should they do so we will not even intimate that they are other than altogether "honest." When theologians of the popular faith write concerning the theory of consciousness in death, they use language vastly different from any thing that can be found in Paul's writings. But then, of course, Paul did not learn that kind of theology. We confess to a decided preference for the Pauline sort.

L. C. T.

Iron Bedsteads.

We are living in an age of eminent selfishness. Factional spirit arises from the flames of bitter controversy and religious intolerance, until, figuratively speaking, we have iron bedsteads by the cartload. There is too much of the spirit of "big I" and "little you" in the midst of the people; and it is to be feared that this charge will apply to many who profess to be looking for the speedy coming of God's Son from heaven. There are too many "hobbies." One maintains that you must keep the seventh day Sabbath, or be damned, and forthwith we have a hobby and bone of contention. Another espouses the theory of the non-resurrection of the wicked dead, and he contends for it, until everybody's patience is worn out, and alienation supervenes. Another tells us that we must believe in the restoration of the Jews and in the age to come, or be damned, and another hobby must be ridden to death. Another becomes incensed against the age-to-come-doctrine and tells us that we must *not* believe in the age to come, and forthwith sets up another "iron bedstead."

Is there any good sense in such bigotry? Is it *right* to attempt to sit in judgment upon the hearts and conscience of others? Now, I do not write this to find fault with brethren who honestly differ in sentiment, on account of their faith, but to utter my solemn protest against intolerance and bigotry. There is as much Popery in saying you *shan't* believe a thing as there is in saying you must believe it. It is high time test questions were thrown away. If we cannot see just alike upon all points, why let us still exhibit the Christian spirit, doing each other all the *good* we can, and as little *harm* as possible. We are too near the judgment to spend our time in quarreling. If we try we can find plenty to do, fighting the common enemy.

Three men-of-war once lay upon Lake Erie. Two of them were British, and they lay half a mile apart, watching an American. It was in the night, and the British vessels were lighted up, while mirth and gaiety reigned on board. Commodore Perry extinguished his lights, and sailed between his foes. In passing, however, he opened his ports, and fired upon them both. In their confusion, the British men-of-war, mistaking each other for the enemy, opened a vigorous fire upon each other, while Commodore Perry quietly sailed on out of danger. When morning dawned the British vessels were wrecks.

We profess to fight a common enemy, who passes between us and fires his TESTS, quietly leaving us to devour each other on account of *tests!* So long as one maintains the spirit of Christ, let him proclaim his sentiments in peace. *Give him the same privilege that you claim for yourself.* Let us have liberty; let us have union, and "let us have peace."

G. W. Green.

Memphis, Ind.
—*Advent Christian Times.*

Superstitious Perversions.

Where any thing, not in itself moral or religious, is *connected* with religion, superstition fastens upon that, because it is "worldly," and lets the rest go. Thus, when God's justice is described in Scripture as vengeance, to show us that it pursues the offender as sternly as a revengeful man would pursue his enemy, superstition fastens on the thought of God's thirsting for revenge, and regards sin only as an offence which provokes in God a desire of inflicting pain on somebody. Again, when water, or bread and wine, are made *signs* of the power of the Holy Spirit, or of Christ's body and blood sacrificed for us, superstition fastens on the water, or the bread and wine, as if they were the thing themselves. When a place must be set apart for Divine worship, superstition fancies that God dwells in that *place,* rather than in the hearts of the worshippers. When pictures or images of holy persons are set before us, superstition fastens on the image, as if it were the reality. When rites or ceremonies are used to *express* our devotion, superstition makes them our devotion. When prayers have to be *said,* superstition makes the *saying* them, prayer. When good books are to be perused, superstition makes the perusal, edification. When works are to be done from a good motive, superstition makes the outward action the good work. When suffering for righteousness is commended, superstition takes the suffering for merit; and so in many other instances. It seizes ever on the outward—on that which is not moral; on that which strikes the senses or the imagination—and fastens there; while true religion, on the contrary, calls on us to "lift up our hearts" from the earthly to the heavenly, and use the outward, as a help to the inward.—*Archbishop Whately.*

Spiritualizing the Prophecies.

One of the principal hindrances to a right appreciation of the proper Christian hope, and to the cultivation of a spirit of expectant preparation for the impending coming of our blessed Lord, is the prevalent and injurious system of imposing upon the divine word a sense not contained in its literal terms, and turning of it into applications to suit preconceived notions. For example, when the angel said to Mary, of her son Jesus: "The Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end;" modern teaching says it means a reign in the hearts of Christians, and that the promise is fulfilled and exhausted in Christ's present administrations in and over all believers. This men call taking the spirit of prophecy, leaving the letter drop as unworthy of their attention.

Indeed, this "Whitbyan spiritualizing," though to many unknown by that name, has become almost universal in the modern churches. It is the potent instrument which Satan has employed for confusing minds, for obscuring prophecy, for robbing the Church of her hope. Hence it is that people now say that "Israel," and "Zion," in prophecy, mean the Church!* . . . "Arise, shine," (Is. lx)—that means the Christian Church; and "Jerusalem the throne of the Lord" means . . . the conversion of the world. Can folly go further? Can anything be more audacious? We had almost said blasphemous. What a perversion of the word of the Almighty! What a putting of darkness for light, and of bitter for sweet! But such is the mournful fact; such is the power of public opinion; such is the force of prejudice and the rut of mental habit.

We, too, grow up with the idea that this spiritualizing interpretation of prophecy was one of the points that are settled. We held it ignorantly in unbelief. No one has pointed out to us its folly—we thought it was for the glory of God. And yet we had frequent misgivings; for the strong language of the prophets seemed to clash strangely with it. But we held it, simply because we had not sufficiently looked at Scripture in all its bearings.

And this is the case with very many well-meaning people still; though now, through the multiplication of so-called millenarian publications, there is hardly any excuse—at least for ministers.

We "spiritualized" prophecy, because we never attempted to harmonize it. We took on trust the statements made *ex cathedra,* by commentators, by the pulpit, and by the press. But as soon as we examined for ourselves we found that this popular explaining away of plain prophetical Scriptures yielded, at the first biblical strain to which it was subjected. No sooner did we turn to Isaiah ii. and compare what the other Scriptures say respecting the day of the Lord, and the occurrences in it, than this Whitbyan theory was, for us, broken in pieces, and became like the chaff of the summer threshing-floor; the wind carried it away, and no place was found for it.

The thousand years of (universal) peace and righteousness on the earth, we did, indeed, find predicted; but not until *after* the coming of the Lord; not until *after* His personal presence on earth; not until *after* the setting up of His visible kingdom, beginning at Jerusalem. We found that the wheat and tares *grow together,* until the harvest. We found that evil men and seducers will wax worse and worse. We found that the Lawless One—(*anomos;* "that Wicked One," in our version)—is not destroyed except by the brightness of the Lord's epiphany. We found that when the Saviour comes, it will be a question whether He will find "*the*" faith (*teen pistin*) on the earth. We received a rude shock. Our ideas on this point underwent a revolution.

At first, indeed, the taste was bitter: we regarded the probable consequences with some dread; but soon (and ever since), it was sweet as honey. With redoubled fervor we have embraced the feet of the Crucified One; and have not rejected the inevitable and inseparable cross; for thus it must needs be at present, in order to fulfil all righteousness; and in order that, as in the case of the Master, whose steps all believers are privileged to follow, there might be wrought out, though in a less degree, an exceeding and eternal *weight of glory.* We may be faint by reason of the way—almost perishing; but a glimpse of these truths makes the soul glow with heavenly ardor.

Therefore, we know how some whom we love, and who have not carefully examined the great premillennial question, think; we having stood just on that ground, with less light and opportunity than are now afforded.

* Many of the collections of hymns bear witness to this outrage on language.

And we have no hesitation in asserting, that wherever a similar mental process is honestly entered upon and persisted in, it will as certainly lead to a similar result, as effect follows cause.

Will not our beloved brethren re-examine the ground? It is written: "Buy the truth, and sell it not."

When we calmly contemplate this "Whitbyan theory," and consider that we live in an age of Bibles, when everybody may read the word of God for himself, so that it would seem impossible for Divine truth to remain concealed, we find, in the manner in which Satan has used it, a masterpiece of strategy. Though so absurd in itself, the adversary has made it appear plausible. By flattering her self-complacency, and by leading her to view her calling in a false light, as though *she* were the chosen instrument for the conversion of the world, thereby to display her zeal and her devotedness, he has foisted it upon the church. Unequalled strategist! Never at a loss for expedients! Thereby he has managed to envelop *the hope of the church* in such a thick and general fog, that the great majority postponed the coming of the Lord to a far-distant period, and not a few laid it aside as an antiquated fable originating in the rude infancy of the gospel, and unworthy of such an enlightened age as the present. And all this when the coming of the Lord is at the very doors! No wonder the Lord said that as a snare shall that day come on all them that dwell on the face of the whole earth.

We are inclined to think that within a few years past the confidence of a quite a number in the Whitbyan idea has been considerably weakened. A goodly list of premillennial publications has appeared in all countries of Christendom; and the theory has been rudely shaken, and its inherent weakness demonstrated. We feel thankful in believing that the "Prophetic Times," too, has contributed no little toward this result. Missionary operations, likewise, have not turned out as was expected they would; and some people are beginning to think that, quite possibly, our Lord's coming may, after all, not be a thousand years distant. So much has been gained for the truth. These persons do not feel quite so secure in the belief of an indefinite postponement of the advent as they once did. They have latterly looked a little more at the strong declarations of Holy Writ which everywhere presuppose imminence in the Saviour's coming. Such sayings as: "Ye know not when the time is;" "Let your loins be girded, and ye yourselves like unto men that wait for their Lord;" "Behold, I come as a thief," etc., are weighty. They must rest on good grounds. We rejoice in these changes, and hope that such may be induced to examine the subject with that earnest carefulness which it deserves. Let the Scriptures be studied. Let them speak for themselves as God has caused them to be written; and we are sure that the truth will be found.—*Prophetic Times.*

Where is the Evidence?

When in our controversy with those who hold the popular opinion, we urge the startling fact that the Scriptures do not furnish a single statement regarding man's natural immortality, we not only employ an argument which we are quite warranted in using, but one which the most "orthodox" are themselves quite ready to, and in point of fact do often use in reference to other subjects. Thus, for instance, the Rev. John Cox, advocating the blessed truth of Christ's pre-millennial coming, says: "Many assert that the word of God teaches the post-millennial view. *Let such produce their Scriptural authorities.* It is not enough to raise objections against the views which we advocate, and to say that there are insuperable difficulties in the way of their adoption. This is just the way in which the sceptic treats Christianity. Let the evidence we adduce be examined; and let evidence be produced in favor of the opposite theory, if it be forthcoming. We have long asked for the texts which declare that the millennium will precede the advent, and have asked in vain."—"The Future," p 69.

Now, is this way of putting the matter a fair one? Is this demand for Scripture evidence in favor of a popular doctrine, just and reasonable? Surely it is. But if so, are we not equally entitled to urge it in reference to another matter? Is it not quite as just and reasonable to say, "Many assert that the word of God teaches the immortality of the soul. Let such produce their Scriptural authorities? It is not enough to raise objections against the views which we advocate, and to say that there is great danger in their adoption. This is just the way in which the sceptic treats Christianity. Let the evidence we adduce be examined, and let evidence be produced in favor of the opposite theory, if it be forthcoming. We have long asked for the texts which declare the immortality of the soul, and have asked in vain."

In like manner the editor of a well-known religious newspaper, when recently opposing an advocate of the Romish doctrine of the real presence of Christ in the elements of the Lord's supper, writes thus: "When this eloquent apologist for a superstitious novelty persuasively assures us that 'there can be no doubt that the body of Christ is co-existent with the bread and wine which we receive in the holy sacrament,' we simply reply that this is merely Mr. Rodwell's assertion; an assertion which would be irrelevant, even if it were true; but which is, in fact, directly contrary to truth. When he tells us that 'it is a question of revealed evidence which the church implicitly believed for fifteen hundred years,' we pass by the phenomenon of this implicit faith without inquiring either its character or its cause. We do not even pause to ask (curious as we are) about the revelation thus epenthetically asserted; we simply ask for the 'evidence' itself. What is it? Why is it not forthcoming?" Ay, just so: "We simply ask for the evidence itself. What is it? Where is it? Why is it not forthcoming?" But if these are pertinent questions in reference to the Romish doctrine of the real presence, are they not equally pertinent in reference to the heathen dogma of the immortality of the soul? Surely, to quote the vulgar but expressive proverb, "What is sauce for the goose is sauce for the gander."

These remarks have been suggested by my current reading. To the same source I am indebted for the following caustic admission. I have no reason whatever for supposing that the Rev. John Hunt, the erudite author of "Religious Thought in England," has any sympathy with the doctrines advocated in the "Rainbow;" but this only makes his admission the more valuable. In an article in the "Contemporary Review" for February, speaking on other matters, he remarks incidentally: "The announcement to Adam simply was that if he sinned he should die. To have extracted from this that he and his posterity were to suffer endless life in hell, must have required the ingenuity of a theologian." How often have *we* said this, though not so well! W. Maud.—*The Rainbow.*

Zaphnath-Paaneah and Asenath.

Gen. xli. 45.

When Joseph was sold by his brethren and sent into Egypt, his purity of character brought suffering upon him through *false accusation.* He was cast into prison, where he interpreted the dreams of Pharaoh's chief butler and baker, and in course of time, though the Lord tried his faith and patience, he stood before Pharaoh himself and interpreted his dreams. He was then placed by Pharaoh in the very highest position, next to himself in power and authority, and all the wealth of Egypt was at his disposal. It was at this time, when seated (so to speak) at the right hand of power, though unknown and unacknowledged by his brethren, that his name was changed to *Zaphnath-Paaneah,* which means "a revealer of secrets;" and a wife was given to him whose name was *Asenath,* which signifies "peril, or misfortune;" and by her he has two sons, Manasseh (which means "forgetting") and Ephraim (which means "fruitful.")

Everybody of any spiritual discernment acknowledges that Joseph is a remarkable type of Christ. And how truly is Asenath a type of the Church, united to him during the time of his rejection by Israel. Observe the meaning of her name, "peril, or misfortune;" and let us ask ourselves, does this exactly correspond with our state and condition as sinners; and directly we become united to Christ by faith, do we not lose our old name, and by virtue of our union with him, whose name is "increase" (or Joseph) and "a revealer of secrets," do we not bring forth to the glory of God, Manasseh (forgetting) and Ephraim (fruitful); *i. e.,* "*forgetting* the things behind, and reaching forth to those before," do we not become "*fruitful* in every good word and work?" May it be so with us. Amen.—W. C. Boardman.—*The Rainbow.*

Religious Depression.

It is the strange truth that some of the highest of God's servants are tried with darkness on the dying bed. Theory would say, when a religious man is laid up for his last struggle, now he is alone for deep communion with God. Fact very often says, "No; now he is alone as his master was before him, in the wilderness, to be tempted of the devil." Look at John the Baptist in imagination, and you would say, "Now his rough pilgrimage is done. He is quiet, he is out of the world, with the rapt foretaste of heaven in his soul." Look at John in fact. He is agitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving for one last black hour whether all his hope has not been delusion.

There is one thing we remark here by the way. *Doubt often comes from inactivity.* We cannot give the philosophy of it, but this is the fact—Chistians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing, (or mysticizing,) are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John, shut up, became morbid and doubtful immediately. Brethren, all this is very marvelous. We are mysteries; but here is the history of it all—for sadness, for suffering, for misgiving, there is no remedy but stirring and doing.—*Robertson.*

From Eld. J. Lewis.

Br. Storrs: I have just returned from a preaching tour in distant sections, where I have heretofore labored, and found the community more anxious than ever to hear the Life views as set forth in the oracles of truth. Many are becoming quite tired of hearing the old dogma of the immortality of the soul, of dying and not dying; and of a resurrection of all the wicked dead to be judged and sent to heaven or to the theological hell, to suffer in eternal misery. We have never had such attention and such full houses as at present. Praise the Lord.

Well, I found on my return two packages of tracts that came just in time. I will soon set them all to preaching, for the people have a desire to read and search for themselves, to see if it is truth. I also found four letters; one from Fulton Co., Ill., containing good news. I would be glad to visit the dear brethren there. I long for the time when we shall have more help. May the Lord send some faithful laborers this way.

But the best of all is, on opening a letter from Keyport, N. J., behold a ten dollar bill from our beloved Br. Wolcott. May the Lord bless him and reward him fourfold in this life, and in the age to come, life eternal. Amen. . . . May we all be guided by the holy spirit of truth.

Br. Storrs: I am glad your articles on "the oath and promise of God" are coming out in a pamphlet. May the Lord bless you and all the dear pilgrims scattered abroad. Amen. Pray for me, that my faith fail not. Thanks to Br. W. for the last, and all past favors.

Mode, Ill., May 8, 1871.

Response to Br. Ladd's Appeal.

Br. Ladd: Your appeal in last week's Herald for funds to fit up the new Camp-ground awoke within my heart a new and pleasing sensation, a new zeal, new thoughts, of new faces at a new Camp-ground; at the same time pleasing thoughts of old friends, old associations, old recollections of pleasant greetings: how they come back to bless us as we recall them from memory's page. But ours is pioneer work, and we may not stop to play with shadows, or pluck earthly flowers till our work is done, and we render up our account. Hath not the Master said, Go work to-day in my vineyard? Our experience in the past has been storm and sunshine. In the natural world it needs both to mature the crop; and both may be needful for us in our spiritual strivings to train and fit us, and to nerve us for sterner hours of conflict. I do not mean conflict among ourselves, as brethren Life believers; or conflict with our brethren with whom we met last year for the last time, or any of God's people anywhere. But nerved for conflict in battling for truth, with the Spirit of Christ in the heart, all the way through, against false doctrine, against spiritual wickedness in high places, etc. I hope and trust our meetings now will not be devoted entirely to doctrinal discussions, that are too deep for many weak ones that may be present; but that a variety may so be brought from the great storehouse that all may be fed, and all blessed that gather there this year.

Now, brethren and sisters, remember this one thing, it is better to give than receive. And again, there is such a thing as giving and yet increasing, and there is such a thing as witholding, and it tendeth to poverty. Is not that a poor way to be poor? There is a saying that, A religion that costs nothing, is worth nothing. Let every one give a little; if it is only twenty-five cents it will result in good. A giving church is a healthy, spiritual church always; and such a church will enjoy the religion they profess. Do not put it off till you can find time to write: do it now. If we get $1,500, it will not be any too much to fit up the ground as it should be. The first meeting will cost very much the most. I will give $25. Who will give more or less?

G. W. Denny.

New Haven, Conn., May, 1871.

Appointments.

Meriden, Conn., May 21.
Wolcottville, Conn., May 28.
Providence, R. I., (Richmond Hall), June 4.
Peace Dale, R. I., June 11.
W. S. Campbell.

New York, (Cooper Institute, Room 24), Sunday, May 21.
Springfield, Sundays, May 28 and June 4.
Charlestown, Mass., Sunday, June 18.
W. N. Pile.

Springfield, Mass., Sunday, May 21.
New Britain, Conn., Sunday, May 28, and June 4.
Middletown, Conn., Sundays, June 11 and 18.
Wm. Stuart.

Dresserville, N. Y., first Sunday in each month, through the year.
High Bridge, N. Y., (Onondaga Co.,) second Sunday in each month during the year.
Richford Hill, N. Y., (Tioga Co.,) the third Sunday in May, and at Smith's school-house in the evening.
James H. Jacobs.

East Randolph, Vt., Sunday, May 21.
S. W. Bishop.

Eatontown, N. J., Sunday, May 21, at 3 and 7 1-2 p. m.
J. S. Gorton.

Business Department

CASH RECEIPTS.

One dollar each from—H. J. Sweetland, Jacob Hallman (received the money sent last Oct.,) A. Guthrie, R. F. Powell, Carlo Cleaveland, August Anderson, Mrs. D. B. Strope, Miss G. Spencer, Laura Clough (pays to close of vol. viii.,) Jerry Greenman, William Roler, Geo. D. Paul.

Two dollars each from—H. B. Lambert (pays to close of vol. viii.,) Mrs. H. Littlefield, Wm. H. Tice, S. B. Emmons, D. H. Carpenter.

Various sums—Wm. Roworth, $25 on pledge; Jonathan Lynn, $1 10.

PARCELS SENT SINCE LAST ISSUE.

Persis O. Ingalls, Henry M. Morrill, Prof. J. F. Huber, Joseph Eaton, Wm. H. Tice (two parcels), W. F. Fahnestock, Robert Johnston.

TO CORRESPONDENTS.

Jas. H. Jacobs.—The "hymn" is acceptable to us, but is excluded by the late "Resolution."

Letters received with money for *our* pamphlet, since last week, from:

Eld. J. Blain, R. F. Rowell, Abel Larkin, Charles Hope, Joseph Eaton, Janett Mayo, Geo. W. Denny, Wilbur A. Hart.

It was so Still.

It was so still,
Though thousands clustered there, that not a sound
Brake the strong spell of eloquence which held
The wilderness in chains; save now and then,
As the gale freshened, came the murmured speech
Of distant billows, chafing with the shores
Of the Tiberian sea.

Day wore apace;
Noon hastened; aud the lengthening shadows brought
The unexpected eve. They lingered still,
Eyes fix'd, and lips apart—the very breath
Constrained, lest some escaping sigh might break
The tide of knowledge sweeping o'er their souls,
Like a strange, raptured dream. They heed not
The spent sun, closing at the curtained west
His burning journey. What was time to them,
Who heard, entranced, th' Eternal Word of Life?
But the weak flesh grew weary. Hunger came,
Sharpened each feature, and to faintness drained
Life's vigorous fount. The holy Saviour felt
Compassion for them. His disciples press,
Care-stricken, to his side. "Where shall we find
Bread, in this desert?"

Then, with lifted eyes,
He bless'd, and brake, the slender store of food,
And fed the famish'd thousands. Wondering awe
With renovated strength inspired their souls,
As, gazing on the miracle, they marked
The gathered fragments of their feast, and heard
Such heavenly words as lip of mortal man
Had never uttered.

Thou whose pitying heart
Yearned o'er the countless miseries of those
Whom thou didst die to save, touch thou our souls
With the same spirit of untiring love!
Divine Redeemer! May our fellow-man,
Howe'er by rank or circumstance disjoined,
Be as a brother, in his hour of need.

—*Selected by* Mrs. Pauline D. Campbell.

The Blessing on Israel.

BY GEO. W. BROWN.

Isa. viii. 14.—"And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel."

Now the question is, who are the two houses of Israel? We see, by examining Gen. xxxii. 28, and onward, that Jacob the son of Isaac obtained the name by having power with God and prevailing, and by consulting the record farther, we see that Jacob had twelve sons, and from these sprang the twelve tribes of Israel. After God had brought them through the wilderness and into the land of Canaan, he gave them judges about 450 years until Samuel the prophet, and then they desired a king, and he gave them Saul the son of Cis; and when he removed him he raised up David to be their king, and on the death of David, Solomon took the throne.

We see that these three kings reigned over the entire twelve tribes, but after the death of Solomon, because his son Rehoboam would not lighten the yoke, but threatened to make it heavier, saying, "my little finger shall be thicker than my father's loins," there was a revolt of ten tribes out of twelve, who made Jeroboam, the son of Nebat, king over all Israel.—1 Kings xii. 20.

From this time the tribes of Israel were divided into two houses. The tribes of Judah and Benjamin, who remained under Rehoboam and his successors, were called Judah; from which name the term Jew is derived. The ten tribes were never, I think, called Jews, but the Jews were sometimes called Israel, because they also were the descendants of Jacob.

When both houses are spoken of in the Scriptures they are called Judah and Israel; sometimes the ten tribes are called Ephraim, as we read in Jer. xxxi. 9. The Lord declares he is a "father unto Israel, and Ephraim is my first-born." Now as the birthright always belonged to the first-born, it must belong to Ephraim. If you wish to know the reason of this, read 1 Chron. v. 1.

For as much as Reuben "defiled his father's bed, his birthright was given unto the sons of Joseph." These are the sons that are spoken of in Heb. xi. 21. "By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff." By turning to Gen. chaps. xl. viii and xlix, we may learn what the blessing was; he says, they are to "grow into a multitude in the midst of the earth." But Ephraim, although the younger, was to be greater than Manasseh.

So we see, by consulting, that the entire ten tribes are called Ephraim. If Jacob's faith was good we must find this blessing upon Ephraim somewhere; for "faith is the substance of things hoped for, and the evidence of things not seen." What was the blessing pronounced upon the sons of Joseph? If we turn to Gen. xlviii. from the 13th verse onward, we find Jacob with his right hand upon the head of Ephraim, the younger, and his left hand upon Mannasseh, the first-born, pronouncing the blessings that Paul refers to in Heb. xi. 21. Joseph did not understand why the old man should put his right hand upon the younger son, as he proposed to the old patriarch to change his hands; but he refused, saying, "Mannasseh shall be great, but Ephraim shall be greater, and his seed shall become a multitude of nations."

Now the question arises, when is this to be fulfilled? We have the answer in the following chapter: Jacob called his sons and said, "gather yourselves together, that I may tell you that which may befall you in the *last days*." And when he came to Joseph, he said, he shall be a "fruitful bough by a well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob. . . . By the God of thy father, who shall bless thee; and by the Almighty, who shall bless thee with the blessing of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb." And these blessings were to extend unto the "utmost bounds of the everlasting hills."

I have not quoted all that is here spoken of Joseph, but enough to show that the same growth was promised to Joseph that was promised to Ephraim, his son. Now when are these blessings to come? Jacob says it is to be in the last days; but when are the last days? Peter tells us they are the gospel days, Acts ii. 5, "For these are not drunken as ye suppose. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." Here Peter shows why the gospel had such a wonderful effect upon the people, and that Joel ii. 28 and onward, had commenced its fulfilment, and would continue until the great and terrible day of the Lord came; and he calls it the last days.

He had heard the discourses of Jesus in John vi. where he declares that of all which the Father "had given him he should lose nothing, but should raise it up again at *the last* day;" and Martha had the same idea concerning her brother, "I know he shall rise again in the resurrection at the last day." Then if the testimony of Peter and Jesus and Martha can be relied upon, the resurrection of the dead takes place at the close of the last days, that is, in the last day. Then it follows, as a matter of course, that this multitude of nations must come of Ephraim in the gospel days, which are the last days, and not after the resurrection, which is to take place in the last day.

Now as we see by Jer. xxxi. 9, the Lord calls Ephraim his first-born. As the ten tribes are called after him, these blessings must come upon them. But I am told that Isa. vii. 8 shows "that within three score and five years shall Ephraim be broken that it be not a people;" and we are told again in Hosea iii. 4 and 5, "For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the *latter days*."

When did they lose their king and all the privileges they enjoyed in the land of Samaria? 2 Kings xvii. 5. "Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes." Here is where they lost their king, and after abiding many days without one, they were to "return and seek the Lord their God in the latter days." What are we to understand by seeking "the Lord their God and David their king?" When they revolted under Jeroboam they said, "What portion have we in David?" and still the prophet declares they shall seek the Lord their God and David their king before the resurrection. Now Peter declares, Acts ii. 29, that "David is both dead and buried." Will they seek a dead king? No, surely not; so it must be he that is of the seed of David, which is Christ the Lord.

The signification of the word David is beloved. The Father said of Christ, "this is my beloved Son, in whom I am well pleased;" which was equivalent to saying, "this is my son David." The prophecy shows that they will seek the Lord and become Christians.

Now if Israel are to seek the Lord and become Christians, then they must have the gospel preached to them, for Paul tells us, "faith cometh by hearing, and hearing by the word of God;" but will they not hear the good news and repent in the beginning of the gospel? It appears not from the prophecy Hosea v. 18th verse and onward. "When Ephraim saw his sickness, and Judah saw his wounds, then went Ephraim to the Assyrian, and sent to king Jareb; yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away and none shall rescue him. I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then (after the revival) shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Here is a definite time for a revival, viz., "after two days." What do these two days mean? Are they two days of twenty-four hours, or are they two years? The history of this people records no revival after two literal days, neither was there any after two years. Has the Lord given us any other rule for measuring day except evening and morning, and "each day for a year?" In 2d Peter 3, 8, we read, "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." As Peter tells us not to be ignorant, it appears that the knowledge of this one thing is of some importance. But how are we to get a knowledge of it? Simply believe it. Believe what? Why that one day is with the Lord as a thousand years. The Lord then has days that are a thousand years long. Suppose we apply this to Hosea vi. 2. Where will it bring us? They lost their king about 700 B. C. Where would the two days carry us? Two thousand years from 700 B. C. would end in 1300, A. D. After the commencement of the fourteenth century, then, of the Christian era we must look for a revival in Ephraim, or the ten tribes. Do we see anything about this time that looks like a revival? I answer, we do. The celebrated reformer, John Wickliffe, was born in 1324. Where did he get his principles of reform? I answer, from the study of the Holy Scriptures; and he attacked the dogmas of the Roman church, and a bill of excommunication was issued against him from the Pope, and his books were destroyed as far as the Pope had power to do it. Then came John Huss, another reformer, born in 1376. After him Luther, and, those who labored with him until all Germany was stirred with the doctrine of justification by faith; and then was fulfilled that which was spoken by the prophet, Rev. xv. 5, 6. "And after that I looked and behold the temple of the tabernacle of the testimony in heaven was opened. And the seven angels came out of the temple having the seven last plagues, clothed in pure and white linen." Rev. xix. 8: "The fine linen is the righteousness of the saints." Phil. iii. 9: "And be found in him not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." We learn from these scriptures that the "fine linen is the righteousness of the saints;" and the righteousness of saints is that which is of God by faith." History informs us that the testimony of these reformers was justification by faith, and they came out of the temple where the man of sin sat. But did this revival affect the ten lost tribes or Ephraim?

When they were taken captive, they were carried and placed in the cities of the Medes, south of the Euxine sea; and history traces this German race to about that locality. But can we get any further information concerning the whereabouts of Israel after the two days are out, when they are to be revived? Jer. iii. 12: "Go and proclaim these words toward the *north*, and say return thou backsliding Israel saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful saith the Lord, and I will not keep mine anger forever, . . . only acknowledge thine iniquity that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the stranger under every green tree, and ye have not obeyed my voice saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you, and I will take you one of a city and two of a family and will bring you to Zion." Mark the fact that this proclamation is not to Judah, or the Jews, but to Israel, the ten tribes, the very people Hosea speaks of as being revived after two days; and from it we learn that after the two days are out they will be found in the *north*, where they will accept of it with gladness. This view of the subject makes it plain why Paul was forbidden of the Holy Spirit to preach the word in Asia, and he essayed to go into Bithynia, but the Spirit suffered him not. See Acts xvi. 6 and onward; and he preached the gospel from Jerusalem round about unto Illyricum. Ancient Illyricum extended as far south as the north side of the Bosphorus. Paul left out the very countries occupied by the lost tribes. When the two days had expired, however, we see the gospel taking effect in these very countries, and I believe the hand of God was in it. All these Protestant denominations sprung from that revival, and are, therefore, the descendants of Ephraim or the ten lost tribes. This view of the subject also explains why the epistle of James is addressed to the twelve tribes scattered abroad, and exhorts them to be patient unto the coming of the Lord, as though they were to be living when that event takes place.

Peter also sends his general epistle to the strangers scattered through Pontus, Galatia, Cappadocia, Asia and *Bithynia*, some of the very places where the Spirit forbade Paul to preach the word. Both these epistles have a special application to the last generation, or those living in the time of the end, when the church would receive the end of their faith even the salvation of their souls, or persons.

Peter also says in speaking of the time revealed to the prophets, which the angels desired to look into, that for this reason we should gird up the loins of the mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. We turn to the prophets and find the words closed up and sealed till the time of the end. How could it gird up the mind while it was closed up and sealed? It could not surely; but when we strike the time of the end, and the seal is broken so that knowledge can increase, then it will be a girdle, and especially when the wise fully understand it.

Two Irresistible Things.

Some months ago, when travelling, I had for my fellow-passengers some of the men from H. M.'s ship Irresistible, who had that word on their caps. I was involuntarily led to say, "I know of two things which are 'irresistible;' how many do you know?" The reply was, "We do not remember any: will you tell us what your two are?" I remarked, "Death is irresistible; for when it seizes upon its victim, there is no shaking it off. A person may say, 'I will not die;' but death being in the world by sin, 'it is appointed unto men once to die, and after this the judgment.'" The men became very thoughtful; for death is a very solemn subject, and is no respecter of persons. "Love is also irresistible," I observed. Upon this, their countenances brightened up, and they began to smile upon one another, till I added, "that it must be 'perfect love,' and therefore God's love; for 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins.' When there was everything in man which was altogether opposed to God, his every thought and imagination being evil, and that continually—when we were enemies by wicked works, then 'Christ died for the ungodly.' That this love was 'strong as death;' and when any one knew and believed the love that God hath to us, (1 John iv. 16), he was laid hold of by it; and however heedlessly he might have hitherto gone on, it was so perfect that it constrains him who is now brought to rest in it, no longer to live to himself, but to him who died and rose again, even the blessed Lord Jesus."—2 Cor. v. 14, 15. One of the men exclaimed, "Right you are, sir! are you a parson?" "No," I answered, "but I know this 'perfect love;' I have believed it, in that Jesus laid down his life for me. He came to seek and to save the lost; and in order to atone for sin, he died on the cross; and because of the infinite preciousness of his blood, God justifies all who take their only true place before him confessing that they have sinned and perverted that which is right; such are delivered from going into the pit." Job xxxiii. 27, 28. "Well," said the man, with tears, "I have learned more from those few words than from all the sermons I ever heard. Do come on board our ship. Some of our men will be glad to hear you talk; and if you will give me some tracts, I will give them away."

And now, dear reader, allow me to press these two things upon your attention. Death is irresistible, and love is irresistible. God is love, and God is light; and he, in his infinite wisdom, has devised a way whereby he can be a just God and a Saviour. "The Father sent the Son to be the Saviour of the world;" and, blessed truth, "Whosoever believeth that Jesus is the Christ is born of God."—1 John v. 1. A dear man said to me the other evening, "O sir! I have found my title-deeds!" To which I replied, "Show them to me." At once he brought forth the last verse of John iii: "He that believeth on the Son hath everlasting life," and his eyes beamed with joy. Jesus risen is the life of all who believe in him. Until he died and was buried, he was alone. "Except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." A risen Jesus is the life of all who believe in him. "He that hath the Son hath life;" and these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." If you know Christ as the One who has glorified God about your sins, and is alive to die no more, happy, happy for you; for death cannot separate you from the love of God. Believers do not necessarily die; for the Holy Ghost instructs us that we shall not all sleep, (1 Cor. 15), and that the Lord himself is coming for us, and we shall be changed and caught up to meet him in the air, and so shall be forever with him.—1 Thess. iv. But what of those poor souls who slight and despise this perfect love, and Jesus, who manifested it here among men? Good were it indeed if such had never been born; for alas! they will prove that death is irresistible, and awfully true that there is the "mist of darkness forever."

Jesus, who is the same now as yesterday, wept over some who would not come to him, and, as we delight to tell, suffered, the just for the unjust, upon the cross, that sinners, by faith in him, might be forgiven, and made meet to be partakers of the inheritance of the saints in light.—Acts xxvi. 18.

Should this fall into the hands of any child of God who has "committed" two evils, having forsaken the fountain of living waters, and hewn to himself "broken cisterns," allow me to put the word of the Lord's reasoning to such. "Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We are lords, we will come no more to thee?"—Jer. xi. 31. Oh! go back to your Father, and confess that you have been a naughty and therefore a miserable child. Has not Jesus loved you, so as to endure the cross? John xiii. "Return to the Lord, and he will receive you graciously and love you freely."—Hosea xiv.

"His is an unchanging love,
Higher than the heights above;
Deeper than the depths beneath,
Free and faithful, strong as death."

—*Selected.*

Chrysostom, speaking on the composition of a sermon, says, as in a reverie: I had a vision: I thought I saw the communion-rails crowded with angels listening to the sermon. When a man speaks as in the sight of God, with an open heaven—with Christ and angels before him—he catches the true prophetic fire; he offers a present salvation, from a present Saviour; the Spirit of glory and grace descends, and the flame communicates to his auditory, and accompanies them to their houses.

Children's Department.

"Mamma!"

"Yes, dear; what is it?"

"Well, mamma, I don't understand—many things I want to."

"My bright little girl, what a discovery! And yet I am glad you have made it; for people don't value knowledge until they feel themselves ignorant; and as I know my Nelly is a diligent young lady, I hope she will soon have *such* a store of wisdom. But what is it you wish to know?"

"Well, mamma, you ask Eddy and me to pay attention to what Mr. Hope says, and he said this morning, 'It will be put right when Christ comes.' Now, I want you to tell me, please, what he meant by that."

"Well, Nelly, darling, what should he mean, but exactly what he said? Mr. Hope always expresses himself with great clearness. He was speaking of this shocking and wicked war, and of the inability of mere men to rule the world in righteousness; and then he said, 'But the Christian is not to despair, as if the world was finally given over to ruin. The Church is safe in her Redeemer's hands; and, by and by, the world itself will be a place of marvellous beauty and happiness. It will all be put right when Jesus comes.' As nearly as I can remember, these were his words."

"Yes, ma; but as I was walking home with Aggy Norton, I heard her mother say to Mrs, Feld, that Mr. Hope need not have told people that it will be all right when they die. Now, I did not hear him say that. Do you think he meant that?"

"He neither said it, nor meant it, my dear; and I am sorry Mrs. Norton should have so strangely misunderstood him. He meant when Jesus himself comes back to his own world to put away all evil and make it holy and happy."

"Oh! I am so glad, mamma."

"Why, dear?"

"Well, ma, I hope it isn't naughty, but I don't like to think of death at all. It is so cold and dark, and everybody is so sad; and those strange men in black things coming to take away the—"

And sweet little Nelly wept again, when she thought of the death and burial of her beloved playmate of eight summers, Amy Joyce, whom the cruel enemy had torn from the arms of loving parents, and sent to the narrow home.

"But you like to think of Jesus himself, who is love, and light, and life, all in one, coming back; do you, dear?"

"O, yes, ma! that is *so* beautiful! It should make everybody glad!"

"And it would, if everybody loved him; but alas! my child," said Mrs. Leslie, with a deep sigh, "that is far from being the case."

Nelly Leslie knew little of the great black field of worldliness and unbelief and dead profession, over which her mother's mind flashed at that moment, but sympathy with visible sadness kept her silent for a time.

"Mamma," and she looked earnestly at her mother, "if Jesus had returned before, would Amy had died?"

"No, my precious one, no!" and the loving mother pressed her child to her heart. "That is what Martha and Mary said to the Lord about their dear brother. When Jesus returned from Galilee, he raised Lazarus from the dead; and when he returns from heaven, he will raise all his sleeping saints to life eternal, and the living ones will never die."

"O, mamma, how beautiful! I would so like to see Jesus. I wish he would come."—*The Rainbow.*

A Great Cure-All.

Several gentlemen were talking one evening at the house of a friend, when one of them exclaimed,

"Ah! depend upon it, a soft answer is a great cure-all." At this state of the conversation, a boy who sat behind a table to listen, and repeated, as he thought, quite to himself, "A soft answer is a great cure-all." "Yes, that's it," cried the gentleman, starting and turning round; "yes, that's it; don't you think so, my lad?" The boy blushed a little at finding himself so unexpectedly addressed, but answered, "I don't know that I understand you, sir."

"Well, I will explain, then. In the days of my boyhood it so happened that, in the school to which I was sent, my seat was next to a lad named Tom Tucker. When I found he lived in a small house behind the academy, I began to strut a little, and talk about what my father was; but as he was a capital scholar, very much thought of by the boys, we were soon on pretty good terms; and so it went on for some time. After a while, some fellows of my stamp, and I with the rest, got into a difficulty with some of the ushers, and somehow or other, we got the notion that Tom was at the bottom of it.

"'Tom Tucker! who is he?' I cried, angrily. 'I'll let him know who I am!' and I went in a passion to Tom, and said, 'I'll teach you to talk about me in this way!' But he never winced or seemed in the least frightened, but stood still, looking at me mute as a lamb. 'Charles,' he said, 'you may strike me as much as you please; but I shan't strike back again; fighting is a poor way to settle difficulties. I'm thinking when you are Charles Everett, I'll *talk* to you.'

"O what an answer was that! How it cowed me down! So firm, but yet so mild! I felt there was no fun in having the fight all on one side. I was ashamed of myself, my temper, and everything about me. I longed to get out of his sight. I saw what a poor, foolish way my style of doing things was. I felt that Tom had completely got the better of me; that there was power in his principles superior to any thing I had ever seen before; and from that hour Tom Tucker had an influence over me nobody ever had before or since; it has been for good, too. That, you see, is the power, the moral power, of a soft answer."

A Bible View of Hell:

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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FROM GOSHEN TO CANAAN.

BY ALFRED H. CLEAVES.

"Moses was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

ALLOWING Moses to stand for his administration, he was truly a servant; the covenant which came by him was not another form of the Abrahamic, but was added to that until the seed should come.

It rendered the service of a tutor or governor, until the heir became of age, when Christ as the representative of the new covenant was sent forth to officiate in his own affairs.

As Moses found the children of Israel in Egypt, groaning in bondage, so Christ found not only his brethren, naturally, but the whole world beside.

As Moses led the Israelites out of Egypt, and gave them the law upon tables of stone, so Christ leads men out and gives them the law in fleshly tables of the heart.

The law as it came by Moses secured life only upon terms of perfect obedience, and as a covenant was faulty, because men in the flesh were unable to keep it. But as a shadow of good things to come it furnished an outline of the substance of things hoped for, which things were looked forward to by those who believed; and being justified by such a faith they had the witness that their ways pleased God.

The shadow which the law had of these things consisted in the ordinances of divine service and a worldly sanctuary, or holy place connected with the covenant. Christ magnified the law and made it honorable, saving it from Jews who made it void with their traditions. Instead of tables of stone, he presented the great truth that the law must be consented to in the heart, before it can be honored outwardly. In the place of a tabernacle made by hands, he puts that made by God; and for an earthly holy place, he substitutes the heavenly Holiest of all. The subordinate priests went into the first tabernacle; but into the second went the high priest once every year, not without blood which he offered for himself, and for the errors of the people.

The disciples made ready the passover for Jesus, and Mary anointed him with precious ointment; it was then said, the Son of man goeth forth as it is written of him; so as he declared to his disciples and previously to the Jews, (whither I go ye cannot come) he became a sacrifice in himself, and entered the holiest of all with his own blood; not for himself, as in the figure of the true, but for the sins of the people, to offer sacrifice and make atonement.

His table was prepared in the presence of his enemies, of which the meek are permitted to eat and be satisfied. This is the altar which we have, of which they have no right to eat which serve the tabernacle.

As the bodies of those beasts whose blood was brought into the sanctuary by the high priest for sin, were burned without the camp, so Jesus, that he might sanctify the people with his own blood, suffered without the gate; and as Israel, after the flesh, allowed those who served at the altar to partake of the sacrifice; so as many as are of the household of faith, partake of the body and blood of Christ in the communion, and show forth his death as a mediating sacrifice, until he come again.

As the bells and pomegranates on the high priest's garment gave evidence when heard, to those outside, that he was alive within the veil of glory, so that which came at Pentecost gave evidence that Christ had been glorified and lived within the presence of God, to make atonement for the people.

The theory that necessitates a mortal resurrection of the saints, in order to their glorification, finds no support here, for they are not glorified after the manner of the high priest, unless they make atonement for themselves.

But as the high priest came out to bless the people, so will Christ appear a second time without sin, unto salvation, to those who look for him.

Not as some read—without a sin offering—for in wresting a scripture to make it serve a particular end, in an argument, they do so to their own destruction, moving away the very foundation of their hope; since without the shedding of blood there is no remission of sins; their hope of salvation, therefore, depends upon the offering made within the veil.

But in contrast to those high priests who needed to offer up sacrifice, first for their own sins, and then for the people's, he appears a second time without sin, being holy, harmless, undefiled, and separate from sinners; so preventing a remembrance of sins; for if he should come out a sinful priest, then there would be no remission, but he hath by one offering forever perfected them that are sanctified. Since he is a sinless priest, and his sacrifice is holy, there is no other offering required for the sins of the people, and their sins and iniquities will be remembered no more.

As the Israelites under Moses passed through the Red Sea, being baptised in the cloud and in the sea, so as many as are baptized into Christ, being baptized into his death, will follow him through the grave; which others, assaying to do in their own strength, will be swallowed up in doing, like the Egyptians.

As the Israelites sang at the Red Sea, so the redeemed will sing upon the sea of glass.

As the followers of Moses looked back upon the destruction of their enemies, and sang, the Lord is a man of war; Pharaoh's chariots and his host hath he cast into the sea; thou stretchest out thy right hand, the earth swallowed them, and Miriam the prophetess joined to sing, The Lord hath triumphed gloriously; so the victorious host of Christ will sing, Great and marvellous are thy works Lord God Almighty, for thy judgments are made manifest.

As Joshua led the children into Canaan, so Christ will give the rest which remains to the people of God, to those who take his yoke upon them, and learn of him.

We have reached the administration of Mount Sion, and the legal deliverance has gone forth from Jerusalem; but we wait for the redemption of the body; we are already a people of the covenant, waiting till the enemies of Jesus are made his footstool, and when the song is sung, O! death, where is thy sting? O! grave, where is thy victory? Then will be brought to pass the saying, "Death is swallowed up in victory," and the kingdom will be established: the Lord God will give unto Christ the throne of his father David: he shall reign over the house of Jacob forever and ever, and of his kingdom there shall be no end.

BOSTON, MASS., May, 1871.

[*Concluded.*]

SUFFERING FOR CHRIST.

"Unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake."—Phil. i. 29.

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13.

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us."—Rom. viii. 18.

FOR HIS SAKE.

WHAT greatly enhances the value of these sufferings, is that they are endured for Christ's sake. Whilst they show a parallel between our earthly lot and His; whilst they are an evidence of our assimilation to Him; and while his great goodness designs them as part of the means of our own growth in grace and purification, the sweetest thought of all is that they are borne for His sake, and He is glorified thereby. Some draw a distinction between sufferings endured for Christ's sake, and those more especially intended for our own purgation; but this is surely a distinction without a difference. Is not all suffering designed for that end? And is not the end eventually attained if we voluntarily and cheerfully accept the means in acknowledgment of the purpose, with the specific design of God's glorification therein? Must not all sanctified suffering redound to His glory?

If our distinct object in voluntary submission to the disciplinary process which secures this end, is the entire subjugation of our carnal nature that God may thus be glorified in us and by us as He could not be without this transformation, is not the great motive for the endurance of the suffering a desire to please Him? And if we were not His disciples, the subjects of His love and supervision, would we be called to this special suffering? Are we not then clearly enduring it for His sake? We are so desirous of bearing His image, and approximating as closely to His character as mortal may, that we are ready to accept any degree of suffering to secure the result. The assumption of it is perfectly voluntary—it is never made obligatory—and a want of acquiescence in God's will would certainly secure an exemption from it. He will not compel us to become priests and kings, and if we prefer the honors of this world, we can have our preference. We are free to choose—if we were still of the world we would have no such intensity of desire; and if we are lukewarm Christians we will surely shrink from such a scathing ordeal. It is in consequence of our position as Christians, and our desire to bear the image of the heavenly here, that we are subjected to these sufferings; consequently, they are borne for His sake; and his goodness is such, that our suffering for His sake, and our own good, are inseparably connected. Oftentimes, too, we are called to forms of suffering of so mysterious a character that it is impossible, with our finite faculties, to form any conception as to its design; and our only motive for the cheerful endurance of it, is submission to God's will, and an earnest desire that he shall be glorified in us as his wisdom sees best. This is surely suffering for Christ's sake, when there is no obvious advantage to ourselves other than that which must result from loving resignation to his will.

Chastisements and afflictions are the surest evidences of God's love to us, and yet how do our weak human natures shrink from them. The salutary, but bitter, medicine we reject with as much loathing as little children do the nostrums provided by earthly physicians. Although we might believe the representations of our heavenly Father as to their efficacy, we prefer acting the part of the wayward little ones, and pettishly thrust aside the distasteful draught. He acknowledges that the present effects are not joyous, but grievous; but should not His assurance be sufficient to convince us that *afterward* they yield the peaceable fruits of righteousness? But we are, indeed, only children of larger growth, and cannot endure present discomfort for a far more exceeding and eternal weight of glory.

He tells us that these *afflictions* work for us this glory. Salvation, of course, is only attained through our blessed Saviour's blood, but it is the amount of self-denial, toil and suffering endured for His sake that entitles us to this great weight of glory. It is astonishing how affliction can have this effect; but it is undeniable that the most deeply afflicted of God's people have ever lived the nearest to him. Deprived by his providence of so many earthly objects of affection, their hearts are given exclusively to him. They abide in him and he in them; and discovering the unutterable sweetness and advantage of this close union, they do not regret the deprivation of earthly hopes and affections—although the relinquishment of them, in the first instance, occasioned greater anguish than the sacrifice of an eye, or of any member of their physical frame.

The circumstances attending our position in life often expose us to great danger and temptation, from which afflictions are our only safeguards. Our temperaments, too, are so diverse, that different methods of discipline are often required to suit the various cases. How little can most persons bear a permanent course of prosperity. How small a portion of their love have many bestowed upon a jealous God—who will not accept a fragment of a heart—until the objects of earthly idolatry were rent from them by a stroke that almost annihilated them. How attractive was the world, its riches, its elegancies, its pleasures, its works of art, so captivating to a refined taste, until a financial disaster suddenly engulfed all the means requisite to gratify these tastes; and they have then discovered charms, riches, beauties and pleasures in Christ Jesus, beside which all others fade into contemptible insignificance.

What would be a severe affliction to persons of sensitive temperaments would be but little regarded by those of a coarser mould of character; and trials are very often afflictions to us or not as our cast of character happens to make them such. But God avails himself of these constitutional peculiarities to accomplish his own purposes; and sometimes a life-long series of sufferings result from these peculiarities of temperament coming in conflict. He chooses afflictions as his most efficient auxiliaries; and He has different mediums of conveying them, but all with the same definite object in view. Suffering, too, must be the inevitable consequence of a consistently Christian course in a godless world; but we believe that one especial object of suffering is to complete the analogy between our blessed Lord's human life and that of his genuine disciple; and because the climax of holiness, greatness and happiness is reserved for the world to come.

Highest honors dependent on suffering. "If we *suffer* with him, we shall reign with him."—2 Tim. ii. 12. "If so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17. "Inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter ii. 13. James i. 12. And it is a most remarkable fact that our Saviour himself was made perfect through suffering.—Heb. ii. 10.

WHEN HIS GLORY IS REVEALED.

Then "they shall be glad also with exceeding joy." Although their internal joys have been great, as they believed in the forgiveness of sins, and confidently anticipated the final realization of all the blessed promises, yet their outward circumstances have been such as frequently to cast a shadow over their hearts, clouds upon their faces, and tears within their eyes. They said "Even so, Father, if it seemeth good in thy sight," but sometimes their human nature prayed that the cup might be removed, if consistent with His glory and their own good. As sin abounded in every direction, and sorrows overwhelmed, a portion of Gethsemane's gloom overshadowed them, and their souls were exceeding sorrowful, even unto death. They prayed and fasted in deep retirement, and in sadness waited until His glory should be revealed. Then they knew they should be glad with exceeding joy. They knew that it was given unto them not only to believe on Christ, but also to suffer for his sake, and anticipated no permanent delight until that glory was revealed. They believed those were happy who endured, and they waited for the revelation in patience and hope.

They watched for it. They watched every historical development with intense interest, and every indication in the moral and political world that harmonized with prophetical statements seemed an annunciation of His near approach. Then their eyes began to sparkle, and their heads became erect, as they recognized the signal of their coming redemption. Their joy alternated with grief as a long heavy silence seemed to proclaim, "My Lord delayeth his coming." But they knew they should be "glad with exceeding joy" when his glory should be revealed, and they did not sink into hopeless despondency and skepticism, but disappointment seemed only a stimulus to greater watchfulness.

Are we not called to this by the repeated command to suffer for Christ's sake? And if He had to learn obedience through suffering, and was promoted to the right hand of God in consequence, should the servant expect or desire to be above his Lord? He endured the cross and despised the shame for the *joy* that was set before him. Let us gladly suffer all things for His sake, that we may have a full participation in the joy when the glory is revealed.—*Selected.*

GLORYING IN THE LORD.

"Thus saith the Lord: Let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me; that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth; for in these I delight, saith the Lord."—Jer. ix. 23, 24.

IT is our intention—seeing that we may lawfully glory in the knowledge of the "Most High"—to indicate a few particulars in which the position occupied by the Christian is so greatly superior to that held by the children of the world, who know not God—that abundant cause to rejoice greatly, and to glory in our God, will be at once manifest.

1. What says the Spirit of God respecting those who were living without God, or who "did not like to retain the knowledge of him in their hearts?" They were "given over to a reprobate heart," and to practices unfit to be named: living in the practice of "murder, debate, deceit; hating God; without natural affection, implacable, unmerciful."—Rom. i. History and observation tell us the same story. "It is a fearful thing to fall into the hands of the living God;" but it is still more dreadful and destructive to be living "without him" in the world.

Well, then, *we* may glory in knowing that God desires not the death of the sinner; nor that mankind should be left in such a deplorable condition. How glorious to *know* the sublime truth, that the everlasting God "so loved the world, that he gave his only begotten Son, that whosoever should believe in him might not perish, but have everlasting life!"—To know that God has checked man in his guilty career by a display of love to which, until then, man had been a stranger. We may well glory in this, and in the possession of those precious promises—the free gift of God. By these we are delivered from mental and moral slavery, and made to stand erect and free, with thoughts and desires stretched out towards the author of our being—our heavenly Father. It is indeed a glorious thing to know that our God needs not, as the idols of the heathen, to be propitiated with slaughter. Idolaters have sacrificed to their false deities whole hecatombs of their fellow-creatures, in order to propitiate them; but Jehovah gave up his *Son* to death that he might destroy the enemy of the human mind, and render man placable. "God was in Christ reconciling the world unto himself." Jesus became *one* with us, that he might declare his Father's love and exemplify his character: and *now* we know God no longer as a dark and mighty abstraction, infinitely removed from our sphere of existence; but, as loving and pitying us, and remembering that we are but dust. Let him that will glory, glory in the Lord that bought him.

2. God has forgiven, and does forgive us, our iniquities. Well may we rejoice and glory. How much of peace and solid comfort is conferred upon us by this gift. If, when on bad terms with our fellow-men, we suffer distress, anxiety, or remorse, and view every act of the person with whom we are at variance in a distorted light, how dreadful would be the sense of sin unpardoned by God? How dreadful to be at variance with Jehovah, and view him as hotile? Insanity and suicide have resulted from an impression that sin had transcended the power of forgiveness; Judas is an example of this. But forgiveness is above and about us; we live in an atmosphere of pardon; and it will be our own fault if we do not realize its blissful power.

3. Again; we may glory in the knowledge of God's omnipresence and continual oversight over all his works. The old idolaters used to seek their gods in hills and dales, in caves and groves; the modern ones seek him whom they desire to worship in temples of wood and stone, in images, pictures, and even in a little paste! They seek, and of course do not find. And what wisdom is in them? Not enough to enable them even to discern their own deep degradation. Blessed be God, we know, and glory in the knowledge, that although "the heaven of heavens cannot contain him," God is present in the heart of his humblest worshipper, as well as everywhere present; therefore also we will not fear what men can do unto us. No one can take God at unawares, for "he neither slumbers nor sleeps." The eternity of God's omnipresence and superintending power tends to keep our consciences sensitive, and to spur us on to the exercise of a most unspeakable privilege, that is, of drawing near to God in prayer.

4. Prayer may be called the breath of our spiritual life. The Christian could not live without it. Oh that we could more properly appreciate its surpassing excellence. We are all familiar with the impassioned language in which David was wont to pour out his soul to God. It has been supposed that these Psalms are in reality the burning words and index of the thoughts and feelings of David's Son and Lord; and surely it is so. We know but little of the early life of Jesus, and of his secret intercommunication with God his Father, except as it is revealed in the spiritual heart-breathings of the sweet Psalmist of Israel. If it be so, we perceive how Jesus valued and exercised the privilege of prayer—how he thus shows us an example. We know how our joys are increased and our griefs lessened by being poured out into a sympathetic ear; but God has promised to be to us more than friend, brother or wife can ever be. This privilege highly exalts us. An appeal to an earthly monarch has to pass through ranks of obstructing officials with many formalities, and then perhaps does not reach the throne; but the king of kings stoops to receive the petition of the meanest of his subjects: "there is no respect of persons with God." If a sparrow falls not to the ground without him, how much more will he not preserve us, and remove, if need be, our troubles from us.

WAITING FOR THE LIGHT.

IT appears that a people will be found at the close of the dispensation who shall be looking for the Saviour, or waiting for the return of the Lord, when he shall come. To use the figure which he himself employs, "That you may open to him," whether he comes "at midnight, at the cock-crowing, or in the morning." The simple idea is, that of one person sitting up in the night, watching, waiting, looking for another, with this qualification: that the one expected is the beloved Master and Lord, who has kindly cared for the children, servants and all the members of the family; who has authority to demand this attention and expectation, and whose assurances of future benefit encourage the waiting and self-denial imposed by the conviction of his expected presence, and the fact of his still continued absence. The position is called blessed, in the gospel, "Blessed are those servants whom, when the Lord cometh, he shall find so doing." It is really waiting for him: for the light which he will bring. The longing for light may be relieved by the person coming who should appear with the light, or the benefit being obtained which the light should give. Sometimes the presence or the blessing is all we can expect the light to bestow.

Believers are like those who "wait for the morning."

The waiting position implies a readiness beforehand. If a walk or journey is requisite to take us to the station before we start, to wait signifies that we have taken that walk, and are at the station before the train arrives; at least, before the advertised time of leaving.

It is said that General Washington, at one time, upon breaking camp, found his body-servant a little behind in the arrangements for moving. "John," said the General, "do not let me find you thus again." Upon the next occasion he asked John, just before the appointed time for leaving, "Are you ready?"

"All packed up, sir," said John.

There is a plain intimation that the waiting class should suffer a disappointment in their expectations, as to the appearing of the Lord, and that darkness would be the result, while the requirement is that, if he should "tarry," (or seem to delay), "wait for him, he will not tarry, but surely come." This signifies that there will be no real delay—that, at the appointed time the presence will be found; but a seeming tarrying will exist from too full reliance upon calculation.

The real lover of Christ is always waiting for him; but more especially when the intimation of his return (signs) are patent. These, before the mind, will excite interest and lead to a looking, as we love a friend and would welcome him at any time, but should sit up for him if he had sent us word that he were coming.

If notified to move, the Christian is like John, "all packed up."

The mariners in the storm wait for the light. The poor shipwrecked sailor on the desolate isle will hail the light. The benighted traveller on the dark unknown road longs for the light. It is his life, strength and salvation. The sick, who must lie and wait for the morning, cannot but feel that there is a blessing in the light. They wait for it. Many a time did I say, last summer, as the darkness gathered in for gloom, "I must try to pass another long, weary night," and the nights were not literally long after the fitful and broken slumber which the fever would allow. I watched for the first signs of light, and for the light itself. There is company and society in the light. A man is not alone in the light. The merry songsters in that old tree by the window—the beautiful robin, whose shrill notes would never fail by three o'clock, in the short summer night, often led me to wait patiently for the sun-rising. I knew it was close by.

Brethren, the tried people are said to wait, even to be children of the light. They are aroused by the song. They love the light that will break on the vision in the morning hour. That will wake a deathless joy in the heart.

"Long, long we have been waiting," may the tried flock well sing, and with the joy and interest of a "faith that does not shrink," though long time elapse before the realization of the fond hope of immortality.

"We are waiting still, dear Lord, for thee," is a sentiment which swells the heart of the tried pilgrim on the stormy path of life, and now the illumination of a new glory bursts on the true but weary hearts—left long trusting and looking—confirmed, at the last, by the answer of the event to the prediction.

"Then, waiting brethren, let us sing. He will not tarry long."

This is the grand point to occupy, with life, vigor, zeal and earnest joy—a determined, happy labor, an unabated, undying devotion. God will reward the effort of the faithful soul . . . . to stand, to study and wait for truth, with the light. He will make known his purpose to his servants, the prophets, and the light of God in the kingdom of heaven shall be the portion of the vigilant and faithful in their watch for the rays of the everlasting morning.—*Selected.*

EXCOMMUNICATION OF DR. DOLLINGER.

SINCE the publication of Dr. Dollinger's refusal to accept the dogma of Papal Infallibility, events have developed in rapid succession. On the 2d of April the Archbishop of Munich issued a pastoral, threatening him, if he continued contumacious, with speedy excommunication. This was followed in a few days by an address to Dr. Dollinger from the professors of the University of Munich, most heartily sustaining his course. In this they ask: "What is to become of the Catholic world and our Fatherland, if it is no longer to be permitted within the Church to combine science and culture, uprightness of heart and candor of thought with religion?" Two days after the issuing of the University address, the king, who had taken great pains to show his sympathy with Dr. Dollinger, attended a mass celebrated by him in the royal chapel. On Easter Monday, a large meeting of Catholic laymen, held at Munich, adopted a petition to the king, praying that he would prohibit the teaching of the new dogma in the schools of the State. A like address from the municipal council of Vienna has been presented to the Emperor of Austria. After a second pastoral, the Archbishop, on April 18th, excommunicated Dr. Dollinger. It remains to be seen what will be the effect of this act.

Among the many addresses to Dr. Dollinger, most noteworthy is that from the University of Rome. It claims that the Italian race is as hostile as the German to the surrender of all intellectual freedom demanded by the infallibilists. Some of its sentences are very pungent. "The Catholic Church," say these professors, "has been for three centuries the company of Jesus. . . . The servitude of the intellect, abhorred by the Germanic race, is equally abhorred by the Roman—that is, the Italian race. Italian morality is no longer what it was in the sixteenth century, and now we know that the cause of reform should be fought and won by the two united nations—the Italians and the Germans." These are brave words. May they, as sparks, kindle a great flame in Europe.

One strong point with the Germans, in their opposition to the decrees of the Council, is the Italian preponderance in its composition. According to the best authorities, the Italian bishops in attendance numbered quite 400;

of whom 143 represented the former States of the Church, and 120 were without dioceses, some of the latter created on the eve of the assembling of the Council. No wonder that the Germans protest against the decrees of such a packed body. It was just as much a fraud as a packed political convention.

Should the contest between the Infallibilists and Anti-infallibilists come to a crisis, we may see a separation of German Catholicism from its connection with the See of Rome. The present agreements between the Catholic Ssates and the Papacy must either be revised or abrogated As we have before said, Dr. Dollinger is too old to play the part of a Luther, but he has declared with true German independence that he will not go down to the grave with a lie in his mouth. And he will keep his work.—*The Methodist.*

A Touching Story.

In the cemetery at Nashville, Tennessee, a stranger was seen planting a flower over a soldier's grave. When asked, "Was your son buried there?"

"No," was the answer.

"Your son-in-law?"

"No."

"A brother?"

"No."

"A relative?"

"No."

After a moment, the stranger laid down a small board which he held in his hand and said:

"Well, I will tell you. When the war broke out, I was a farmer in Illinois. I wanted to enlist, but I was poor. I had a wife and seven children. I was drafted. I had no money to hire a substitute, and so I made up my mind that I must leave my poor, sickly wife and little children, and go and fight the enemy. After I had got all ready to go, a young man whom I knew came to me and said: 'You have a big family, which your wife cannot take care of. I will go for you.' He did go in my place, and in the battle of Chickamauga he was wounded and taken to Nashville hospital. But after long sickness he died, and was buried here, and ever since I have wanted to come to Nashville and see his grave; and so I saved up all the spare money I could, and yesterday I came on, and to-day I found my dear friend's grave."

With tears of gratitude running down his cheeks, he took up the small board and pressed it down into the ground in the place of a tomb-stone. Under the soldier's name were written only these words:

"HE DIED FOR ME."

Various Gifts.

Christians vary as the leaves of the forest, and are only prepared to be useful when they cease "comparing themselves among themselves, and measuring themselves among themselves." If God has given you a courageous, outspoken nature, consecrate it to Christ. Do not try to be like your friend whose life-work is as unlike yours as the expression of his face and the form of his person. Every Christian can find a place to work in the vineyard. Giving himself unreservedly to Christ, Christ will mould him into his own precious image, and give full exercise to every power.

The Welsh Peasant.

It is told of a poor peasant on the Welch mountains, that month after month, year after year, through a long period of declining life, he was used every morning, as soon as he awoke, to open his casement-window toward the east, and look out, to see if Jesus Christ was coming. He was no calculator, or he need not look so long; he was a student of prophecy, or he would not have looked at all; he was ready, or he would not have been in so much haste; he was willing, or he would rather have looked another way; he loved, or it would not have been the first thought of the morning. Often, when in the morning the child of God awakes, wearily and encumbered with the flesh, perhaps from troubled dreams, perhaps with troubled thoughts, his Father's secret comes presently across him; he looks up, if not out, to feel, if not to see, the glories of that last morning when the trumpet shall sound and the dead shall arise indestructible; no weary limbs to bear the spirit down; no feverish dreams to haunt the visions; no dark forecasting of the day's events, or returning memory of the griefs of yesterday.—*Selected.*

"If you Love Me, Lean Hard."

The Boston "Recorder" relates the following: "Miss Fiske, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits. One hot Sabbath afternoon she sat on her mat on the chapel-floor, longing for support and rest, feeling unable to maintain her trying position until the close of worship. Presently she felt a woman's form seated at her back, and heard the whisper: 'Lean on me.'

"Scarcely yielding to the request, she heard it repeated: 'Lean on me.' Then she divided her weight with the gentle pleader, but that did not suffice. In earnest, almost reproachful tones, the voice again urged: 'If you love me, lean hard.' This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one."

The faith which can truly say, My Shepherd! My Lord! My God! My Rock! turns prophecies into history, promises into deliverances, sorrows into joys, prisons into palaces, perils into victories, death into life. Nothing else can do as much.

THE HERALD OF LIFE.

NEW YORK, MAY 24, 1871.

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Church Organization: A Question.

"If it is not too much trouble, I would like to know how you harmonize Matt. xviii. 15–18, with no church organization?" G.

We believe in church organization. Our opposition is to human organizations called churches. Christ has organized his own church. "The Lord added to the church," is the divine testimony. Christ is the "rock" on which, saith he, "*I* will build *my* Church." All believers in him are, by virtue of their faith, "by one Spirit baptized into one body"—"the body of Christ."—1 Cor. xii. 13, 27. Love cements them together, and, if let alone, would continue a perfect organization; but men, who, too often, "seek their own, and not the things which are Jesus Christ's," set themselves to the work of *dis*organization of the true church to make a sectarian, or partisan church, and set themselves up to dictate what these divided sheep shall believe, and what they shall not believe, and thus bring in heresies (that is, *divisions*), and then claim "ours is the church," thus deceiving and enslaving the Lord's free men, and forbidding them to grow in knowledge, unless they grow as these "lords over God's heritage" bid them, *i. e.*, in harmony with their creeds of human invention.

Let it be distinctly understood, then, we believe in church organization; but we do not believe that any of the denominational organizations are churches of Christ, as such. They are just what they call themselves. They have taken the name that suits them, and thereby show their preference for it before the name of Christ. We believe in all these organizations there are those who truly belong to the church of Christ, but they are in bondage so far that they are not allowed the exercise of freedom to believe and communicate to others any new truth that may be brought to their attention. They are, therefore, in captivity in Babylon. We look for the great decree of him who is greater than Cyrus, to bring them out of their bondage ere long. Some few have a foretaste of that freedom, even now; but "they are men wondered at,"—Zech. iii. 8; but they must bear the burden of beholding the church's desolations, till the Head thereof shall come and restore all things; then shall every "lively stone" find its place in the glorious organization, and have its proper work and office, and the building shall be glorious. The party names, and self-constituted churches, will go "to the moles and to the bats," and be heard of no more forever. Let us take heed that we are, of Christ, "added to *the* church"—the true body of Christ.

The Sabbath: Questions.

Br. Jas. H. Jacobs, of Blodgett's Mills, N. Y., asks us to say something on the Sabbath question; and the following questions have been put to us by another person, viz:

1. Do I understand aright by understanding the ten commandments to be the royal law of God? If so, am I not breaking this law by not observing the seventh day as a holy rest day, instead of the first?

2. Christ, in fulfilling this law, and honoring the law, does not make it of none effect, does he? If so, does he not require me to fulfil and honor it?

3. If any part of them is binding, are they not all binding? For he says we are guilty of all if we offend in one point.

We respond to these questions as follows:

"1." "The royal law," James himself defines, "Thou shalt love thy neighbor as thyself." The law of love is *the* royal law. "God is love." That law of love guides him in all things, and is *the* law that is to guide us in all our conduct toward our fellow creatures. All the specifications named by Jesus in this connection show that it is our conduct toward men the royal law applies to.

"2." As to the law-Sabbath, the great complaint of the formalists and hypocrites of his day was, that "He kept *not* the Sabbath day."

"3." Whatever Christ incorporated into the requirements of the gospel is "binding"—nothing more.

As to any binding *authority* to call one day in seven *the Sabbath*, or to observe one as such, in the ordinary idea of such a day, we have no evidence that Christ or his apostles have given any. To attempt to fix the seventh part of time upon the followers of Christ as a Sabbath and a binding institution, is to usurp the authority of Christ, and thus take the mark of the Man of Sin. No authority for any such thing exists under the administration of Jesus the Messiah. The attempt to fix the seventh-day Sabbath upon the followers of Christ, as of binding obligation, is of the same character as the attempts to fix upon them circumcision, and is often accompanied with the same spirit that is recorded Acts xv. 1. That is—"Except ye keep the seventh-day Sabbath, ye cannot be saved." All are doomed to perdition that do not believe and act as they do on the subject. We are happy to know there are exceptions.

When the apostles and elders came together at Jerusalem, to consider the matter in regard to observing the law of Moses, the decision was unanimous that those who were "turned to God from among the Gentiles," were "not to be troubled" with any such thing. See Acts xv. Let us give the words of that memorable council. They are as follows:

"Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised and keep the law, to whom we gave no such commandment, it seemed good to us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men who have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which, if ye keep yourselves, ye shall do well. Fare ye well."

Here is no recognition of the Law-Sabbath, seventh-day Sabbath, or any other Sabbath. A very strange omission, if of such obligation as the advocates of that institution now maintain. But the "apostles and elders" do here affirm that the converts "from among the Gentiles" were *not* commanded to "keep the law," verse 24: and of course were not commanded to keep the Sabbath of the law. And Paul, who was a principal actor in that council, and in the controversy thus settled by authority, admonishes the Christians at Colosse, "Let no man judge you in respect of a holy day, or *of the Sabbath*," and adds, "Which are *a shadow* of things to come, but the body is of Christ." He asserts that Christians were "dead with Christ from the rudiments of the world;" which latter phrase signifies "elementary" principles—the lowest parts of knowledge. Such was the law economy, as given by Moses, and which, Paul affirms, in this same chapter, Christ "took out of the way, nailing it to his cross;" and also affirms that one of those things taken out of the way and nailed to the cross, was the "Sabbath."

Not one writer in the New Testament countenances the idea that the Sabbath had any sanctity above any other day of the week. A Christian's whole life, and every day is to be consecrated to God. "Whether ye eat or drink, or whatsoever ye do, do *all* to the glory of God."

When Paul wrote to a church composed of both Jews and Gentiles, as that at Rome was, he settles this question thus, chap. xiv. he says: "One man esteemeth one day above another: another esteemeth every day;" and he adds: "Let every man be fully persuaded in his own mind." In the result, he says: "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ."

Here was one portion of a Christian community who were Jews, and had been brought up under the law commanding the observance of the Sabbath; and though now converted, they could not at once overcome all their Jewish prejudices, particularly the observance of one day above another, and Paul decides it was not necessary they should; while on the other hand, another portion of that church had been brought up Gentiles, with no observance of one day above another, and Paul affirms it was not necessary they should esteem one day more than another. Here is the true New Testament ground to stand upon—the ground of charity and forbearance, and caution against judging one another in these matters.

We forbear entering fully into this subject, but must content ourself at this time, with mere hints. A few words more shall conclude our remarks. If the Sabbath, as given by Moses, is binding now, it is so in *all its claims and denunciations*. Let those who strenuously contend that it is now of binding obligation, see whether they themselves are not condemned by the Sabbath law. "Whosoever doeth *any work* in the Sabbath day, he shall surely be put to death."—Ex. xxxii. 15.

The Sabbath was, and still is binding on all who are under the law. They who are under the law will "be judged by the law."—Rom. ii. 12. All the curses of a broken law and violated Sabbath fall upon them. "But ye," believers in Christ, "are not under the law, but under grace." "The law was given by Moses, but grace and truth (or the substance), came by Jesus Christ."—John i. 17. The law was the shadow, Christ is the substance. Hence "We which have believed do enter into rest," etc. Heb. iv. 3; we have the substance in distinction from the shadow, which was by the law of Moses.

"Tell me," saith Paul, "ye that desire to be under the law, do ye not hear the law?"—Gal. iv. 21. He then says, "Abraham had two sons, one by a bondmaid, the other by a freewoman. But he of the bondwoman was born after the flesh, but he of the freewoman by promise." He then adds, "Which things are an allegory (an illustration); for these (two women) are (an illustration of) the two covenants; the one from Mount Sinai which gendereth to bondage, which is Hagar, and answereth to Jerusalem which now is, and is in bondage with her children." And why are they "in bondage?" Because they adhere to the Sinaic law as a covenant. But "Jerusalem which is above (represented by the freewoman), is free, which is the mother of us all" who believe in Messiah. "But as then he that was born after the flesh persecuted him after the Spirit, even so it is now." Those who will continue under the Sinaic law, or return to it after once being made free, manifest the same spirit, sooner or later, that the bondwoman's son did, viz., a persecuting spirit, showing a departure from the spirit of the gospel of Christ and his apostles. Let them beware lest they are "cast out" with "the bondwoman and her son."

We wish it understood distinctly, that what we have said is not designed to apply to those who honestly believe Sabbath-keeping is obligatory on them, if they hold that view in charity to others who differ from them. But in many, who have been led under the law-Sabbath, we have seen and been made to feel that there is a lack of honesty and integrity, which might justly be ascribed to the Ishmaelite spirit of the bondwoman's son.

If it be asked, "Is not the Sabbath law a part of the moral law?" We unhesitatingly answer, *No.* A moral law relates to what is unchangeably right in itself, and is something commanded because it is thus right. If there were no command, it would be binding on men to act according to this principle: that is, if there was no specific command we would be bound to act the same in relation to the object; for example, "Thou shalt love thy neighbor as thyself" is morally binding on every man, though it had never been embodied in a formal law, because it is unchangeably right in itself, and is essential to the welfare and harmony of society.

The Sabbath law is a *positive* law, and the keeping of that law was binding on those to whom it was given, and to no others; it is right because it is commanded, and made right by the command; and is not, like a moral law, right merely of itself.

The moral law is binding on all people, everywhere, "written in their hearts."—Rom. ii. 15. But the Sabbath law is not thus written in all hearts, and therefore is not of the moral law, but is a positive institution, and belongs only to the people to whom it was given.

A moral law has no such restriction; it is binding on all men, everywhere, and under all circumstances, and cannot be violated without sin; so that though they have not the written law, their "conscience bears witness, and their thoughts accuse or excuse" their conduct.—Rom. ii. 15. Not so the Sabbath law. A positive and known command alone can make that binding on any one. Under some circumstances it would be impossible to keep the Sabbath-law, and that fact demonstrates it not a moral law. For instance, a slave of an ungodly master is converted to serve God; his master will not allow him to keep Sabbath; he is compelled to disregard it. If it were the moral law he should die rather than not keep it. But it is a positive institution, given to a people as a whole, and the master, as well as the servant, was obliged to keep it; that is, it was a positive law to Israel, as a nation; all of whom must keep it.

But when the gospel goes out to all nations, it deals with individuals, as such; it carries with it moral laws, and those only. These are all incorporated into the gospel precepts; but the gospel *rest* is the substance; and the Sabbath-law is not incorporated into the gospel as an external observance. We that "believe do enter in *rest*." We enter into Christ, and find the true Sabbatical rest begun, to be consummated at the resurrection.

"Let every man be fully persuaded in his own mind." We esteem it a great mercy that the providence of God has so ordered it that one day in seven is observed as a day of rest. The influence of it is good, both physically and morally. But as to any *positive* law for its observance, there is none under the gospel economy. So we believe.

The Controversy:

Disallowed of Men: Chosen of God.

"But chosen of God, and precious." Who is God's choice? Jesus Christ. For what did he choose him? To be the foundation and head of a new and spiritual creation. The animal, or Adamic foundation gave way, and the race were going out of life—perishing. God has chosen, elected, selected, accepted, approved, a new foundation or head; Jesus Christ, the second Adam, on whom to build a spiritual structure; one that shall be durable, eternal. The first Adam was a foundation of the earth earthy; liable therefore to fail; but the failure would show to men that they need a more substantial and permanent foundation.

The second Adam is of heavenly origin; possessing, by the gift of the Holy Spirit without measure, a power which enabled him to overcome the animal nature, which he possessed in common with the first Adam and his posterity. Thus prepared, he triumphed, and the animal nature being crucified, he rose from the dead, by the power of the eternal Spirit, wholly a spiritual being; and God hath chosen him as the foundation and head of a new and spiritual creation or building from among the children of men. A spiritual nature, immortality, incorruptibility, eternal life, are all derived from him, and from no other source can they be obtained by any of the first of Adam's race.

Here is the Controversy: God has made his choice, as he has the right to do; and he calls upon all men, everywhere, to harmonize in the choice, assuring them there is hope from no other quarter; no future life, or life from the dead; no spiritual nature; no immortality; no incorruptibility; no endless life, except through this foundation or living head of the new creation. "There is none other name under heaven given among men whereby we can live."

Here is the whole controversy between God and men. Men disallow, disapprove, reject God's choice. They will to enter on a future life, and pretend they have an immortal soul, a spiritual nature, a deathless element that inheres in themselves; and thus virtually set aside God's chosen method for the bestowment of a future life, immortality, and incorruptibility. They refuse to yield their fancies and wills to God's will; and thus the controversy goes on. God is well pleased with his choice of a living Stone—Jesus, the Life-giver. In his sight that Stone is "precious," honorable, highly esteemed, costly: but men are dissatisfied with it, and cast it aside: it is too humiliating to them to admit they are of the dust, and have no higher principle in their nature; their proud hearts would "be as Gods"—spiritual, immortal, without being dependent on God's chosen medium—Jesus—for such qualities.

One or the other of the parties in this controversy must yield, or eternal dissolution must be the fate of man. Does any man think God will yield to their impious claims, and approve of their attempts or neglect of his "chosen and precious" Life-giver? Are any desperate enough to suppose they can successfully contest this matter with the Almighty? Alas, for such, they will soon find they must bow to the Divine will or perish forever "like the beasts that perish." All the efforts of men to arrive at immortality, incorruptibility, endless life, except *in* Jesus Christ *alone*, are as fruitless and vain as if they should attempt to blow out the sun by the puff of their breath. They must submit to God's terms, or go back to the dust from whence they came, and eternally "remain in the congregation of the dead."—Prov. xxi. 16. All the efforts of men to arrive at life future and eternal by any other means or method than that God has chosen, will be as fruitless as the attempt at Babylon to build a tower up to heaven: and the confusion of language at that time was no greater than the vexations that men now inflict on themselves and each other in efforts to make it appear that they are what God has never given them power to be, aside from the regeneration by Christ Jesus and the resurrection. They would now, "be as Gods;" or, be immortal and live forever without Christ.

Those who acquiesce in God's "chosen and precious" Stone, or foundation, become as "lively stones"—stones having life by their connection with it—and "are built up a spiritual house," a dwelling, a mansion, a house of God, "a temple of the Holy Spirit," and thus will be brought into the future and endless life: die no more, and be forever with the Lord. Let the Controversy end, now and forever.

The Standard of Appeal.

There are those who cannot receive the views we advocate, because, say they, "Eminent men, and 'the Fathers' in early times held and practised differently." We have long since learned that the Bible is the standard of appeal, and is to settle all controversies about "faith and practice." That which cannot be clearly proved by this standard, may be tolerated, but is no authority, nor a test of Christian faith or character. It is beyond all doubt, in our mind, that all the heresies and false practices that have scourged the church from its earliest history, have grown out of a disposition to follow men instead of adhering to the unadulterated word of God. In this matter we are at perfect agreement with Dr. Adam Clarke, in his Commentary on Prov. viii. He says:

> But of these ("the Fathers,") we may safely state there is not a *truth* in the orthodox creed that cannot be proved by their authority; nor a *heresy* that has disgraced the Romish church that may not challenge them as its abettors. In points of *doctrine* their authority is nothing to *me*. The word of God *alone* contains my creed.

Such is exactly the position we have occupied for thirty years past; and which we shall endeavor to maintain to the end of our Christian course. So long as we have the Bible as a standard of appeal, it gives us no sort of uneasiness what can be produced from "the Fathers," or any other great or good men opposing our views. They are but men, and as liable to err as ourself. Let us have Bible testimony, and let its construction be regulated by the general tenor thereof and the known or revealed perfections of God. "God is love:" and any construction of his word that contradicts this testimony must be erroneous, however plausible it may appear.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he said this, he fell asleep."—Acts vii. 59, 60. "And devout men carried Stephen to his burial, and made great lamentation over him."—Chap. viii.

Concerning this text little need be said. They who so zealously defend the punctuation of Christ's promise to the thief, being well aware that its seeming service of their theory results wholly from the punctuation of the text, lose their ardor for that kind of defence when they reach here. None will deny that the text as it stands attributes the act of *calling upon God* to the murderous Jews. We might, therefore, press against the popular theory so much of the sentiment of the text as is due to the style of punctuation, but, recognizing the fallibility of the translators, we freely admit that the circumstances of the case render it certain that it was Stephen who thus called. Dr. Alexander renders the text thus: "And they stoned Stephen calling (upon God) and saying," etc.

Our author, like many others of his faith, finds it very convenient sometimes to assume that "spirit" and "soul" are one and the same. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of *soul* and *spirit*," etc.—Heb. iv. 12. If soul and spirit are one and the same, and an immaterial entity, how, pray tell us, can they be divided? Is such an entity, notwithstanding "indivisibility" has so long been affirmed of it, after all capable of being torn asunder? But the passage certainly indicates that soul and spirit are two things, and as such are capable of being separated. So, too, the following:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23. Do men possess two abstract entities capable of conscious existence separately from the organization and from each other? If so, and the *soul* is *the man*, what sort of an existence is the spirit? Our author's theory makes the living being called man a most singular complication, unlike any thing in the heavens above or in the earth beneath, so far as either science or revelation enlighten us.

When Samson was at one time "sore athirst" he said, "and now shall I die for thirst, and fall into the hands of the uncircumcised?" But water was given him:

"and when he had drunk, his spirit came again, and he revived."

The theory of so-called orthodox theologists is that when what they call the spirit leaves the organization the body is dead. If this be so then Samson must have been dead when he drank the water, for it was not until he drank that his "spirit came again and he revived." They will hardly insist that this passage teaches the existence of a spirit-entity; and yet they would vigorously urge it as proof of such existence did not the act of drinking precede the return of the departed spirit. Of course, the spirit that returned was nothing more than Samson's *animation, vigor.*

A nearly famished Egyptian was found and brought to David, who furnished him with food. "And when he had eaten, his spirit came again to him."—1 Sam. xxx. 12. This is another instance of a man's spirit leaving him, and being brought back again by taking nourishment. Nobody will be so simple as to suppose that a conscious spirit-entity is here referred to. It would, however, be no more unreasonable than is the same supposition concerning many other texts that are urged in support of the spirit-entity theory.

The Greek term for *spirit,* in the text, Acts vii. 59, is *pneuma.* Its corresponding, or Hebrew term is *ruah.* They are generally translated spirit; but they are also rendered *breath, air, wind, mind, life, disposition,* etc. Like the Hebrew term *nephesh,* rendered soul, it is sometimes applied to the beasts. That it *ever* means an entity in man capable of conscious existence when separated from the organization, we deny, since there is absolutely no proof of it.

Pneuma, the principle of life, is sometimes, as may be the case in the record of Stephen's death, put for life itself. "Pull me out of the net that they" (David's enemies) "have laid privily for me; for thou art my strength. Into thy hands I commit my spirit: thou hast redeemed me, O Lord God of truth."—Psa. xxxi. 4, 5. It will not be claimed that David wanted to die and hence desired that God might take away an immaterial, immortal spirit, for just the reverse is plainly true of the psalmist. His enemies planned his destruction. In the emergency he did not trust in himself, for it seemed that his enemies must triumph for aught he could do to prevent them; "but," said he, "I trust in the Lord." "Thou hast" heretofore "redeemed me, O Lord God of truth;" therefore "into thine hand I now commit my spirit," my life, for safety.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which *I have committed* unto him against (unto) that day."—2 Tim. i. 12. What was it Paul committed to Christ, being persuaded that his Saviour is able to keep it until the day of final reward? All must admit that it was his life, that life which he possessed by virtue of union with Christ, the author of eternal life. It was not the natural life that Paul referred to: he had good reason to expect *that* would be destroyed by violence.

To the church at Colosse, Paul wrote: "Set your affections on things above, not on things on the earth. For ye are dead" (condemned to death, hence reckoned as dead) "and your life is hid with Christ in God."—Col. iii. 2, 3. Here it is distinctly stated that it is a life which those believers committed to Christ, and it is "hid with" him "in God." That being the case, when will they receive that life, and thus enter upon their reward? Will it be at death? When Christ, who is our life, shall *appear, then* shall ye also appear with him in glory.—Ver. 4. It is at the *second coming of Christ* that saints enter upon their reward: it is then they receive eternal life in full and glorious reality.

Mr. George contends, and in this he simply echoes latter-day theology, that the *soul* was Stephen's self; and he contends also that departed souls are in *hades,* which he also terms paradise, between death and the resurrection. If this be so, then, even if we admit the existence of a spirit-entity apart from the body, Stephen's prayer was not answered, and Stephen must, under such a supposition, have been well aware that it would not be, for though Christ was in *hades* (Bible hades) between his death and resurrection he is now, and was when Stephen was martyred, in heaven, sitting at the right hand of God. If, therefore, Stephen prayed Christ to receive a conscious spirit-entity, surely none will insist that he received answer to the prayer if that entity went directly to *hades,* there to remain until the resurrection morning.

Suppose we admit, for the moment, that a spirit-entity was Stephen's self, the person, the *real man*; what then? Would the admission help the theory we combat? By no means. The text distinctly states that Stephen, the *man,* "fell asleep," and that "devout men carried" *him,* the man, Stephen, "to his burial, and made great lamentation over *him.*" Why deny this account, and say *Stephen* did not fall asleep, and was not buried? We confess to an utter inability to discover any wisdom in a denial of this plain testimony of inspiration. We would not deny it on any consideration, however seemingly important.

"For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day."—2 Cor. iv. 17.

A writer remarks concerning this language:

"From this it is often inferred, as Paul spake of an outer and inner man, man must be a double entity, having one real man inside of another. To this we have no great objection, but insist on knowing what the inner man is. It cannot be the immortal soul, for that cannot be renewed day by day: immortality is an unchangeable attribute."

To this Mr. George replies thus:

"The writer would cast dust in our eyes by stating that immortality is an unchangeable attribute, and, therefore, the soul cannot change in any sense. But did ever any one contend that immortality was the only attribute of the soul?"

If there is any *casting of dust* on the part of any one, in this matter, we think the reader will at once perceive who the guilty party is, and will say of Mr. G., "thou art the man." He claims that immortality is an attribute of the human soul, and at the same time he affirms the soul is the "inward (man)" which Paul said "is *renewed* day by day." This is an obvious contradiction. If immortality is an attribute of the human soul, then the soul cannot be *renewed,* and consequently cannot be that to which Paul referred in the language under consideration. What is the meaning of renew? Webster says:

"To make over as good as new; to restore to former freshness or perfection; to give new life to; to restore; to re-establish."

Paul uses the term in the sense of making new spiritually; being transformed. "Be ye transformed by the *renewing* of your mind."—Rom. xii. 2. *Renewed,* therefore, as used by Paul in 2 Cor. iv. 16, necessarily implies a tendency on the part of the "inward (man)," in the absence of the renewing power, to decay, to wasting away, to disestablishment. Hence we say, if the expression "inward (man)" has reference to an entity in man, then the text proves beyond controversy that immortality is not an attribute of that entity, for it must be a fact, of course, that immortality is not subject to any wasting process, and cannot, therefore, have need of *renewal;* neither is it subject to disestablishment, and so cannot require re-establishing.

But, says Mr. George, "did ever any one contend that immortality was the only attribute of soul?" He seems to entirely overlook the fact that the writer whom he quotes does not intimate that any one "did ever" so contend: he is not speaking so much about what attributes are claimed for the theological soul, as of the nature of the attribute immortality.

Dr. Lange says: "The outward man is an expression found only in this place, and it denotes the whole personal existence, so far as it is embodied in nature and the laws of the external common life. On the other hand, *our inward* (*man*), denotes the *same* personal existence, so far as it is determined by the Divine law, and participates in the fulness of the Divine life. . . . The doctrine of Collenbusch and Menken, that the inner man is an invisible body, existing in some concealed form within us, cannot be sustained by any natural exegesis, or by the plain meaning of the words."

Theologists generally agree, substantially, with Collenbusch and Menken, for our confident author but expresses a common sentiment when he claims that the theological soul-entity is the *man,* and only resides in a clay tenement which, when the soul leaves it, is only the *remains* of a *man.* Such a doctrine, we affirm, in the language of Dr. Lange, "cannot be sustained by any natural exegesis, or by the plain meaning" of Scripture "words." Meyer thinks *outward man* denotes "that which is visible in us, *i. e.,* our corporeal nature, and *inward* (*man*) our intellectual, rational and moral selves."

We feel quite safe in saying Paul's inward man was his *mind.* "For I delight in the law of God after the inward man."—Rom. vii. 22. There can be no question, we think, that the apostle here uses *inward man* for his mind. That this is so he plainly enough indicates in ver. 23: "But I perceive another law in my members, making war against the law of my mind, and bringing me into captivity to the law which is in my members." Paul delighted in "the law of God," his mind, reason and judgment, approving it and causing him to take pleasure in its practice. But the law of the members, the appetites and passions, forming a kind of another self, was continually waging war with the better self, and brought the reason somewhat into captivity to the inferior power. Paul's whole meaning is still further indicated in ver. 25 of chap. vii.: "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." What can be plainer than that Paul's "inward (man)" was the mind, and his "outward man" the flesh, with its members.

Dr. Adam Clarke, writing on Rom. vii. 22, quotes as follows from one whom he characterizes as a "pious and sensible writer:" "The *inward man* always signifies the mind; which either may, or may not, be the subject of Grace." It is so plain that *inward man* means the mind, we think he must be straitened indeed, who will go to 2 Cor. iv. 16 for proof of the doctrine of inherent immortality.

L. C. T.

MATTHEW XXV.

BY ELD. R. V. LYON.

MATTHEW xxv. is the "Fort Sumter" of the doctrine of eternal woe. "These shall go away into everlasting punishment." By the believers in the slanderous doctrine of eternal woe, it is asserted that the wicked must exist eternally, in order that the punishment be eternal. "For if they are utterly destroyed, it would be no punishment." No punishment to be eternally cut off from life, and remain *eternally* dead. O, what a vindictive spirit has found a place in the heart of man.

The Greek word, rendered punishment in this text, is *kolasin,* and is defined by lexicographers, "cut off, loss, prune, curtail, check, correct, chastise, punish;" but none, of proper authority, render it *torment.* To illustrate: You step into your orchard and cut off a limb from a tree and cast it upon the ground; it will go to dust. So will the wicked be cut off from life, (Jesus our LIFE-GIVER,) and be reduced to dust. Dust thou art, and unto dust shalt thou return.

The doctrine of eternal woe makes God the author of a law which will perpetuate evil eternally. Consequently, at war with the mission of Jesus; which was, "to put away sin by the sacrifice of himself." It makes God the creator of a vast number of human beings with immortal souls, so that he might torment them eternally. A child who has just reached the hour of accountability, and has committed one sin, dies; that child must suffer eternal torment. Millions of children, who have just passed the rubicon of accountability, and committed a few sins, must be eternally tormented in a sea of literal fire, with Nero, Julian, the apostate, and such like characters, who have spilt the blood of the saints and the prophets. It places some of the most amiable and lovely of our race, because they have not subscribed to a certain creed, in a sea of literal fire, where they are to burn eternally, with the vilest of the vile. It puts the heathen, who have never heard of Jesus, though they have lived up to the light of nature, into a PAGAN hell, where they will be writhing in pain, anguish, and hopeless despair eternally.

The doctrine of eternal torment presents the loving God of the Bible as the greatest tyrant in the wide world. He has caused man to be created so that he can sin; He places them in the midst of temptation, where they may sin. After they have sinned, He places them in a lake of literal fire, where they can neither die nor reform, and then torments them eternally, because he has power so to do. Oh, "orthodoxy!" Shame on thy creed. Where are thy preachers to be found, who believe in this heathen dogma? Echo answers, *Where?*

FROM MRS. S. A. GOODRICH.

BR. STORRS: Through the mercies of our heavenly Father, I pen a few lines to you once more. I am still in feeble health, but am better than I was when I last wrote to you. I can say, as I look around me this beautiful morn, the longer I live I see more and more of His goodness. It seems as if the hand of the Lord was in everything around us, to show forth his praises. Oh that all that hath breath might praise him. I am so glad that I am worthy to be called one of his children. I think many times that I am the most unworthy of them all; but I try to be submissive, and do the best I can while passing through this affliction. I often wonder why the Lord is so good to me. I am glad that he knows all about us, and knows just what we need to purify us. If the cross cannot be removed only by suffering, then let us be willing to be placed just where he sees it is best for us. If our heavenly Father sees best to place the cup to our lips, I am willing to drink it to the bottom, if I can be saved in no other way. I have felt many times as if it would be wrong to ask him to remove it. If I can glorify him more by suffering, then I will gladly do it.

This passage often comes to my mind, "For I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Just think of it; this one promise ought to sustain every Christian heart in every trial. May we all be patient and endure them a little longer; for in a little while we shall obtain the prize; then we will lay down the cross and take up the crow . What a glorious gathering that will be, when earth's weary ones shall come together singing the song of the redeemed! Then the tears of sorrow shall be wiped from all faces. Blessed be the name of the Lord. But I often think there will be some tears of joy there. May the love of God dwell in the hearts of all the readers of our paper; and may they all be baptized with the Spirit; so that we may commune with the Master, and drink new wine at the table of our Lord when he establishes his kingdom on Zion's holy hill. I mean to be there. Oh, how good the Lord is to provide such a place for us. Blessed day; may we all live as expectants of it, and not fall out by the way; for all our trials will soon end, and Jesus be all and in all to us forevermore. Blessed thought!

When gladness wings my favored hour,
  Thy love my thoughts shall fill;
Resigned when storms of sorrow lower,
  My soul shall meet thy will;
My lifted eye, without a tear,
  The gathering storm shall see;
My steadfast heart shall know no fear;
  This heart will rest on thee.

Where else can we rest but in the Lord? May our Father in heaven bless all those who are laboring in his cause, and give them strength sufficient for their day; and may the kingdom soon come, is the prayer of your sister.

NEW BRITAIN, CONN., May 14, 1871.

S. B. EMMONS, Lancaster, S. C., writes: My interest in the HERALD increases, more and more, as I read it. I wish I could contribute more to its support than the mere subscription price, but I cannot. My friends say I am doing great harm to the cause of religion by reading such a paper as the HERALD and offering it to others to read. I reply by saying, An injury or harm to religion, and injury to sectarian prejudices, are two separate and distinct propositions. I wish you could hear some of our preachers attempt to prove from the Bible the immortality of the soul, the resurrection of the wicked to life, and their eternal torments in hell. I am sometimes amused, but oftener pained to hear their vain efforts to uphold their tottering but pet dogmas.

HOW TO PROMOTE GRATITUDE.

JUDGING not only from myself, but from what I see too common in others, I conclude that gratitude for favors received, whether from God or man, is one of the most evanescent feelings of the human mind—whilst it is only in proportion as we can make it a permanent and ever active principle of our mind, that we prove ourselves worthy of those favors. I find it advisable and necessary, therefore, to use every means in my power to keep this feeling alive and active in my own breast.

The enlightened principles which we profess, and the views which we have taken of Christianity, are, I am well aware, when rightly appreciated and fully felt, capable of becoming almost omnipotent in their influence on the human character; yet divested as they are of all external forms, and unaccompanied by the false checks and the unfounded hopes and fears which superstition presents to its votaries, they are of so refined a nature as almost to elude the mind's grasp. Surrounded also as we are by objects and circumstances which are tangible to, and lay such fast hold on our senses—an invisible Being, and future and distant hopes, must maintain an unequal advantage in the competition for our affection and regard.

Persuaded of this, I have felt the absolute necessity of throwing into the opposite scale the most powerful auxiliaries, in order to turn the balance, and to revive and confirm those grateful, pious and devout feelings, so essentially necessary to the character of the Christian, and which alone can enable him to resist the temptations, and encounter the difficulties to which he may be exposed, or to perform with cheerfulness the duties to which he may be called. To call up in my mind, therefore, every grateful feeling to my heavenly Father, I make it a practice to take a *retrospective* view of what I originally was—of my circumstances—my expectations and prospects—of what I might, and probably should have been, but for the kind, unmerited and providential care of the Most High! I trace back every step of my life, and mark in how many instances he has brought about my good—even in opposition to my own views and wishes—in cases where, had my own plans proved successful, they would only have led to my injury, and probably my ruin.

All that I am, have or enjoy, I can trace to *His* bounty, and feel that I am but a creature of his providence; a thought which enhances every blessing, and sweetens every enjoyment. I call before me every circumstance that has contributed to make my existence a blessing—whether in the world, in my family, or in the church of God; and with all these accumulated and combined, I find my judgment convinced, and my heart filled with gratitude; knowing that to him, my gracious and all bountiful Benefactor, I owe every thing. As a natural consequence, I feel towards him all that filial love and reverence which (to say the least) I should feel for a father or a friend, who had disinterestedly watched over me for my good, and with benevolent regard directed my every step.

By thus reflecting on the past, and by a frequent repetition of this exercise of the mind, I find that, like other habits, this practice becomes almost involuntary; and that when I think of the Deity, it necessarily revives and connects this chain of association. To render these impressions the stronger, I think it expedient and proper *frequently* to recur to the same practice of retrospection, and by every means in my power to confirm and strengthen the disposition of mind thus obtained. Thus it is, my beloved friend, that we may acquire a high and indelible sense of gratitude to the Supreme Being, and thereby obtain one of the most powerful motives to assist us in the perfecting of our character.

Even with all these aids and advantages we cannot, affected as we are by bodily health and surrounding circumstances, but be sensible what fluctuating creatures we are; and that impressions the most powerful at one time, are extremely feeble at another: it becomes therefore necessary, when this occurs, closely and honestly to investigate the cause of this difference; and to call in every aid that can promote a consistency and permanency of character, and of religious feeling;—to this end I have found the advantage of frequently turning my mind to a deep contemplation of the attributes, the works, the revelation, and the government of God; and by this means have made Him almost evident and tangible to my senses. I perceive a Being, who cannot be affected by our vices or our virtues—powerful, wise and good beyond all our conception or imagination—perfectly independent of, yet employing all His wisdom, power and goodness to bring about and perfect the happiness of innumerable myriads of beings whom he has created.

I contrast this great Being with myself, and I sink into insignificance—feeling that I am nothing, yea, less than nothing in the comparison, and am humbled to the dust with the consideration; but, again, I reflect that, nothing as I am, and every thing as He is, I am the object of his bounty, of his care and loving kindness—that He has called me with a holy calling—has blest me with a knowledge of his will, of his righteous government—has favored me with principles the most powerful and the most glorious—that I am honored and raised to dignity by being adopted into His family, and made an instrument to cooperate, as it were, with Him in His unbounded work of benevolence. I feel then my *real* dignity—a dignity the gift of his bounty; and become actuated by a strong and ardent desire that every thought, word and action of my life may correspond with my high and distinguished calling, and (should I not prove unfaithful) to my future glorious destiny.

Thus reflecting, I feel my strength renewed, my heart glow with feelings of love and gratitude, accompanied by a deep sense of humility: conscious of my own weakness, I exclaim, in the language of Jesus—"I thank thee, gracious Father, that, whilst thou hast hid these things from the wise and learned, thou hast revealed them to babes; even so, Father, because it seemed good in thy sight." Thus occupied, my mind seems divested of all sense of surrounding objects and worldly circumstances. I see and feel but two beings in existence—God and myself; and impressed with the idea that great as he is, and insignificant as I am, that I am yet the object of his care—of his regard—of his distinguished favor, my mind becomes strengthened; and I feel, most powerfully, how holy, how pure, how free from every selfish consideration, one so highly favored ought to be; and that the approbation of that Being with whom, and in whose presence I seem to stand alone, ought to be the only object of my pursuit or concern.

Thus seeing God as every thing, and in every thing, and his ways all good and perfect, my love and reverence are excited, strengthened and confirmed—and I am enabled to go on in my way rejoicing with renovated vigor and delight; never losing sight of the weakness of our nature, and the arduous struggle we are called to—but above all, keep in view the glorious object we are seeking to obtain. I avail myself of every train of thought, to enable me to perfect myself for that high honor to which I am called; and, remembering that all our present privileges, and great and precious promises, are given for the purpose of making us partakers of a divine nature (or disposition) I accustom myself to call up in my mind not only the present advantages which Christianity affords, but all those glorious prospects which, if we are faithful to the end, it holds out to us in future. I call to remembrance, and impress the thought as possible on my mind, that I have been, not only by the kindness and mercy of God, "purged from my old sins"—but that I am called to glory and to virtue; and in this state of trial and of hope, I am but preparing and becoming fitted to enjoy the highest state of happiness in myself—and, also, to be the instrument, in a more enlarged sphere, and with greater capabilities, of fitting others for the enjoyment of felicity. With this exalted view of things, I become more confirmed in the reasonableness and benevolence of the gospel dispensation. I obtain a comprehensive knowledge of the divine government; and feel my mind and disposition improved, and my heart exhilarated by a contemplation of such unbounded benevolence; all care of self sinks into nothing; resentment dies away; and no angry feeling towards my erring fellow-creatures—not even to my worst enemies—remains; but pity only for their follies, and a strong and benevolent desire to improve their minds, and to induce them to accept those offered mercies which I myself so highly estimate. I see them, even in the worst of their errors, only as instruments in that mighty hand, who chooses some vessels to honorable, and some to less honorable uses—but in all fulfilling his benevolent designs.—*Selected.*

CHURCH GAMBLING.

IN his charge to the Grand Jury, at Newport, N. H., on the 13th ult., Chief-Justice Bellows referred very pointedly to the prevalent practice of gambling among the religionists of the day, at festivals and other "social" gatherings of church membership, where lotteries, grab-bags, guess-cakes, and almost every known system of gambling was introduced to raise money for the spread of the gospel! All these are recognized in law as indictable offenses, and the proper officers failed to do their duty where they were suffered to pass unnoticed.

Who is responsible for these things? Where are the conservators of the faith and morals of the community? Whose duty is it to cry aloud and spare not, showing the people their transgressions, and the church of God her sins? If the church of Christ, at his coming, is to be presented without spot, wrinkle or any such thing, how many would now be found watching and keeping their garments unspotted from the world?—*Advent Herald.*

ONE MINUTE TOO LATE.

I WAS standing on the dock to witness the departure of the steamboat. Her time had come. Several hundred passengers had already embarked, and others were crowding hastily through the throng to get on board. All was confusion. The wheels and the piston seemed restless with delay; the boat creaked against the wharf as the paddles dipped themselves in the water; the strong hawsers that bound her fore and aft ground on the spiles. The stern voice of the mate summoned "All aboard"—"All ashore." Just then a hack drove down; an old gentleman, with locks of many bygone years, alighted, and hastened toward the boat. The crowd made way for the venerable stranger, but in vain; the plank had been drawn in, the fastenings loosed, and the boat was off.

I shall never forget the look of disappointment which was manifest in his countenance, as he turned away and ordered his baggage returned to the hack. My thoughts were beginning to take a solemn turn, when a friend who was with me, pronounced with emphasis, "*One minute too late!*" How many there are who are a little behind the time; just one minute too late in all the affairs of this world! always in a hurry; yet never ready. And how many thousands are a little too late in the great work of repentance! They delay and postpone, until the ark of safety has shoved off for the last time. One moment then is as fatal as an age.—*Selected.*

LITTLE children pray that your influence may be for good, by trying every day to make some one happier through your being in the world.

AGENT FOR THE RAINBOW.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2 25.

GEO. W. YOUNG,
25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leash has appointed an agent for his magazine in this city; and one, too, so trustworthy.

THE *Advent Christian Quarterly* for April is received. Contents: The Man of Sin; Sheol; Immanuel's Land (poetry); The Preexistence of Christ; The Two-horned Beast; The Nature of the Soul; Doubts concerning Religion; McCosh on Materialism; The Little Stone, etc., etc. A good number.

Terms for the *Quarterly*: $1 a year. Ministers, 50 cents. Address J. V. HIMES, *Buchanan, Mich.*

LIFE BOAT.—A weekly paper, published at Chicago, devoted to reform and a higher and purer life among all the people. The organ of no sect or party, but speaks for God, humanity, justice and truth, fearlessly and plainly. A friend to all that is pure and good, in or out of the church. Contains original stories of a high and chaste order of excellence; and also articles from some of the best friends of God and man, in this and other countries. Gives the news of the week in a condensed and attractive form. One dollar and a half a year; six months 75 cents; three months 40 cents. Address the Editor, E. C. EGGLETON, 137 Madison street, Chicago.

APPOINTMENTS.

WOLCOTTVILLE, Conn., May 28.

PROVIDENCE, R. I., (Richmond Hall), June 4.

PEACE DALE, R. I., June 11.

WEST ABBINGTON, Mass., Sunday, June 18.

HARTFORD, Conn., (Talcott & Post's Hall), Sunday, July 9.

SPRINGFIELD, Mass., Sunday, July 16.

MERIDEN, Conn., Sunday, July 23.

W. S. CAMPBELL.

SPRINGFIELD, Sundays, May 28 and June 4.

CHARLESTOWN, Mass., Sunday, June 18.

W. N. PILE.

NEW BRITAIN, Conn., Sunday, May 28, and June 4.

MIDDLETOWN, Conn., Sundays, June 11 and 18. WM. STUART.

DRESSERVILLE, N. Y., first Sunday in each month, through the year.

HIGH BRIDGE, N. Y., (Onondaga Co.,) second Sunday in each month during the year.

RICHFORD HILL, N. Y., (Tioga Co.,) the third Sunday in May, and at Smith's school-house in the evening.

JAMES H. JACOBS.

LEWISTON, Me., Sundays, June 4, and 11.

SPRINGFIELD, Mass., Sunday, July 9.

HARTFORD, Conn., (Post & Talcott's Hall), Sunday, July 16.

NEW BRITAIN, Conn., Sunday, July 23.

H. M. BRYANT.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—A. H. Brown, Mrs. S. Duell, Willis Perkins, W. Forrester.

TWO DOLLARS EACH FROM—Chas. Wesley Morse, Wm. H. Holton.

VARIOUS SUMS—Aaron B. Curry, $30; S. A. Partah, 50 cents (expired with No. 366).

PARCELS SENT SINCE LAST ISSUE.

Thos. Knight, Willis Perkins, Mrs. S. A. Goodrich, Wm. P. Powell, W. J. Warner.

The Lesson of the Spring.

Long had the winter-winds blown chill,
O'er snow-capped height, and frozen strand;
Long voiceless was the murmuring rill,
And mighty rivers of the land.

Smothered within the frozen earth,
The violet and arbutus lay—
Still yearning for the spring's sweet birth,
To burst their walls of clay.

When lo! a gentle voice was heard;
A balmy sweetness filled the air;
It woke the tender song of bird,
And fairy music, everywhere.

The ploughman turned the springing grass,
And piped his song of rustic cheer,
And as he heard the black-bird pass,
He whispered, "Spring is surely here."

The tiny flowers in lone retreat,
Hearing the joyous anthem ring,
Half wondered if they dared to peep,
To hail the coming of the Spring.

First timidly, then boldly one
Looked out upon the face of day,
Turned its chill brow unto the sun
And laughed to greet the sunny ray.

Then one by one, till all the wood
Lay robed with cheeks of white and blue;
And Nature in her dreamy mood,
Woke from the old life to the new.

As children rashly haste to greet
Some joy they would not long delay,
And perish, ere their tender feet
Have found the calm and quiet way.

So Nature in her kindliest hour,
Was met by bitter winds and storm;
And springing grass, and bud and flower,
All perished in Spring's sunset morn.

And this the *moral* we would teach,
To young and old with eager heart;
Grasp only joys within your reach;
And make them of your life, a part.

Learn Patience in the walk of life;
A humble trust in God alway;
And know in life's severest strife,
A blessing born for every day.

E. K. S.

—*The Children's Friend.*

Wandering Thoughts.

The existence of "Wandering Thoughts," as they are popularly designated, constitutes one striking feature in the action of mind, which it is useful to understand, for our own satisfaction, as well as for the comfort of others. There is a confessed tendency in the mind to wander from the subject of meditation—a tendency especially observed by pious men, during their hallowed exercises. They feel their minds liable to shift to another topic, or, in other words, foreign ideas thrust themselves on their notice, and the contrast between these and the selected topics of reflection, along with an exemplary fear of sin, attracts the attention, and excites many painful emotions.

The leading and distinguishing characteristic element in these ideas is, they are *involuntary*. The result of self-reflection is, they come unsought, and in many cases remain unasked, at least when no conscious effort is made to retain them. Were the mind only capable of voluntary thought, it might wander just as we know it does, still it then would be intentional aberration, and not such as is experienced and lamented in its present constitution and mode of action. So far are these specific thoughts from being intentionally conceived, that the complaint is, they spring into being independent of the will, and, for a time, cannot be ejected or forgotten. If the will had full authority over them, they would never be admitted, or rather, considering our ignorance of the next idea that will appear, we should affirm, their entrance and exit would be almost simultaneous.

Now, it may be said, are not the greater number of thoughts involuntary? Yes, we admit they are. When walking abroad, or musing at home, the mind generally receives silent permission to roam where it pleases; we have formed no purpose to think on any particular subject, and, of course, are in our thoughts entirely guided by association, or ideas excited by present sensations. In these circumstances, we are not, however, irresponsible, nor are we free from danger; the thoughts may be foolish, absurd—they may be even positively sinful. They have undoubtedly entered the mind not by express command, so to speak, but we have permitted the mind to enter into circumstances where they have been formed or suggested, which could certainly have been avoided. Might we not, for example, have restrained ourselves, and directed our faculties to useful, at least innocent subjects, or immediately have withdrawn them from vain and criminal contemplations? If, in the course of these lawless excursions, evil passions and desires happen to be kindled, by their objects being painted on the imagination, it is demonstrably certain, that we are accountable for their present activity, and every item of resulting conduct.

Wandering thoughts, directly so called, are quite of a different character, as they enter in totally different circumstances; they occur, not when the mind is luxuriating at ease; on the contrary, they come when it is actively engaged;—not when efforts are employed to avoid them, but when there is a resolution to have all the faculties and emotions absorbed, if possible, by one theme; not merely when it is purposely occupied with moral and religious subjects, but on any one that may engage our attention.

To cast some light on this perplexing subject, let us, in the meantime, consider the *spontaneous action* of the mental faculties and emotions.

The human mind has not unfrequently been compared to an engine, over which we have perfect control, with more apparent than real truth and propriety. No doubt, we can set the mind agoing, in other words, choose to think on any particular subject, but we are conscious that it often begins of its own accord, and that we can seldom or never bring it to rest when we please. Certain feelings unexpectedly come into existence, certain faculties start into action, we cannot tell how or why; and instantly to subdue these emotions, or change the topic of thought, is completely beyond our power. Let the occasion be the most solemn, these internal movements, nevertheless, take place, and we are compelled to attend them, even though at the expense, for a time, of nobler thoughts and feelings. Were we to consult general experience, we would soon find ample and curious illustration of this singular fact in our constitution. The predominant faculty and passion would, in all likelihood, be most commonly specific, as furnishing examples of involuntary action. On a sudden, the mind was filled with a craving for music, and strange notes were heard within—or for calculation, and figures entered, forthwith, into the various combinations—or places, long since visited came back in all their original freshness—or scenes of surpassing loveliness and grandeur were wrought by the imagination—or fantastic and ludicrous exhibitions presented themselves, causing a momentary irrepressible smile to play on the countenance—or some passion arose in all its energy and absorbed the thinking powers, and obliged them for a while to minister to its existence and gratification. We are persuaded these experiences are more common than is generally supposed, or perhaps admitted, and it is high time they should be openly and frankly confessed. They will be more common, especially with those who are of a nervous and sanguine temperament, these being most subject to mental activity and excitement.

A very singular and striking example of the unwilled activity of the faculties, is seen in the phenomena of dreaming. During the hours of sleep, it frequently happens that thoughts and emotions are vividly excited—thoughts solid and futile, serious and comical, emotions fierce and revengeful, gentle and compassionate. Who has not had such recollections, as he awoke to consciousness during the watches of the night, or at the morning dawn? Need we bring back to any the reminiscences of those days, when they lay in the burning arms of a fever, and scenes and sounds horrible beyond description, occupied, oppressed, nay, even tortured their faculties.

Such are a few instances of spontaneous or unwilled activity; but how they take place, is a difficult inquiry. Sometimes the associating principle may furnish an explanation, but not always. There seems to be some unknown influence of the blood, perhaps also some unknown electric influence, upon the brain, exciting a part, and leaving the rest of that vital organ in a quiescent state. That, at least, both the quantity, quality, and rate of motion in the blood, has an influence on the mind, is a truth fast gaining upon public conviction. Let us glance at some of its more prominent effects.

Fainting, that image of death, is occasioned, at any rate attended, by the descent of the blood from the brain, when thought and consciousness cease till it returns. The use of powerful stimulants is well known not merely to excite the sentiments and propensities of our common nature, but to give an impulse, and often a wonderful elevation, to thought and imagination, as when opium is employed. During these moments, the pulse beats with increased speed, and, of course, the blood is propelled through the body with unusual velocity. Moreover, the very act of voluntary thinking and feeling, causes it, in an augmented stream, to enter the brain; for parts of this organ have been seen to expand and subside, with the commencement and cessation of thought and emotion. From these facts, we gather evidence, that the mind by night and by day is often forced, by some internal influence, into the different states of which we know it to be susceptible. Whether it is by the blood that these involuntary movements are produced, it may be difficult exactly to determine, though there is great probability that in the majority of instances, it is the existing physical cause. Account for the facts as you may, their existence cannot be denied, and every one can judge, if ever, how often, and in what forms they are presented to himself.

When these spontaneous movements take place, the thoughts will wander, or leave the topic of present meditation. It may be solemn and awfully momentous, but from it we are imperiously attracted, and some time may elapse before we can renew our former contemplations. These revolutions will occur in spite of every exertion we vainly employ to the contrary.

Saved by Hope.

The past by itself, has enough in it to crush any one. Its failures, errors, disasters, sins—its evil conscience make a dreary retrospect. At the best, we are constrained to say, if there is nothing better than there has been, in national, social, personal life, and in the church, then life is hardly worth living, and the world itself scarcely deserves a prolonged existence. Christ indeed, has died and is risen again; but if the world's past, and if the known past experience of Christians in time were to be the only result of that great event, it would be a stupendous failure. We cannot feel that the degree of progress and national excellence or prosperity yet attained by this people, fulfils the expectations, or justifies the blood and toil of our fathers, or corresponds to the significance of that wonderful series of providences, by which it was first established among men. Only a shallow self-complacency can buoy us up in view of the present and the past in themselves. The very life of our lives, the very oxygen of our mental atmosphere, is in the idea that this is not a final, complete state of being, but wholly probationary and preparatory — that everything good is in the germ and in process of development; that we see good as tendency and not as realized fact; that we are in the thick of a struggle which has world-wide proportions, and unfathomable mysteries in the universe of God, and that the victory of the good is a future event reached only through delay, and seeming disaster and death. Retrospection kills. We are saved by hope. The earnest expectation of the creature waiteth for the manifestation of the sons of God. The whole creation groaneth and travaileth in pain together until now.

The true believer, indeed, may not look with jaundiced eyes on the past. It is far from wholly evil. But the good in himself and in the world is so rudimentary and imperfect, that it would chill him to his very soul, if he did not view it as part of a still advancing movement, upward—ever upward, and so never in vain, though slow. He is saved from abandoning his work in disgust by hope. It has a future and a great future; its future is its true stage of existence; as much beyond the feeble present, as the glorious fruits of summer are beyond the darkly sprouting seed of early spring. Through many unfavorable changes and seemingly backward movements, the germ struggles onward to full maturity; almost its entire worth at any stage of its being, lies in its unfulfilled destiny. It is saved by hope.

Thus all that is really good in the past is saved and carried over into the future by hope. We dismiss weariness, disgust and despondency upon the threshold of a New Year, and enter upon it in renewed, enlarged hope. If we have but laid the foundation of a good life in years past, and have seemed to make no progress since, we will not renounce our plans and go into spiritual bankruptcy. Much rather, the little good of our past shall be saved by hope. If we have believed and have still felt burdened by unvanquished sin, we must remember that we are saved by hope; that faith is the substance of *things hoped for;* we grasp by faith at salvation that is complete only in the future. For what a man seeth why doth he yet hope for? Yet not in sinful idleness do we wait and hope, but with groaning and earnest labor, and inexpressible desire. If we see the world moving slowly and dubiously on the path of true progress, we shall not despond, but drinking at the fountain of energy and joyousness, the assured hope of the manifestation of the sons of God, we are saved from gloom, shamed out of hesitancy and quickened in zeal and devotion in our work. Toiler in the pulpit, in the Sabbath school, in the family, by the wayside, among the heathen, through the press—weary, disheartened, broken in spirit by the seeming smallness or discouraging quality of the fruits of your labors, remember that no present results whatever can be the final test of their value. Their feebleness and insignificance may belong to their necessary preparatory condition. They may be the handful of corn, the fruit whereof shall shake like Lebanon. Be not weary in well doing, for in due season we shall reap if we faint not.—*Selected.*

Want of Feeling.

Is your want of feeling a reason for staying away from Christ? A sense of want should lead you to Christ, and not keep you away. "More are drawn to Christ," says old Thomas Shepherd, "under a sense of a dead, blind heart, than by all sorrows, humiliations, and terrors." The less of feeling or conviction that you have, you are the more needy; and is that a reason for keeping aloof from him? Instead of being less fit for coming you are more fit. The blindness of Bartimeus was his reason for coming to Christ, not for staying away. If you have more blindness and deadness than others, you have so many more reasons for coming—so many fewer for standing afar off. If the whole head is sick and the whole heart faint, you should feel yourself the more shut up to the necessity of coming, and that immediately. Whatever others may do who have convictions, you who have none dare not stay away, nor even wait an hour. You *must* come!

Will your want of feeling make you less welcome to Christ? How is this? What makes you think so? Has he said so, or did he act when on earth as if this were his style of procedure? Had the woman of Sychar any feeling when he spoke to her so lovingly? Was it the amount of conviction in Zaccheus that made the Lord address him so graciously, "Make haste, for to-day I must abide at thy house?" The balm of Gilead will not be the less suitable for you, nor the physician there the less affectionate and cordial, because, in addition to other diseases, you are afflicted with the benumbing palsy. Your greater need only gives him an opportunity of showing the extent of his fulness, as well as the riches of his grace.

Come to him, then, just because you do *not* feel. "Him that cometh to me I will in no wise cast out." Whatever you may feel, or may not feel, it is still "a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Do not limit the grace of God, nor suspect the love of Christ. Confidence in that grace and love will do everything for you; want of confidence, nothing. Christ wants you to come; not to wait, or to stay away.

Your remaining away from Christ will not remove your want of feeling. It will only make it worse; for it is a disease that he only can remove; so that a double necessity is laid upon you for going to him. Others who feel more than you may linger—you cannot afford to do so. You must go immediately to him who is exalted "a Prince and a Saviour, to give repentance to Israel, and the forgiveness of sins." Seeing that distance and distrust will do nothing for you, try what "drawing near" and confidence will do. To you, though the chief of sinners, the message is, "Come unto me." God commands you to come, without any further delay or preparation; to bring with you your sins, your unbelief, your heart, your will, your whole man, and to put them into Christ's hands. God demands your instant surrender to Christ and your immediate confidence in him. "Kiss the Son," is his message. His word insists on your return. "Return unto the Lord thy God." It shows you that the continuance of this distance is your unwillingness to let Christ save you in his own way, and a desire to have the credit of removing your insensibility by your own prayers and tears.—"*God's Way of Peace,*" *by Rev. H. Bonar.*

Dr. Livingstone Safe.

Official information of the safety of Dr. Livingstone, the African traveller, has been received by the British Government. The whole Christian world will feel relieved by this announcement, for the whole Christian world has waited with suspense for intelligence of the hardy explorer ever since he passed out of sight into the interior of the Continent. If Dr. Livingstone emerges by the way of the North, he will have traversed both the length and the breadth of Africa. Beginning at the northern edge of the British colony settled on the Cape of Good Hope, where his father-in-law, Moffat, spent a laborious life, he proceeded northward, and demonstrated the identity of the Leambye with the Zambesi River. In solving this problem, he travelled westward toward the sources of this great water-course, and passed on to the Atlantic Ocean. Turning back, he followed the Zambesi to its mouth, where it empties into the Indian Ocean. This, his first journey, placed Dr. Livingstone in the front rank of African explorers.

The third and last tour of exploration, which we hope Dr. Livingstone will live to complete, began at the mouth of the Zambesi. It was his design to proceed to the interior northwardly, and settle the question of the connection between several interior lakes and the Nile. Sir Samuel Baker, the successor of Grant and Spake in Nile explorations, has been operating with a large force in the region south of Egypt, for the suppression of the slave-trade. The English Government will, no doubt, send forward messengers and supplies to meet Dr. Livingstone, who is reported to be quite destitute. His emergence into the light of civilization will be awaited with anxiety. Devoted to the suppression of the slave-trade, which is the curse of Africa, Dr. Livingstone has explored less as a traveller, to gratify curiosity, than as a missfonary, to prepare the way for the spread of Christianity.

The Laodiceans were a just and righteous people, according to their meaning of the word—but the garments with which they covered themselves were made of the homespun thread of their own righteousness! Are there any such Christians now?

So long as you see one star in the sky, the sun has not risen. So long as one leak admits the water, the ship is not safe. So long as one sin reigns in a man's heart, and is practised in his life, Jesus is neither his Saviour, nor his King.

When the great bargain is concluded between God and the soul, God never stands upon these petty things of earth, but throws them into the bargain. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"—is his promise.

"No cross, no crown." So runs the proverb which is based on Scripture. Think of this; and when you would throw the galling cross from your shoulders, ask whether you would also take the crown of glory from your head. Far better to have the cross with the crown, than neither cross nor crown.

Children's Department.

The Temple of Diana at Ephesus.

This temple, one of the seven wonders of the world, seems to have been several times destroyed, and each time restored with the greatest magnificence at the expense of all Asia. It is spoken of in the nineteenth chapter of Acts, which we hope all our young friends will read, as it is there connected with some of the experience of Paul, the great apostle.

During the night when Alexander the Great was born, about 350 years before the birth of Christ, the temple was burned by Erostratus, an Ephesian, who avowed that he committed the deed for the purpose of immortalizing himself. To defeat the object for which the act was done, the Ephesians passed a decree consigning his name to oblivion, but this failed, for Theopompus, the historian, spoke of him in his history.

Sometime after its destruction by Erostratus, the Macedonian king offered to re-build the *temple* with its former magnificence, if he might be allowed to carve his own name upon the frontispiece. This offer the Ephesians rejected, and it was afterward re-built for the last time. Its length was four hundred and twenty-five feet, its width two hundred and twenty feet. Its roof was of cedar, and it had one hundred and twenty-seven columns, sixty feet high, each of them, says Pliny, the gift of a king. Pliny also says it took over two hundred years to build it, that is the last one.

Thirty-six of the columns were finely carved, and the rest were richly polished. Each one of them, it is said, with its base, contains about one hundred and fifty tons of marble. The statue of the goddess of Diana was of ivory, and furnished with finely-wrought golden ornaments. Now both the city and temple have almost entirely vanished from sight, even the ruins of the temple being nearly all carried away. So it is with the strongest and most perfect works of man; but there is a time not far in the future, when there will be magnificence on the earth such as has never yet existed, and it will endure forever. This glorious time will begin when those which sleep in Jesus have been raised from the dead, and Christ has established his reign. May you all, dear young friends, strive to be among the blessed inhabitants of that glorious kingdom.

L. C. T.

Five Little Stitches.

Five little stiches! And they were taken more than twenty-five years ago. And why should *they* be remembered more than thousands of other stitches taken by the same fingers? I will tell you.

Little Rose went to the "infant school" then. It was a very happy p ace for the little folks. They had no hard lesson, in arithmetic or geography. The nearest approach to lessons was saying over the "multiplication table" in a sort of rhyming concert—"Twice one are two, twice two are four;" while the teacher slid along the little wooden balls on the wire frame, to suit the words. No, but when the marching and singing were over, there were plenty of busy fingers learning to sew.

Rose was making blocks of patch-work—"ninepatch," her mother called it. You all know what that is. Rose's mother cut the small squares and basted them neatly for Rose to sew "over and over," one block a day. And it was Rose's special delight to show her mother the neatly finished block each night, and be able to say, "I did it all myself." One warm June day Rose found her needle rather dull, and the new pink chintz *so hard* to sew; her fingers trembled, when she came to where the four corners met, and she tried in vain, with her little thimble-less finger, to push the needle through so many thicknesses of cloth. She looked at the little girl who sat next her on the long bench—an older girl than Rose by two years, and rich in the possession of a "real silver" thimble. Rose passed the block to Pogue (a curious name, but her very own, and it rhymed with her sur-name, too), and motioned to the little hard corner, touching her thimble and nodding and winking significantly. Pogue understood, and taking the nine-patch sewed very neatly over the hard place — Rose watching carefully lest she should do too much. One, two, three, four, five stitches, and oh, so neatly done! Rose bowed and smiled her thanks, and put in a stitch or two as neatly as possible next to the "five," when she stopped in dismay at a thought that popped into her conscientious little head. "I can't tell mother I did it all myself." It would have taken away half her pleasure not to be able to say this. And yet it was *so very* little—only *just* five stitches! "I needn't mind that," came the temptation. "I can say I did it myself, for *that's almost nothing.*" "But it *is* help," another voice said, "and you'd *better* say, 'I did it *nearly* all.'"

But Rose couldn't make up her mind to say this. Her mother would be sure to think if Pogue sewed any of it, likely she made half the block, at *least* one seam across. So you see it was a real struggle. And how do you suppose she settled it? After looking at it about as long as it has taken me to tell you this, Rose unthreaded her needle and very deliberately picked out those five stitches, and then went to work and sewed them over herself. And she is glad to-day that she did. Not because it might not have been foolish for her to be so anxious about the credit of doing the work all herself—no; but because it was her first resistance to the temptation to tell a falsehood! And resisting once always makes it easier to resist again. So I do not think Rose ever told a deliberate falsehood since that day, when she came so near making a black spot in her memory instead of a bright one.

Does any little girl think Rose made too much of such a *little* thing? Oh, no. It is just as much stealing to take five pennies from another's purse as five dollars, and it would have been as much a falsehood for Rose to have left Pogue's five little stitches in her work and said she "did it all," as if Pogue had sewed half the block, and she had said the same thing. And Rose knew it, and is glad to-day, as she was then, that if she must have credit for doing all the work she picked out those "five stitches."

Mrs. Julia P. Ballard.
—*Christian Union.*

A Bible View of Hell:

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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EXPOSITION OF 2 CORINTHIANS v. 1–10.

BY THOMAS READ.

"For we know, that if our earthly house of [this] tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Many assuming that man has an immortal soul, or spirit, that can live separately from the body, are in the habit of forcing every text of Scripture into apparent conformity to these assumptions, even at the sacrifice of all the principles of grammar, logic and propriety.

A preacher, using the above text on a funeral occasion, said: 'Our house,' and 'this tabernacle,' are one, and mean the body, the home of the soul. The soul is the prime mover of the admirable machinery of the body. The soul is the man independently of the body that controls the locomotive, and the engine does not control itself."

To make this text available for the support of his argument, this preacher would put all, the souls of Paul and Sosthenes, the writers and all the souls of their Corinthian brethren, the "we" and "our," into one human body; and when the *single* earthly house, or human body, is dissolved, then all the souls, having escaped as living entities from this *single* earthly body, are all of them put into another *single* building of God, or body in the heavens. So much for this beautiful logic!

A presiding elder wishing to prove that men have immortal souls that can live separately from their bodies, and, I suppose, not being able to find any text that would exactly express that idea, ventured to alter this text, thus: "Paul knew," (emphasizing the knew), "Paul *knew* that if *his* earthly house of *his* tabernacle *was* dissolved, *he* had a building of God, a house not made with hands, eternal in the heavens." This is almost good grammar, but it is not logical, and it is a wicked perversion of the Scriptures. He no doubt felt that it would not be consistent to place the "we" and the "our," as indicating plurality, into *one* house or body, as the other preacher has done; so he altered the text to suit his theory; and he gave it as undoubted evidence of the separate existence of the immortal soul. Adam Clarke, in his commentary, fairly exults in this chapter as affording abundant evidence of the separability of the soul and its consequent immortality. But he fits the singular to the singular, notwithstanding his text stubbornly puts all the pronouns in the plural. We quote:

"By earthly house, the apostle most evidently means the body in which the *soul* is represented as dwelling or sojourning for a time, and from which it is to be liberated at death; for as death *dissolves the tabernacle*, it can then be no habitation for the soul."

On the 2nd verse, he confesses that "This and the following verses are, in themselves, exceedingly obscure." Certainly, Doctor, and they will always remain "exceedingly obscure" to all those who adopt your theory of interpretation. But he is too lengthy to quote further. We refer to his notes, where almost every verse from the first to the tenth is made to contribute largely to the idea that the soul is a separate entity and immortal.

The last American Translation of the New Testament, by George R. Noyes, in this place, reads: "For we know that, if our earthly tent-habitation be destroyed, we have a building provided by God, a house not made with hands, everlasting in the heavens." To which he attaches a foot-note, "Chap. v. 1—*a building provided by God; i. e.*, a body prepared for us by God against the coming of Christ." The error in the fourth verse is not corrected; for "the mortal" is substituted "mortality," as though mortality was something separate from the man. This version, although improved in many respects, contains no amendment of those errors of the common version tending to hide the unity and mortality of man.

A more literal rendering of 2 Cor. v. 1–10. 1. For we know that, if our [union with the] earthly house of the tabernacle were broken up, we have a house from God, a house not made with hands, everlasting, in the heavens. 2. For in this we groan, desiring to be covered with our dwelling which is to come from heaven. 3. And if we are covered we shall not be found destitute. 4. For we that are in the tabernacle do groan, being burthened; not that we wish to be unclothed, but clothed upon, that the mortal may be swallowed up by life. 5. Now he that has prepared us for this same purpose is God, who also has given us the pledge of the Spirit. 6. Therefore we are always of good courage, knowing that while we are in our home in the body, we are from our home which is from the Lord. 7. For we walk by faith, not by sight. 8. We are of good courage, and are well pleased rather to leave our present home of the body, and to be in our permanent home which is from the Lord. 9. Wherefore we strive that whether being in home or from home to be approved by him. 10. For we must all appear before the tribunal of Christ, that every one of us may receive for the things done in the body according to what he has done, whether good or bad.

Having the whole passage before them, our readers will observe that all the words signifying a home, such as tent or tabernacle, house, building, dwelling and body, are in the singular number; and that all the pronouns connected with them, the "we" and the "our," are in the plural. All Christians have but *one* home in their present state, and *all* Christians have but *one* home from heaven. And while the plural and the singular stand thus related, it is impossible to make this passage prove the double entity of man; and the burden of proof rests upon those who assume that each body *has* a soul; and we protest against the putting of more than one immortal soul into one human body, as being as contrary to their own traditions, which they respect; as to the Scriptures, which, so far as relates to the nature of the soul, they do not respect. In Scripture, every man *is* a soul, and every human soul is a man or person. Therefore to make this passage of any service to the believers in the immortality of the soul, they must very much enlarge their present assumptions, and say that all righteous souls are packed into one body; a possibility, by the by, if souls be immaterial, as they need not occupy space; but not such a probability as such believers would like to adopt; although those who can and do believe that a soul can live without a body, in opposition to nature's laws and the plainest teachings of the Scriptures, need not be too fastidious in swallowing even this absurdity. And still further, they must prove that "the mortal" of the fourth verse does not embrace the whole man. This verse completely settles the question with those who are seeking after the truth; for the Greek reads, "that *to thneeton*, the mortal," [call him a body, a soul, or a man,] "may be swallowed up by life."

The ten verses are paraphrased and numerous parallel passages are introduced, proving that all the words indicating a home in no case mean a human body; but mean the church here and the church hereafter, and none so often as the word body.

Paul calls us to remember what he had just said (iv. 14) "That he who raised up the Lord Jesus shall raise us up also by Jesus, and will present us with you." And if we be all presented together, after we are resurrected, we shall not be presented separately at the time of our death. Our light afflictions which we endure here for a short time prepare us for a superabundant and everlasting weight of glory. The things that are seen are but temporal; but the things which are not seen are everlasting. v. 1. For we know that if our union with this earthly house of the tabernacle, or present church arrangement, were separated, we have a house or church not made with hands, everlasting in the heavens, where it will remain till the appearing of Christ.—Heb. ix. 11. For that Christ having appeared as a high priest of the good things that are to come, passing through the greater and more perfect *tabernacle*, not made with hands, that is, not of this workmanship, entered once for all into the sanctuary, or true holy place, not with the blood of goats and calves, but by his own blood, having purchased for us everlasting redemption. For in the tabernacle or earthly church, we groan, in consequence of our trials and afflictions, desiring to be covered with our dwelling or church which is to come from heaven. For John (Rev. xxi. 1,) saw a holy *city*, a new Jerusalem, coming down out of heaven, from God. . . . and John heard a voice from heaven, saying: Behold the *tabernacle* of God is with men and he will tabernacle or dwell with them; and if we are clothed with that tabernacle or church of the living God, we shall not be found destitute of covering. For we that are in this tabernacle or church do groan, being burthened with afflictions; not that we wish to be unclothed, or separated from this earthly church, but clothed upon, or invested with our heavenly church, that the mortal man may be absorbed by everlasting life. Mark, it is not the unclothed state that we long for: to be neither in the church here nor in the church there, the state preceding the resurrection, "for the dead know not any thing," and "cannot praise the Lord;" but we long for the period when the mortal shall be invested with immortality.—1 Cor. xv. 53, 54; for the living, the living, only can praise the Lord. Heb. viii. 2: "For we have such a high priest, who is set at the right hand of the throne of the majesty in heaven; a minister of the holies, and of the *true tabernacle*, which the Lord fixed and not man. Now he that has prepared us for this same purpose is God, who also has given to us the pledge of the Spirit; the proof in advance of our resurrection to life. Therefore, we are always of good courage, knowing that while we are in our present home, in the body, that is, in this earthly church, we are away from our permanent home, the church which is from the Lord. For while we are here we walk by faith, not by sight. We are bold also; preferring rather to dissolve our union with this earthly church, which we symbolize by calling it a body, or the body of Christ, as our custom is; and as the intervening period of unconsciousness is imperceptible, and is as nothing, we shall then be in our permanent home which is from the Lord. Wherefore we strive that whether in home in the church, or from home out of the church, or dead, we may be approved by him. For we must all appear before the tribunal of Christ that each may receive retribution for the things done in the church, or body, whether they be good or bad. Peter says, in his first letter (4. 17) that judgment must begin at the house or church of God. As we told you before, (1 Cor. iii. 12), If any man *build* on this foundation, which is Christ Jesus, with gold, silver, precious stones, wood, hay, stubble, the work of every one will be made manifest; for the day when Christ shall sit on the throne of judgment will show it, because it will be revealed in fire; and the fire will prove the character of every one's work.

That we may not mistake the many figures used for the church, such as tent, tabernacle, house, building, home and body; we shall show that Paul, in other parts of the Scriptures, used these same figures frequently for the church, some examples of which are already given, and he used none more frequently than the word body; and in none of these parallel places can the word body be mistaken as a home for the so-called separate soul.

Parallel passages justifying the substitution of the word church for body—Rom. xii. 5. For as in one *body* we have many members, and the members have not all the same office, so we, though many, form one *body* in Christ, and each of us is a member of it in common with the rest.—1 Cor. x. 16–17. The bread which we break, is it not a partaking of the *body* of Christ? For we the *many*, are *one* bread, *one body*.—xii. 12, 13. For as the *body* is one, and has many members, and all the members of the body, being *many*, are *one body*, so it is with Christ. For by one Spirit we were all baptized into one *body*, whether Jews or Greeks, whether slaves or freemen; and were all made to drink one Spirit; 27; Now ye are the *body* of Christ, and each a member of it.—Eph. i. 22, 23; And gave him to be head over all things to the church, which is his *body*, the fulness of him who filleth all with all.—Col. i. 18. Christ is the head of the *body*, the church; 24. I, Paul fill up what was wanting of the afflictions of Christ in my flesh for his *body*, which is the church; of which I was made a minister: iii. 15. And let the peace of Christ rule in your hearts to which also ye were called in one *body*.—Jude 9. Yet Michael, the archangel, when contending with the devil, he disputed about the *body* of Moses. The body of Moses, means the church of Moses. And why should body mean any thing else but church in 2 Cor. v. 5, 6, 8, 10, especially as the literal human body disagrees with the context throughout the whole ten verses we have been endeavoring to elucidate? All these parallels are from the writings of Paul, except Jude 9.

We give other examples where house, building, etc., are used as similes for the church of God. Gal. vi. 10: So then, as we have opportunity, let us do good to all, especially to those who are of the *household* of the faith. Eph. ii. 19: So then ye are no longer strangers and foreigners, but are *fellow-citizens* with the saints, and members of the *household* of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the *building*, fitly framed together, is growing into a holy *temple* in the Lord; in whom ye also are built together into a *dwelling-place* of God in the Spirit.

The church is here compared to a city, a family or household, a building, a temple and a dwelling place. Matt. xvi. 18: Upon this rock I will *build* my church. 1 Pet. ii. 4: To whom coming, as to a living stone, rejected indeed by men, but by God chosen, valuable, ye also as living stones are built up a spiritual *house*, a holy priesthood, to offer up spiritual sacrifices, well-pleasing to God through Jesus Christ. 1 Cor. iii. 9: Ye are God's husbandry, God's *building*. Heb. iii. 1–6: House stands as a symbol for the church four times in the first four verses. "And Moses truly was faithful in all God's *house*, as a servant, in witness of the things which were to be spoken; but Christ as a Son over God's *house*, *whose house are we*, if we keep the boldness and the rejoicing of the hope firm to the end. To edify or build up, always suggests the idea of an edifice or building; how often these terms occur in reference to the church we leave to conjecture.

Our business was to prove that the words tent, tabernacle, building, house, home, dwelling and body, found in 2 Cor. v. 1–10, were commonly used by Paul as figures or similes for the church, and we think we have amply done so; and that they do not mean a physical human body as a home for an immortal soul, that can live without a body. And it would be just as pertinent to contend that these various figures representing the church, given in the examples selected above, were each inhabited by a *single* immortal soul, if the argument is to be of the slightest force, or that they were the receptacles, the homes of all the "we" and the "our" of all the immortal souls of Paul and his Corinthian brethren, as stern logic compels Adam Clarke, D. D., and his fellow-believers unwittingly to affirm, as to say this of the same figures comprised in the ten verses of 2 Cor. v. 1–10 of our exposition. And as it cannot be consistently said of these, so neither can it be said of the figures used in the text of our exposition, nor of any other place recorded within the whole range of the Scriptures.

CATSKILL, N. Y., May, 1871.

THE TEACHING OF JESUS.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."—*Matt. viii. 44.*

There is a force and sincerity in the sayings of Jesus which carry with them the conviction and feelings of the reader; which command our admiration of his character, and confirm the authenticity of his claims to a divine mission. When the mind is deeply affected and impressed with some important truth, it becomes associated, either by comparison or contrast, with whatever passes within or without us—with the business and circumstances of life—with our own experience and that of others; and, by the reflections and conclusions thus obtained, we seek to impart to the world the vividness of our own feelings, and the high value of the principle with which our soul is inspired. The importance of that dispensation of mercy and pardon to man, of which Jesus was the harbinger and head, appears to have been a fixed and deeply-rooted principle in his mind; and this importance he labors to enforce, sometimes by clear and impressive reasoning; and sometimes, as in the instance before us, by familiar illustration drawn from the realities of life, and so well chosen and happily expressed, as to engage the affections by their feeling, and convince the judgment by their force. These flowers of moral truth lay scattered through the gospel histories, and the lapse of ages has not diminished their freshness, or destroyed their beauty.

"The kingdom of heaven is like treasure hid in a field." Here the importance and excellence of Christianity is exhibited by reference to the estimation in which worldly riches are held by men; and its value is greatly enhanced by reason of the manner in which its possession is supposed to be obtained. These treasures are represented as being found in a field, and we have a natural picture of the joy of the fortunate individual—his caution in concealing his discovery—his readiness to part with all that he has, that he may be in a condition to become the purchaser of that field. "The kingdom of heaven is like treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." So then the religion which Jesus came to promulgate was so inestimable a treasure as to excite in those who should discover it the greatest joy, and a readiness to secure its possession even at the sacrifice of every thing besides; and this too upon a principle of policy—upon a mere calculation of the high advantage—the supreme value of Christianity; for though we should obtain it at the price of every earthly possession, still, like him who should sell all that he hath to purchase a field teeming with hidden treasures, we should only be parting with a lesser to secure a greater blessing. Such is the view which Jesus takes of that system which he came to establish on earth; such his mode of representing it to the world. Conscious that he had received his mission from God—impressed with its importance to man—he exhibits a just and natural description of the feelings it was calculated to inspire in every well-disposed breast. He presents us with a living, breathing picture of the heart of man, when animated with the importance of divine truth, and sensible of the benignity of divine forgiveness.

The constant tenor of the teaching of Jesus goes to exhibit Christianity in this light, as a gift—a favor—a manifestation of the love of God to man. Resting, therefore, the claims of his system upon its own intrinsic worth and beauty, Jesus urges its adoption by no suspicious solicitations—by no appeal to the passions—by no excitement of the fears—by no specious pretences—by no special pleading—but by a calm and dignified appeal to the benefits and blessings with which it is so replete to man.

This is the necessary characteristic of a religion that is true—of a system that has its origin in heaven: to be admired it is only necessary that it should be known—and when known its interest will be esteemed paramount to every other consideration. How well is this principle exemplified by the conduct and experience of those who were the first to receive, and the first to teach the Christian dispensation. Jesus, living a life of reproach and dying a death of ignominy; Paul, renouncing his kindred, his friends, his hopes of advancement—suffering "the loss of all things that he might win Christ;" Peter, and the other apostles, "rejoicing that they were counted worthy to suffer shame for his name;" the early converts, to whom it was "given in the behalf of Christ, not only to believe but also to suffer for his sake;" these serve as critics to illustrate our text, and martyrs to adorn our cause.

This cloud of witnesses with which we are encompassed, was not composed of designing or deluded men. Interest—worldly interest—suggested the rejection of what they so gladly received. Prejudice—their prejudices inclined them to a disbelief, not a belief, of the gospel. All of them had doubted, some had persecuted, that faith which they afterwards so nobly supported. But they were sincere, sober-minded men, open to truth, and willing to obey the dictates of an enlightened conscience and a convinced judgment. Some of them had seen the miracles of Jesus; others had received and been convinced of their truth from "those who from the beginning were eye witnesses and ministers of the word." They received Christianity, therefore, on the fullest evidence; and receiving it, they had found in it that *hidden treasure*, which more than compensated for every sacrifice, privation and suffering. Their conduct explains the parable we have been considering—the parable explains their conduct.

But is this view of the importance of the gospel dispensation a vain persuasion, or a just and well formed estimate! Is Christianity a mean and spurious gem, or a goodly pearl of great price? Let us examine it, for it challenges our scrutiny. We speak now of pure, uncorrupted Christianity—of that enlightened system of faith and practice which Jesus taught, and his apostles promulgated in their discourses and writings, as left upon record in the New Testament scriptures. These scriptures are certainly not free from those obscurities upon minor points which are incidental to all ancient writings; but in their clear, general and express tenor, they place Christianity before us in the following points of view:

As a system, communicated by the Divine Being to man, through the agency of Jesus, his appointed messenger: separated from earthly power, and opposed to its maxims and policy: seeking no conquests but those of conviction—no triumphs but those of truth: proclaiming the rights of conscience, and founded on the liberty and just equality of all its adherents: free from doubt and mystery—simple and easy to be understood by every honest mind: addressed to the mind, and divested of forms, ceremonies and outward observance: communicating to man all that is necessary for him to know of his Maker—his omnipotence, justice, goodness and love: proclaiming pardon for past transgressions, on condition of unfeigned repentance and faith: proposing a satisfactory assurance of eternal life as the reward of present obedience: regulating the mind, controlling the passions, enlightening the understanding, and conducting us amid the temptations and vicissitudes of life, to virtue, security, bliss and eternal life.

How suited is such a system of revealed truth to man in all his circumstances, wants and feelings. Is he ignorant? Christianity will instruct him. Does he wander in darkness and in doubt concerning his duties, his state and destiny? Christianity will enlighten his path, and direct his steps to virtue and to life eternal in the kingdom of God. Does he weakly submit himself to the arbitrary rule or spiritual domination of another? Christianity will emancipate his mind from slavery, and conduct him into "the glorious liberty of the children of God." Is he the slave of sin, looking forward to the wages of death? Christianity proclaims pardon to past transgression, and invites him to holiness and eternal life! Is he oppressed with fear at the contemplation of a just and offended God? Christianity exhibits the Divine Being as full of mercy and of love, to whom "anger is his strange work." Is he exposed to temptation and suspended in his course from the antagonism of passion and of duty? Christianity will strengthen his motives to virtue, and enable him to triumph over every feeling adverse to his happiness and peace. Is he neglected, friendless and alone in the world? Christianity adopts him into the church of God, and surrounds him with the charities and affections of the children of God. Does he suffer from the cares, the pains, the wrongs of life? Christianity brings "life and immortality to light;" dispels our transitory woes; resolves our doubts; discloses to us the future and bounteous plans of heaven; allows us to penetrate the grand scheme of divine benevolence; enables us to contemplate every movement in the natural and moral world, as parts of one vast design of wisdom and of love; and permits us secretly to adore his great unseen power

"By which the mighty process is maintained—
Who sleeps not, is not weary; in whose sight
Slow circling ages are as transient days;
Whose work is without labor; whose designs
No flaw deforms, no difficulty thwarts;
And whose beneficence no charge exhausts."

Divine gift! Inestimable treasure! well did the great Teacher of Christianity esteem the sterling value of his system as the most powerful inducement to its reception; well did he liken it to "treasure found in a field;" and if he who had discovered a perishable treasure joyfully sold all that he had to possess it, how much more dearly ought we to estimate the eternal treasures of religion and of truth?

S. G.

"BLOW YE THE TRUMPET IN ZION."

BY WM. H. SPENCER

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."—*Joel ii.* 1.

When danger by invasion or rebellion threatened ancient Zion, the trumpets throughout Jerusalem were blown, and its clarion notes echoed far over the hills of Judea, and were caught up and repeated by Bethany, Bethlehem, Bethshemesh and Antioch, until, in a short time, the sound spread from Gibeah to Gerar, and from Jericho to Joppa; the sound swelled up from thousands of trumpets until the whole people were thoroughly awakened to a sense of the danger and aroused for the defence of Zion.

Oh that the world at the present day might be as thoroughly aroused to the danger that is before them, and prepare for "the day of the Lord," which these eventful times assures us "is nigh at hand!" God says: "I have set watchmen upon thy walls, O, Jerusalem." Every one who is looking for the soon coming of "the day of the Lord," is, in a sense, a watchman, and has a great duty to perform. It is the duty of the watchman to warn the people of the approach of danger. But how many of Zion's watchmen are to-day doing their duty? In these ominous times can they fail to see that the great day of the Lord is just before this world?

"The cry is up, the strife begun,
The struggle of the mighty ones,
And Armageddon's day comes down."

Oh watchmen of Zion! why will you hold your peace in such perilous times as these? What care you for the reproaches of a doomed and godless world? Why need you stand abashed at the sneers and mockery of those for whom destruction is treasured up? *Now* is the time to sound the warning? *Now* is the time to face sin like a wall of adamant; and in thunder-tones send the warning notes over this judgment-hastening world. *Now* is the time to blow the trumpet, with "no uncertain sound," until it arouses the mighty men, and its thrilling notes awake those who have fallen asleep under the soothing cry of "peace and safety."

Blow ye the trumpet in the ears of a self-secure and godless world, and proclaim the gladsome news that "*our Lord is coming.*" Time hastens on, and soon the great day of God's wrath will break forth in all its latent fury. Amidst the quicksands of these last days we must sound the divine message in no feeble tones.

But the conflict will soon be over. Jesus will soon come. Oh then what glories await those who have proved faithful watchmen, and have been instrumental in gathering many within the Ark where all are safe! Then "sing, O daughter of Zion; shout, O Israel," for your "redemption draweth nigh."

He's coming, he's coming, awake ye, awake;
Jesus is coming, his kingdom to take."

ROCHESTER, N. Y., May, 1871.

EXPEDIENT FOR LOVING AND FORGIVING.

Man has an unfortunate readiness, in the evil hour, after receiving an affront, to draw together all the moon-spots on the other person into an outline of shadow, and a night piece, and to transform a single deep into a whole life; and this only in order that he may thoroughly relish the pleasure of being angry. In love, he has fortunately the opposite faculty of crowding together all the light parts and rays of its object into one focus, by means of the burning glass of imagination, and letting its sun burn without its spots; but he too generally does this only when the beloved, and often censured, being is already beyond the skies. In order, however, that we should do this sooner and oftener, we ought to act like Wincklemann, but only in another way. As he, namely, set aside a particular half hour of each day for the purpose of beholding and meditating on his too happy existence in Rome, so we ought daily or weekly to dedicate and sanctify a solitary hour for the purpose of summing up the virtues of our families, our wives, our children, and our friends—and viewing them in this beautiful crowded assemblage of their good qualities. And, indeed, we should do so for this reason, that we may not forgive and love too late, when the beloved beings are already departed hence, and are beyond our reach.—*Jean Paul Richter.*

Thoughts on Man's "Birthright."

BY HENRY YOUNG.

"Looking dilligently, lest . . . there be any profane person, as Esau, who for one morsel of meat sold his birthright."—*Heb. xii.* 15, 16.

We learn from this reading that the "birthright" here spoken of is sacred, and the price for which it was sold, profane, inasmuch as the person is called profane who preferred the "morsel of meat" to his "birthright."

We wish to inquire, What is a birthright? Not what was Esau's particular birthright, but what is the birthright of man—of the race? Was eternal life man's right at his creation? which was the same as his birth; and is eternal life a right which one has at and by his birth?

If these questions are answered in the affirmative—and how else can we answer them, as death was not the design of the Creator—then every one who is born into the world, is born with the right to live eternally, *if he will;* is he not?

But this birthright may be forfeited and lost. Yes: but how? We answer: By sin—actual, personal, wilful sin; and not only sin as it is a transgression of law, but also as it is a *refusal* of pardon, and a disregard of the *conditions* of reconciliation. Thus only can this right to eternal life be lost, *i. e.,* finally and irrecoverably lost. Did man sin, and so forfeit his birthright? We know that he did; and we know, as well, that he had no sooner forfeited his right to eternal life by sin, than it was restored to him in the gospel of Christ; for the gospel was presented as the good news of eternal life as early as this. We know that the purpose to restore to man his birthright to eternal life—which he might lose by sin—was in the Creator's arrangement before man was created; and so, of course, this purpose would take effect as soon as the forfeiture occurred; and so it did. But are there no sad consequences remaining to the race on account of this first transgression, notwithstanding their birthright is restored? Yes, many; and death, literal death, is the last in the list of these sad ills. But mark, *this death* cannot be eternal; for, if it was, then the birthright is not, and could not be restored; for the birthright is eternal life, which one may secure though he die; but not if he is dead eternally. But is eternal death thus ruled out? and though all men die, yet will death be eternal to none? By no means is this the conclusion; for, listen to the following texts—and we shall quote only a few out of very many which speak to the point:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come, if they shall fall away; to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."—Heb. vi. 4–6. "For if we sin wilfully *after* that we have received the knowledge of God and of the truth, there remaineth no more sacrifice for sins." "He who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace."—Heb. x. 26, 29. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world"—or *age*—"neither in the world"—or age—"to come."—Math. xii. 32. "He that shall blaspheme against the Holy Ghost, hath *never* forgiveness, but is in danger of *eternal* damnation."—Mark iii. 29.

These texts, with many others, plainly declare that the persons they speak of will never live again; they have not only transgressed God's law, but have also *refused and despised his grace,* and "eternal damnation," or condemnation, must rest on them.

But as their character, acts and condition are very plainly and particularly described in the many texts which speak of them, ought we not to be very careful that we include none in this class, who do not sustain the character here delineated?

I shall be very critically careful here, as I study the inspired volume touching this subject; as, also, when I speak or write, however careless others may be, lest I "add to his words, and he reprove me, and I be found a liar."

Pittsfield, N. H., May 3, 1871.

Men may succeed in saving themselves from actual doubt, without delivering themselves from reasons for doubt.

Obituary.

Fell asleep, at East Eddington, Me., Sister Sarah E., wife of C. W. Walker, and daughter of A. M. and C. S. Buzzell, of Monroe, Me.

The husband has lost a true wife, the five children a tender mother, the aged parents a loving daughter; also, three brothers and three sisters to mourn her loss, she being the first taken from the family circle.

Sister Sarah was baptised, in the full belief of the Adventists, at Berlin Falls, N. H., in 1859, by L. L. Howard, of Me., then holding meetings in that place. She died full of faith and hope of a future life. The sad news reached me (her brother) in this distant State; and I sorrow most, because I was not there to speak words of hope and comfort, from the blessed Bible, in her last hours. May God comfort those that are left to mourn.

She was carried to Monroe, and buried in the village cemetery. Funeral sermon by Eld. P. Walker, of Monroe, Me.

C. N. Buzzell.

Lincolnville, Crawford Co., Penn.

"Crisis" please copy.

THE HERALD OF LIFE.

NEW YORK, MAY 31, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

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To Subscribers.

We some time since reminded those of our subscribers who were then in arrears that the interests of the cause required the payment of the subscription dues. To this call many promptly responded. Others did not respond, and the number of delinquents has since been somewhat augmented by the expiration of terms of subscription. Every thoughtful person must see the absolute impossibility of continuing the publication of such an organ as is the Herald of Life, unless subscribers faithfully discharge their obligations to the paper.

There must be comparatively few indeed who cannot *afford* to promptly pay two dollars a year, while those who do not longer wish the paper should certainly be willing to simply inform the Editor of the fact, thus saving the needless expenditure of mailing papers which either never find their way out of the post-offices to which they are sent, or are neither read nor paid for when received. Many there are, doubtless, who *intend* to pay but who delay from time to time. These should remember that procrastination is a thief, and hence unfit to exercise any influence over those who desire to do right.

We trust none of our friends will longer delay in this matter, else must the interests of truth suffer. Let us neglect no duty, but rather all be faithful in the service. Thus only can we do our work in the appointed time, for "the night is far spent," and the golden streams that guild the eastern horizon betoken the dawn of that glorious day of redemption for which a groaning and travailing creation waiteth.

L. C. T.

The Interpretation of Scripture.

The idea that Scripture language is to be understood different from the same forms of speech in other writings, is a fruitful source of error. Mysticism, or saying one thing and meaning another, is not to be tolerated in a professed *revelation.* To make plain words of inspiration mean something else than their obvious sense, or pretending the true sense is a *hidden* one, was introduced into the church, says Enfield, in his Philosophy, "about as soon as the apostles had left the world." Heathen philosophers dealt in the mystical sense, because they designed to keep the common people in ignorance. The primitive converts to Christianity, from heathenism, had great temptations to use the mystical in interpreting Scripture, hoping thereby to multiply conversions to the new religion by the abundance of hidden wonders they thus pretended to find in the Bible. To some extent they were successful; but the church paid dear for this perversion of the word of God. It prepared the way for the Papal apostacy; and since the Reformation, has been the scourge of Christendom, producing fanaticism, wild fancies, and has led to every evil work.

There is but one remedy to this evil, viz., A rational adherence to a literal construction of Bible language, such as would be sound in reading any other book of sober instruction.

There are figurative and symbolical representations and illustrations of truth, but they are such as might be understood by the common people: it was such language as was in common use in that age: hence, if we place ourselves where they were, we need be in no doubt as to the sense intended. The sun, moon, stars, mountains, rivers, various beasts, etc., were used figuratively or symbolically, in the Bible, to denote kings, rulers, governments, kingdoms, states, etc., but they were not so used to hide the meaning, except in rare instances; for it was the common method of conveying instruction in a time when almost every idea had some symbol to represent it, and make it more plain, instead of obscure, as some suppose.

We are not to give those symbols or figures a fanciful interpretation, but let the Scriptures be their own interpreter, carefully examining such teaching in the light of explanations or fulfilments previously presented, which will show us how the language was then understood; thus shall we be made acquainted with the true import of the words employed. Then we may and ought to explain the Bible as we would any other common-sense book written to communicate information to the minds of men in general: *i. e.,* according to its most obvious sense, unless necessity compels a departure from it.

Finally, in our interpretations of Scripture, our conclusions must be according to the analogy of faith; that is, they must be consistent with plain passages that speak on the same subjects or events. Also, the general tenor of the Scriptures must rule in the conclusion arrived at. The language that is obscure is to be explained by that which is plain. In other words, figurative language is not to rule against plain and positive, but is to submit to it. Any position which converts the plain and positive statement of *penalty* of law into a *figurative* representation, must be a false position. Such are all attempts to convert the penalty of *death* into life in misery, when spoken of the final state of sinners.

"Election."

"Was Paul's call on his way to Damascus an election to grace and apostleship?"

Certainly it was. But does that prove he was also unconditionally elected to eternal life? That is the question at issue. Did Paul so understand it? If so, why does he say "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway?" 1 Corth. ix. 27. Why does he tell us that he labored and suffered, "If by any means I might attain unto the resurrection of the dead?" Does this all look as if he believed himself elected, unconditionally, unto eternal life? Paul understood that an election of grace might end in a reprobation of justice; our Lord had taught him so. What else is the parable of the talents? Three persons had an election of grace. To one was given five, to another two, to another one talent. Here God's sovereignty is seen. He divided the talents according to his own will. The recipients of these talents were called upon to improve their election of grace. Upon that improvement depended their election to a higher position; or, if you please, their election to eternal life. One did not improve, and came under the reprobation of justice. Does any one say the other two received more grace; that was the reason they succeeded? If the amount of grace given is the cause of the success, then how did the man succeed who had less than half as much as the one with five talents? and did not the first have a useless amount of grace? and had not the third ground to file in the plea of an insufficient amount of grace to enable him to succeed? and would justice have rejected such a plea? Here are three persons clearly elected of grace, or favor, and entrusted with goods, or grace, by a Sovereign who had the right to bestow his goods as he pleased, and he wisely "gave to each according to their several ability." He gave only what he knew they had *ability* to improve. As a righteous Sovereign he could not require an improvement where there was not "ability," neither could he allow the wilful neglect to improve what his grace had bestowed to pass without censure. The election of grace was what made the man responsible, and the neglect to improve the election of grace was what constituted his guilt, and made his condemnation just.

This parable is a clear illustration of the election of grace: it is unconditional in its bestowment of various degrees of divine aid; but that aid is to be improved by free minds: no forced improvement can make any one responsible, praise or blame-worthy. And where there is no ability, a wise and just sovereign can never condemn for not doing. What would be thought of the sovereign who should demand a subject to run a race who was without legs? especially if he should condemn him to death because he failed to comply, or to do an impossible thing? Would not all reasonable men call such a sovereign an unprincipled tyrant? and would not such verdict against that sovereign be approved by every unprejudiced mind?

Let it be remembered, then, that while an election of grace is admitted, that every man is a subject of it, or he would not be a responsible being; but this election of grace by no means secures, absolutely, any man's election to eternal life; it is by the use of this grace that such life is secured. Grace is the "ladder" let down from heaven, without which no man could move in that direction, but hands and feet must be used to climb it, else "the grace of God" is "received in vain;" and the man perishes because he would not use his free limbs (or free-will) to climb the ladder of God's free grace.

Our readers generally, probably, do not wish this question to occupy any considerable portion of our paper. It is true the Government of God is involved in it, and right views of that government are of vast importance to a realizing sense of our obligation to God, and for our love to him. But if the subject is to be discussed, let the point be clearly understood as to what the controversy is about. It is not, whether God is a sovereign, but whether that sovereignty is exercised in an unconditional election of certain individual persons to eternal life? which necessarily draws after it an unconditional reprobation of other persons to eternal death. The disconnection of the two ideas is impossible. We maintain he has elected the whole human race to the possibility of eternal life—that is, "the grace of God that bringeth salvation (Syriac, life), hath appeared to all men:" and our Lord commanded his ministers to preach this "gospel to every creature, in all the world;" and who shall question the possibility of its being free-grace, honestly offered, to all? and that it carries with it the ability, to every man, to accept it and live forever?

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you."—Phil. i. 20–24.

Of this language of Paul Mr. George remarks, p. 55 of his book, as follows:

"Every honest reader of the Bible will see at a glance that the contrast is between living 'in the flesh' (ver. 22); abiding 'in the flesh' (ver. 24), on the one hand, and *departing 'to be with Christ,'* on the other. To establish this needs no argument, as the passage is before the reader. Paul is divided in his feeling, having two objects before him, which seem to stand opposed to each other; namely, his own happiness and the well-being of his brethren. For his own sake, he desires to die and depart; to be with Christ."

We have long been of the opinion that the most reasonable and natural exposition of the text is that which makes the contrast "between living in the flesh, abiding in the flesh, on the one hand, and *departing* to be with Christ, on the other:" but we are entirely unwilling to say that "every honest reader of the Bible will see at a glance" that such is the case, for there are hosts of *honest* readers of the Bible who do not see it. Our confident author himself seems to fail to see it long enough to write a single paragraph. Before he has written ten lines he bids adieu to the explication which he affirms "every honest reader of the Bible will see at a glance," and says of Paul, "For his own sake, he desires to *die* and depart." He forgets that when people *die* they do not go to Christ, but are generally put in the grave. If Paul desired to *die* he would hardly have said, "yet what I shall choose" (*choose,* in the sense of selecting with a view to possession, cannot properly represent the expression of Paul, for the right of *choice,* in that sense, did not rest with him. What Paul would *prefer*) "I wot (know) not," for had he *desired* death he would most assuredly have *preferred* it; but so far from this he expressed a difficulty in concluding which he would prefer.

Claiming that Paul possessed a deathless soul which was the real man, it is assumed that the "I," spoken of as being "in the flesh," was Paul's immortal soul-entity; and then it is immediately said that *he, Paul,* the same "I," desired "to die." Think of it, dear reader: an undying, a deathless soul desiring to *die!* This is a strangely illogical and inconsistent way of complicating matters; but then, his theory compels him to it.

What did Paul mean by *in the flesh?* Why, in a state of mortality, of course. When he said "flesh and blood cannot inherit the kingdom of God," what did he mean? Was it that there will be no material bodies in the kingdom of God? None, we think, will assert it. He meant that there will be no natural, mortal, corruptible bodies there, for all subjects of the resurrection will "put on immortality," be raised *spiritual* bodies.

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness as always, so now also, Christ shall be magnified in my body, (me) whether it be by life, or by death. For me to live is Christ." (Christ what? Why, Christ magnified, for Paul says Christ shall be magnified by his life,) "and to die is gain." (Gain to Paul? No, not necessarily, though in some respects death must have been looked upon by him as gain to himself. Gain to Christ: Paul says Christ shall be magnified by his death; and in that respect Paul's death would be gain to Christ). "But if I live in the flesh" (this state of mortality) "this" (Christ magnified) "is the fruit of my labor; yet what I shall choose I wot," (know) "not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

Paul was in a strait betwixt two; and the fact that he did not know how to make choice between them is pretty good evidence that he did not believe in going to glory at death; as, had he done so, he could quickly have decided the matter. His "desire to depart, and to be with Christ" could not, therefore, have been one of the straits betwixt which he was.

Speaking of a time when he and his brethren were terribly persecuted in Asia, "pressed out of measure above strength, insomuch that" they "despaired even of life," Paul says: "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and dost deliver: in whom we trust that he will yet deliver us." Thus it is seen that when death stared Paul in the face he had no desire to meet it, but if it were the Lord's will that he should then suffer it, his trust was not that he, or any part of him, should be glorified in death, but that he should be raised from the dead to eternal glory.

Again: says Paul, Phil. ii. 27: "For indeed he" (Epaphroditus) "was sick nigh unto death; but God had mercy on him." Sickness had stricken him down, and it is proper to infer from the language used, that his physical sufferings were equal unto death itself. Would it, then, have been an act of mercy on the part of God to have restored Epaphroditus to a life fraught with all the sorrows resulting from a life of persecution instead of instantly relieving him from all his trials by transferring him right to glory, if taking saints there at death is a part of God's plan? Our theory enables us to readily perceive why Paul regarded the restoration of Epaphroditus to health, as an act of mercy upon both of them, while those occupying the, so called, orthodox stand-point must, we think, recognize an utter inability, on the part of any, to conceive how either Paul or Epaphroditus could see in it the bestowal of any mercy upon the latter.

The two straits we conceive to be *life* and *death.* Paul plainly stated that in either case it would be gain to Christ, inasmuch as he (Christ) was to be magnified.

Paul always represented *death* as undesirable; and subjected, as he was, to sore trials and afflictions, persecuted on all sides, oftimes suffering more than death, daily; deserted and harassed by many from whom he had reason to expect the most faithful co-operation and enduring love, he could not look upon *life* as desirable; so, neither of the two being desirable, he knew not which to choose (prefer), for he *desired,* though he did not, perhaps, expect, a third and very much better thing than either of the two, which was to "depart," by translation, "and to be with Christ."

Translation being preferable to either life or death, there was nothing strange or unnatural in Paul's desiring it. There are times when all God's faithful ones desire it. They would hail with joy unspeakable the coming of our dearly loved Redeemer, to relieve us from the fetters of mortality, and instantaneously change us from a natural, or animal to a spiritual existence. Paul tells us, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall *rise* first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and *so* shall we ever be with the Lord." That will be "translation" to all saints who are then alive.

Belsham writes:

"It is commonly inferred from this text, and with some appearance of plausibility, that the apostle expected to be introduced into a state of activity and happiness immediately after death; but this conclusion is inconsistent with his doctrine in the epistles to the Corinthians and the Thessalonians, where he represents the happiness of a future life as entirely dependent upon a resurrection from the dead; without which he assures them that their faith is vain, and all who had fallen asleep in Christ had perished. 1 Thess. iv. 13, 14; 1 Cor. xv. 12–18. To make the apostle, therefore, consistent with himself, we must understand him as comparing the present state with that which will take place immediately after the resurrection, and accounting as nothing the intervening lapse of time. Not, indeed, upon the metaphysical, however just, supposition, that the interval of thousands of ages is in reality nothing; but, because the apostle, and all the Christians in that age, believed that the second appearance of Christ to raise the dead, and judge the world, would take place in the course of a very few years, so that some who were then living would be witnesses to that awful event. It is upon this ground that he regarded as nothing the few years which he supposed would elapse before the resurrection of the dead. See 1 Thess. iv. 15."

Dr. Priestly remarks:

"Nothing can be inferred from this text in favor of an intermediate state between death and the resurrection. For the apostle, considering his own situation, would naturally connect the end of this life with the commencement of another and a better, as he would have no perception of any interval between them. That the apostle had no view to any state short of the coming of Christ to judgment, is evident from the phrase he makes use of, viz., being with Christ, which can only take place at his second coming. For Christ himself has said that he would come again, and that he would take his disciples to himself; which clearly implies that they were not to be with him before that time.

Accordingly, for many centuries after the notion of an intermediate state was advanced, a notion which was the foundation of the doctrine of purgatory, and many other absurd and mischievous opinions and practices in the church of Rome, and of no good whatever, it was never imagined that departed souls were to be with Christ, but only in a place under ground called Hades, where they were to wait till the resurrection of their bodies, at which time, and not before, it was supposed that they would be with Christ. The opinion, of the soul going immediately to heaven, was not advanced with any degree of confidence by any Christians except the Gnostics, who believed in no resurrection at all, till about a thousand years after Christ."

Says the venerable Bishop Law, "The Scriptures, in speaking of the connection between our present and our future being, doth not take into the account our intermediate state in death, no more than we, in describing the course of any man's actions, take in the time he sleeps. Therefore the Scripture must affirm an intermediate connection between death and judgment, Heb. ix. 28, and represent the coming of Christ as near at hand, James v. 8, 9."—*Law's Inquiry, App. No. xiii. xiv.* Milton says of the words *to be with Christ:*

"That is, at his appearing, which all the believers hoped and expected was then at hand. In the same manner one who is going on a voyage desires to set sail and to arrive at a destined port, such is the order in which his wishes arrange themselves, omitting all notice of the intermediate passage. If, however, it be true that there is no time without motion, which Aristotle illustrates by the example of those who were fabled to have slept in the temple of the heroes, and who, on awaking, imagined that the moment in which they woke had succeeded without an interval to that in which they fell asleep; how much more must intervening time be annihilated to the departed (for, the dead,) so that to them, to die and to be with Christ will seem to take place at the same moment? Christ himself, however, expressly indicates the time at which we shall be with him; John xiv. 3, 'if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.'"

Archbishop Whately says some perhaps have found a difficulty in reconciling the expressions of Paul, 1 Thess. iv. 13, 14, where he speaks of "them which are asleep;" and v. 14, "them which sleep in Jesus," with Phil. i. 23, and he then remarks that they may be reconciled together on the supposition of a state of sleep between death and the resurrection. He further says:

"If a man were seemingly at the point of death in some painful disease, and were asked what he thought of *his own* prospects, he would be likely to answer, 'I long to be released from my sufferings, and to be with Christ;' for I believe that, to my own perception, the instant death closes my eyes, I shall be awakened by the last trump—the summons to meet my Lord. And though, in relation to *you the survivors,* my dying this hour or a year hence makes no difference as to the time when that day shall arrive, to *me* it makes all the difference: . . . relatively to *me,* it does, to all practical purposes, come the sooner, the sooner I am released from the burden of 'this earthly tabernacle.' . . . It is thus then that the apostle Paul, or any other sincere Christian *would* express himself, supposing him to have such a belief. And just thus it is that Paul *does* express himself. When he is administering comfort to the survivors respecting their brethren who have departed in the Lord, he always speaks of them as 'asleep.' . . . On the other hand, when he speaks of his eager longing 'to depart and to be' (it is the substantive verb, to exist,) 'with Christ,' he is speaking of himself, solely, without any reference to the perceptions and feelings of the survivors, but only to his own. Now in respect to his own perceptions, the moment of his breathing his last in this world would be, as has been said, instantly succeeded (on the supposition of total insensibility during the interval) by that of his awakening in the presence of his Lord."

Thus we see that these learned men, these master-minds do not find the doctrine of *soul survivance in death* taught in the passage under consideration. No Christian person will even intimate that they were not *honest read-*

ers of the Bible. We trust all those who have not yet done so will soon realize that wisdom will not be likely to die with the man who is thus reckless in statement. Paul was not inconsistent with himself; and we shall ere long see that his teachings not only give no countenance to the theory of inherent immortality but positively forbid faith in it.

That Paul, by the expression, "having a desire to depart, and to be with Christ," meant that he desired to *die* is a truly singular position for those to take who, believing that Christ now sits at the right hand of God in heaven, affirm that Paul's soul, together with other disembodied ones, is in *hades*, and so cannot be with Christ until the resurrection. It involves either, first: that Paul was ignorant of what would be his condition immediately after death; or, second: that God's throne is located in *hades;* or, third: that Paul did not believe that he would go to Christ when he died. They can take their choice of these positions, the first and second of which are, so far as we know, equally absurd, and certainly at variance with the testimony of inspiration. As the third is *doubtless true*, it being in harmony with the Word, we are free to recommend it. L. C. T.

The Camp-Meeting.

Although the attention of our friends has recently more than once been called to this subject, its importance suggests the propriety of again laying the matter before you. We are informed by letter from Br. Day, who has in charge the fitting up and laying out of the grounds, that the work is progressing. One building, designed for a kitchen, 31 by 20, with room overhead, is completed; and a dining-room about 66 by 28 is nearly so. Seats, platforms and other items of furniture for the ground are also being made. The work will soon be so far accomplished that the selection of lots may commence, a thing for which, we are informed, quite a number of people are already somewhat impatiently waiting.

The grove, as you were last winter informed by the Secretary of the Committee, Br. Thos. R. Weaver, is a beautiful one of about twenty acres. The trees are large, tall and shady; the ground is dry, and a plenty of good water may be easily obtained. The Secretary of the Committee informed you also that "The Life and Advent Union" voted, at the last annual meeting, to raise $1,000 for the purpose of fitting up the ground. Of this amount nearly six hundred have been pledged. Four hundred dollars, therefore, perhaps more, are still needed. Will not our friends step forward with open hand, and make up the required sum at once? We trust those who *can* give liberally will do so, and that those who cannot do this will promptly and cheerfully do what they can, for every amount, however small, helps to fill the treasury. If we love the truth we will employ every proper and desirable means to establish it among the people, for thus shall we greatly glorify God, honor Jesus and benefit our fellow-men.

We now publish the names of such as have already pledged, and we trust all will pay in their amounts as soon as they conveniently can, as the money is now needed. Friends, beloved in the Lord, let us all take hold and carry forward this work, asking God's blessing upon it. Since we are to have a Camp-Meeting, let us endeavor, as Br. Ladd has suggested, to make it the best ever held.

All remittances should be made to Geo. K. Carroll, Treasurer, 58 White street, N. Y., or to T. R. Weaver, Secretary, No. 1 Opera House, Springfield, Mass. L. C. T.

Names and Pledges toward Fitting up a New Camp-Ground.

Bal. paid from Geo. T. Adams, Treas.,	$175
W. H. Thorne, New York, (paid),	50
L. C. Thorne, " "	50
Geo. K. Carroll, "	25
Jacob Grim, Philada., "	25
Wm. Roworth, New York, "	25
Three Brethren, Prov., (Caleb Thompson), (paid),	50
A Powell, New Britain, Conn.,	10
J. L. Boyd, Philada., ($7 paid),	14
Mrs. S. F. Rogers, New London, Conn.,	10
T. R. Weaver, Springfield, Mass.,	10
Silas Goodell, Hartford, Conn.,	10
Carrie C. Belden, New Boston, Mass.,	10
Thos. Wilkins,	10
J. O. H. Newton, Southwick, Mass.,	10
E. H. Glass, Vt.,	5
Thos. Thornton, New York,	5
Kate Clapp, E. Hampton, Mass.,	5
J. F. Whiting,	5
S. Cooper, (paid),	5
F. C. Upsil, Westfield, Conn.,	5
S. W. Bishop, (paid),	5
Mrs. L. J. Beach,	5
H. Killam,	5
Miss R. J. Turner, Hartford, Conn., (paid),	5
H. Rockwell, New Britain, Conn., ($9 paid),	12
John Oldershaw, Hartford, Conn.,	5
R. R. Bunnell, New Haven, Conn.,	5
John C. Day, (to be applied in work),	25
Geo. W. Denny, (paid),	25

The Camp-Ground.

Br. Storrs: I would like to say, through the Herald, to the brethren scattered abroad, that I have visited our new Camp-Ground, and found Br. Day and his son engaged in putting up the buildings necessary for our comfort. They have got the kitchen nearly finished, and the boarding-house will soon look very comfortable. The grove is elegant, and is well adapted for the purpose to which it is to be dedicated.

Now, beloved brethren, as this will be our first Camp-Meeting where we will have the privilege of hearing and speaking the truth of "No life out of Christ," which so plainly sets forth the true character of our heavenly Father, and which makes the plan of redemption so clear and so glorious, let us all decide to be present at the meeting, if the will of the Lord be so. Come that our hearts may be blended together in holy love: come that we may confer together as to the best way of promoting the cause of truth and of proclaiming it far and near; for the time is evidently short, and what we do must be done quickly. Come that we may provoke one another to love and to good works. Let us leave our secular employment for one week, that we may worship God together in the tented grove.

As the children say, Let us begin to save up by denying ourselves, if necessary, some of the luxuries of life, that we may be able to attend this family gathering, as this, our first camp-meeting, will have a decided influence for good to the cause, or otherwise. And let those brethren who have plenty of the Lord's money in trust, think of the acts of those who contributed to the building of the temple of Solomon, and imitate their example. Let all have a mind to work.

Wm. Stuart.

Springfield, Mass., May 24, 1871.

The Conflict in Paris.

After a week of one of the most desperate and bloody struggles on record the insurgents at Paris are reported as completely overcome, and victory proclaimed. But with the news which speaks the dawn of peace, comes a sad, sad tale of horror, of blood-thirsty cruelty, and of suffering. It is confidently stated that more than 50,000 men, women and children are lying dead, and unburied in Paris at the present time, while one-fourth of the city, it is said, has been destroyed.

One of the last acts of the Communists was to murder the aged Archbishop of Paris, along with the Abbe-Duguerry and sixty-two others (whether all priests or not the dispatch does not say) who were held as hostages. For six days previous to the massacre these had been held in La Roquette prison, but when the insurgents found that their cause was lost, the bloody deed was hastily done, by what means accounts do not distinctly state, though it is intimated they were shot. The most lively imagination must fail to more than faintly depict to itself the terror that existed in that unhappy city for about one week. The hideous yells of infuriated demons, the incessant rattling of musketry, the deafening explosion of shells, the blasphemies of the wounded and the groans of the dying, the awful feelings of suspense and insecurity to the peaceable and well-disposed, and over all the thick smoke by day, and by night the lurid light of the burning capital must have combined to constitute a scene not before witnessed in modern times. The following dispatch is dated London, May 28:

Since the street fighting began the Government forces have lost 1,200 men in killed, with a proportionate number of wounded. The losses of the insurgents in killed and wounded since Sunday have been immense. It is impossible at present to form any estimate of the number, as the dead bodies and the wounded strew the streets in every direction. The spectacle presented in the various thoroughfares is the most sickening and horrible imaginable.

The Prussians at Romainville made a thousand prisoners, including several armed women, on Saturday evening. All the insurgents who came within their lines were disarmed and placed under guard.

There are rumors of awful cruelties perpetrated by the Versaillists, who are reported to have shot men, women and children found with arms in their hands.

Gen. Ladmirault yesterday captured Les Buttes Chaumont and Monilmoutant, and Gen. Vinoy at a late hour carried the Cemetery of Pere-la-Chaise, where the insurgents fought with desperation.

The insurgents yesterday shot the Archbishop of Paris, the Abbe Duguerry and 62 other hostages remaining in their hands. The troops had previously captured La Roquette, and saved 169 hostages detained there. The body of Delescluze has been found in the streets and identified.

A court-martial for the trial of insurgents will begin its sittings on Monday. The insurgents in the docks have attempted a rising, and several were shot before order was restored.

It is calculated that there are upwards of 50,000 dead bodies in the houses and cellars of Paris, many of women and children. The women, it is said, have been perfectly furious during the recent fighting in the French capital. The destruction of property is terrible. One-fourth of Paris is estimated to have been destroyed.

Since Sunday 30,000 prisoners have been taken, including numbers of debauched and foul-mouthed women. M. Courbet poisoned himself after he was captured. MM. Rochefort and Assy are to be tried by Civil Court as criminals. The Belgians have arrested several of the Reds, and have telegraphed to the Government here that they will hold them at its disposal. All the National Guards throughout France are to be disarmed. The Luxor Obelisk in the Place de la Concorde is still intact, though the statues have been destroyed. Yesterday 6,000 insurgents surrendered in a body.

What next? Though the Communists are crushed in Paris, it is far from certain that peace is thus suddenly to dawn upon that land thus drenched with human blood.

The following, dated 29th inst., are the latest dispatches up to the time of going to press:

"The fighting at Belleville, Menilmontant, and Pere la Chaise yesterday was desperate. No quarter was given to man, woman or child.

Military law has been established in the city. Executions are proceeding at the Champs de Mars, the Park de Monceaux, and the Hotel de Ville. From 50 to 100 of the insurgents are shot at a time.

No one is permitted to leave Paris without a pass signed by Marshal MacMahon. The troops, fearing incendiary fires, have caused all the cellar-gratings and other openings to be hermetically sealed. The fires have all been extinguished.

Among the hostages shot by the insurgents were the Abbes Susa and Duguerry, the Jesuit Fathers Olivain, Caubert, and Bangy, the Abbe Allard, and the banker Jecker.

Paris looks completely cowed. The shops are all closed, and even those of vital necessity, such as chemists, remain shut. The restaurants, bakeries, and grocery stores have also suspended business. I walked across Paris last night, and never saw any thing so desolate. I saw no human beings, but sentinels every 100 yards, and one shabby civilian. There were no sounds but the footfalls of the sentinels, and the thuds made when they struck their muskets on the flag-stones.

The old revolutionary system of denunciations is going on with terrible ferocity. Nadar, the æronaut, has been arrested for supposed sympathy with the Commune. Nobody is safe, even in the presence of their most intimate friends. A rash word or imprudent gesture by a man or woman insures instant death. Men, women, and even children, are seized by the brutal soldiery and shot. The saddest feature is the conduct of the women, the female insurgents having in many instances been detected firing the houses of innocent persons with petroleum."

The horrors of Communism are succeeded by equal cruelties on the part of the Versailles Government, whose troops, it is asserted, shoot down men, women and children. It is stated that the insurgents "taken in arms are shot down by platoons, a hundred falling at a single fire, and these summary military executions have taken place simultaneously in three or four places." That such enormities are practiced by the Government is evidence sufficient that God does not intend to maintain it, but is simply using wickedness to punish wickedness. He hath a controversy with the nations. The insurgents are overthrown; now what? L. C. T.

From Polly G. Pitts.

Br. Storrs: After so long a time I again write for the Herald of Life. It is not that I have lost my interest in the dear Herald, or the many precious articles found in it. No, no; but soon after I came to Wisconsin I had a dreadful fall, and I can truly say there was but a step between me and death; indeed it seemed like a miracle that I was not killed. I had no bones broken, but my head was badly bruised, and even now, after six weeks and over, since I was hurt, I cannot think closely on any subject without its breaking my rest, and it seems that sleep departs from me; so I have to be very careful, for I am weak and feeble yet. O, I bless God for chastising; it will hide pride from my eyes, humble me out of myself, and cause me to trust more and more in the great Life-giver.

O how I value the Herald of Life; what deep and glorious truths are brought to light from God's word. O what a theme! "The Divine Adjustment of the Ages," how it strengthened my faith, and I feel that my faith is like the ancient worthies recorded in Heb. xi.; and when meditating on the Divine Word, from Genesis to the present time, I can truly say, "By faith" I "understand the ages to have been adjusted by declaration of God; to the end that *not out of appearances* should that which is seen (by faith) have come into existence." Is there any thing in the appearance of this age, with its ten thousand improvements, its millions looking for republican principles to govern all nations, its thousands of Protestant churches and ministers, preaching a temporal millennium, a great Sabbath to the world, and their faith having for its foundation the *present* appearance and working of things? Now I say, Is there any thing in the appearance of all this, that Jesus, our immortal King, shall soon come from heaven with all his holy angels (not with observation) as the lightning shining out of the east even unto the west? So quick shall his coming be. The graves are opened, and those that sleep in Jesus will be raised immortal, and those of his that are alive and remain unto his coming, shall be changed in a moment, in the twinkling of an eye, etc. When he shall take unto him his great power and reign; yes, reign on the throne of his father David, and of his kingdom there shall be *no end;* yes, "of the increase and peace of his kingdom there shall be *no end;*" bless the Lord. And though almost all are looking for *the* good time to come, through present appearance, and working of things, yet there is a little flock, (blessed be God and his Christ) who are looking by faith for the coming and kingdom, or age of Messiah. And their faith has for its foundation the immutable *Word* of the Lord.

And now, dear brothers and sisters, let us look at some of the present truths. What is revealed is for us and our children. In Rev. xvii., John is shown by an angel the judgment of the great harlot that sat upon many waters, etc. John says, "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple," etc. "And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." There is no mistaking who this woman is; it is the papal church.

On what beast, or government has she sat, especially since 1849? The answer is plain. On the government of France, or Napoleonic dynasty. The angel said to John, "I will tell thee the mystery of the woman, and the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Has it gone to perdition? If not, where is it? The answer is plain to me, and is present truth, and it was written for our admonition, upon whom the end of the age is come. What of the woman? The angel said, And the ten horns which thou sawest upon the beast, these shall hate the harlot, and make her desolate and naked, and shall eat her flesh, etc. Have they done it? So far, I think we must say, "Yes." In chap. xviii. John says, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, (had been married to a beast) and shall see no sorrow. Therefore shall her plagues come in one day (O, to me how true, though she has drank draught after draught of the judgments of God, yet in less than one prophetic day she has experienced) death, and mourning, and famine: and she shall be *utterly* burned with fire (destroyed, consumed, sink like a millstone, and be found no more at all), for strong is the Lord God who judgeth her." Amen.

The Alleluia must come soon, brethren, for it is written, "Rejoice over her, thou heavens, (O, glory), and ye holy apostles and prophets: for God hath avenged you on her. And again *they* said, Alleluia, and her smoke rose up forever and ever;" or to the age of Messiah, so it seems to me, for we believe, and have good evidence that there is the Messianic age, and that it is nigh, almost at the door, and that it must be the age of ages, world without end. There may arise persecution and awful suffering to the church of God, but to me it seems more like "peace and safety," (as some suppose) that they will be eating and drinking, and marrying, yes, eating and drinking with the drunken.

The Lord knows that we must eat and drink, and we should pray, "Give us this day our daily bread," and be temperate in all things; but, to me, it is the great feasts, suppers, and fairs of Christendom, when they eat and drink with the infidel and the drunkard; not in every case with those that are drunk with strong drink, but with those that are drunk with the customs, the fashions, and the vanities of this present age.

O may God's ministers feed the church of Christ, which he purchased with his own blood, with meat in due season, and with present truth, for there is a fountain of it to make the man of God perfect unto *all good* works. May God preserve us all blameless unto his coming.

Your sister in the Lord.

Evansville, Wis., May 16, 1871.

How to be Rich in the Kingdom.

If it is prudent to provide for the time to come, how much more so to provide for eternity! While to be rich in this world is the passion of thousands, to be rich in the next be mine. An appetite after earthly grandeur, betrays a mean spirit, and a base soul; but an ambition to be great in heaven, is worthy of an heir of God, of an expectant of glory; for it is to the honor of the supreme Potentate, that all his subjects be nobles, be priests, be kings.

In this short life-time is the foundation laid of things of eternal moment, and the wisdom that is from above will teach me to send all my treasures thither. It deserves little or no pity to be poor in this world, but poverty in the other is deplorable beyond the reach of comparison. And yet, according to the capacity of glorified saints, shall that same undiminished fulness be possessed in greater or lesser degree.

"How rich died he?" is the speech of fools at the decease of an acquaintance or friend. But none ever die rich but the saints; for, how can that man be said to die rich, when the very moment of his dissolution robs him of his all?

"Lay up for yourselves treasures in heaven" is the admonition of the dear Redeemer. Let me, then, lay down an imperfect plan to myself, how to be rich for eternity.

1. Then, pre-supposing that I am in a gracious state, I must have a Christian contempt for the world. No man ever filled his coffers with sand; no monarch ever wore the pebble in his crown; so the soul that lays up his treasures in heaven, will not concern himself with perishing trifles. If my affections are not weaned from the creature, and set on things above, I shall be but poor in the world to come.

2. I must be watchful in all things. The man that is anxious to be rich will not waste a penny; so must I watch my actions, my thoughts, my words. Again, I must watch for God against all my secret sins, and also to reprove the transgressor. A bold and sincere reproof of sin, is a stroke against the enemies of the King, from which a palm of victory shall spring in the world of glory. I must also speak in commendation of the good land, that others may be encouraged to set out for the land of promise. Again, I must watch against carnal sorrow. Should the heir of a crown lament the loss of a feather? What can death do in his family who is the resurrection and the life? It may separate them a little while, but it is only to meet again forever. Worldly riches give their owners joy, but joy in the Lord increases spiritual riches. So I must guard against carnal delight; none of the gay things of time must be objects of affection. It would be mean for a noble personage to be charmed with a stable, who has a palace prepared for him; mean for an heir of God to sit down and feed on the refuse of the creation. Again, I must beware of carnal company. These are bankrupts that will spend at my expense, and whatever loss I make by them, yet in their company I shall never be able to add a mite to my celestial treasure. How can I be safe among robbers? They may rob me of a good frame, wound my conscience, and at last leave me with a bleeding heart, which may pain me many days.

3. To grow rich for the world to come, I must study to be heavenly-minded, not by fits and starts, but in one constant, steady, holy frame of spirit. Thus every duty will be my delight; prayer and praise, like my daily food, always pleasant; attendance on the public ordinances like walking in the King's palace garden; reading the Scriptures, like conferring with the dearest friend; and self-examination, like the merchant from a far country, counting over his rich jewels and precious gems, inspecting his gold and silver, that it have the king's stamp, and so be sterling money; that his graces, his duties, his attainments, are approved by scripture and conscience.

4. Holy meditations will mightily augment the spiritual riches. To find God in all things, and at all times, in all places, and in all providences, will enrich me for eternity. To find his power in this, his wisdom in that, and his goodness in all, will greatly improve my inquiring, my admiring soul. Meditating much, meditating often, meditating with delight, on him in whom are hid the treasures of wisdom, is a noble way to enrich me for a future world.

5. To be rich in the better country, I must heartily study to approve of all the dispensations of Providence; though not insensible when he frowns, or when he smiles. When the Christian, with a filial resignation acquiesces in the conduct of his almighty Father, however cross to flesh and blood, and in his unchangeable love, he takes deep root for eternity; while fear and unbelief toss the unstable, like a rolling thing before the whirlwind. It is proper only to children, not to men, to be peevish for toys and trifles; so let the men of this world lament the loss of worldly things but let the heirs of God, the joint-heirs with Christ, rejoice that the treasures of eternity are theirs.

6. To be rich unto God, and for eternity, I must act strong faith on the Rock of ages; for it is from the spoils of battles won by faith, that I amass riches for the invisible world. Faith relying on a reconciled God in all his attributes and perfections, on Jesus in all his offices and relations, on the Holy Ghost in all his graces and operations, must remove mountains of difficulty, pluck up trees of corruption, pull down strong-holds of sin, wrestle against principalities and powers, and be more than conqueror at last, through her all glorious Author and Finisher.

7. I must also redeem time, and improve time; redeem time from this world, and improve it for the world to come. The man of business will be loth to lose a *change* hour for any trifling amusement; and the soul that would be busy for eternity, should look on every hour as his last hour, and should avoid excess of sloth and slumber. Vain amusements, impertinent employments, are cruel moths of time; and time is to be husbanded, though worlds should be squandered away. As the jeweller deals with gold, so must I with time; he is careful about the fillings, and loses nothing; so should I about the smallest divisions of time, the hour, the minute, the moment. It never made a dying person's bed thorny, that, by a bad bargain, he lost such and such a sum; but misspent time has made the dying moments of many dismal beyond expression.

8. To be rich in the world to come, I must have an intense love towards God and heavenly things. The men that love the world, pant after the dust of the world, and spare no pains to be rich in the world. A man will never toil himself to gather what he despises; so, unless I prefer heavenly things to earthly, I shall never seek to fill my treasure with invisible excellencies. "He that loveth silver," says the wise man, "shall not be satisfied with silver; nor he that loveth abundance with increase." But he that loveth God, shall be satisfied with God, and entranced with the exuberant fullness of the covenant.

9. To be rich indeed at last, I must endeavor to maintain communion with God now. To have fellowship with the Father, and with his Son Jesus Christ, in all his divine fullness, his glorious perfections, and his gracious ways, is the most enriching course that I can carry on below. Every moment of divine intercourse would be sinking another sum in the bank of heaven, so that I should be wondrous rich at last. He that quits the Indies for Europe, sends his treasures before him; then, though he be poor at his departure from the one country, yet he is rich on his arrival at the other; so well were it with me, if I could detach my thoughts and meditations, my care and affections, my joy and delight, my hope and expectation, from this perishing world, and centre them on that which is to come.—*Selected.*

To the Brethren in Maine.

There will be a meeting in Hampden, Me., the third Sunday in June, to choose a Camp-Meeting Committee, for the present year, to locate a place where, and fix on the time when to have the meeting commence.

The meeting in June will be on the Holbrook Road, near the new Paper Mill.

For the Brethren,

Liberty Wetherbee.

Bangor, Me., May 25, 1871.

Agent for the Rainbow.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

Geo. W. Young,
25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

The Century Almanac or Calendar, from 1800 to 1900.

We have received from the Publisher—J. W. Howard—a copy of this ingenious and useful contrivance. He has our thanks for it. For *business* purposes it must supersede all others. It correctly and readily shows every day of the week of this century; and, for making out records, must be invaluable.

Howland's Guide Map to Central Park.

J. T. Howland & Co., 74 Maiden Lane, New York, have favored us with a copy of this Map. A very useful, and almost necessary article for those who visit that Park. Price 10 cents.

Appointments.

Providence, R. I., (Richmond Hall), June 4.

Peace Dale, R. I., June 11.

West Abbington, Mass., Sunday, June 18.

Hartford, Conn., (Talcott & Post's Hall), Sunday, July 9.

Springfield, Mass., Sunday, July 16.

Meriden, Conn., Sunday, July 23.

W. S. Campbell.

Springfield, Sundays, May 28 and June 4.

Meriden, Conn., Sunday, June 11.

Charlestown, Mass., Sunday, June 18.

Springfield, Mass., Sundays, June 25, and July 2.

Holden, Mass., Sunday, July 9.

Wolcottville, Conn., July 16.

W. N. Pile.

New Britain, Conn., Sunday, May 28, and June 4.

Middletown, Conn., Sundays, June 11 and 18. Wm. Stuart.

Dresserville, N. Y., first Sunday in each month, through the year.

High Bridge, N. Y., (Onondaga Co.,) second Sunday in each month during the year.

James H. Jacobs.

Lewiston, Me., Sundays, June 4, and 11.

Springfield, Mass., Sunday, July 9.

Hartford, Conn., (Post & Talcott's Hall), Sunday, July 16.

New Britain, Conn., Sunday, July 23.

H. M. Bryant.

Wilmington, Del., Sunday, June 4.

Springfield, Mass., Sundays, June 11 and 18. F. H. Burbank.

Bethel, Vt., Sunday, June 4.

Northfield, Mass., June 11.

Hartford, Conn., Sunday, June 18.

West Meriden, Conn., Sunday, June 25.

Eatontown, N. J., Sunday, July 2.

S. W. Bishop.

Business Department

CASH RECEIPTS.

One dollar each from—J. F. Whitney, Gilbert Smitn, J. C. Throckmorton, E. Beckham, James M. Young, Butler Packard.

Various sums—Miss R. Ketchum, 50 cents; E. B. Anderson, $3; John Powell, $2.

PARCELS SENT SINCE LAST ISSUE.

Thos. J. Harris, J. D. Sheridan, C. N. Buzzell, Lory Jencks, P. M. Burlingame, Susannah Blodgett, Polly G. Pitts, D. B. Cutler, Sarah A. Irwin, Austen Pomroy, Sumner Losey, R. E. Ladd (by express), Geo. W. Evans, Prof. J. F. Huber, James Crawford, N. M. Catlin, George Tilton, Polly G. Pitts, S. Clement, Joseph Burkett, Mrs. E. G. McCullough, James M. Young, Alfred Annable, H. Finn, G. B. Martin, W. S. Olmsted, John Marsh, Isaac S. Small.

TO CORRESPONDENTS.

Samuel L. Walter.—The $2 for Br. Gibbs was received. Sarah Bishop has paid to No. 376.

Geo. W. Carl.—Paid for half of vol. viii.

Ary Scheffer.

On the wall of brick and plaster,
  Running down the garden walk,
Little Ary drew a picture
  With a piece of pointed chalk.

For a man it was intended,
  But it looked—oh, such a sight!
On its left hand but three fingers,
  And but two upon its right.

It had neither knees nor elbows,
  And its body was so small!
Both its feet were bent and twisted,
  And it had no mouth at all.

As he drew it, cousin Gretchen,
  With her doll, was standing by;
And she said, "You'll be an artist,
  My dear Ary, *if you try*."

Truly spoke his cousin Gretchen,
  For, while yet a little boy,
His great diligence and talent
  Filled his mother's heart with joy.*

Much that mother longed to see him
  Grow to be a good, great man.
"I have little money, Ary,
  But I'll spare whate'er I can.

"I will pay the best of masters,
  Who shall teach you all they know.
'*In all labor there is profit*,'
  Honors too from labor flow.

"Let not earthly fame or glory,
  Ary, be your end or aim;
Let the glory of your Maker
  Have the first and highest claim.

"Then, I doubt not, darling Ary,
  If God spares you, you shall be
First and foremost of the painters
  Which the present age shall see." †

Truly spoke his loving mother.
  A great artist he became;
All the world now loud in honor
  Speak of Ary Scheffer's name.

Vast and varied were the subjects
  Which his skilful fingers drew—
Smiling infants, merry children,
  Men and women, good and true.

And he loved to paint the Saviour,
  With the children round his knee;
And the multitudes that gathered
  Round the shores of Galilee;

And the sick ones crowding round him,
  But to touch his garments' hem;
And that Saviour, in his sorrow,
  Weeping o'er Jerusalem.

Children, ne'er forget the precept
  That fond mother taught her son—
Whatsoe'r your task or labor,
  To God's glory be it done. ‡

R. P. S.

* Before he was twelve years old, he exhibited in the Saloon at Amsterdam a picture which attracted much attention and approbation.

† Almost verbatim from a letter written by his mother while he was studying in Paris.

‡ Ary Scheffer died almost in the act of finishing his great picture of "the Angels rolling away the Stone from the Tomb."
—*Child's Paper*.

Crown Jewels from the Sewers.

BY THE REV. W. H. BOOLE.

A DREAM AND ITS INTERPRETATION.

Shortly before the opening of the Mission Chapel and Home for Women in Water street, a friend not connected with the enterprise directly, but whose Christian heart was deeply enlisted in sympathy and prayer for its success, dreamed a dream. She saw the dwellings on that street all covered with filth; presenting a spectacle exceedingly repulsive. She saw also a number of persons, whom she recognized, actively engaged in pouring on the houses a stream of pure water from a deep and inexhaustible fountain. Wherever the waters touched, the houses became transformed and illumined by a clear and silvery light. She saw also that these persons stood in the midst of the street where the flowing mud, washed from off the houses, was running through the gutters, and they picked up many silver coins, which, though taken from such filth, came out clean and bright as if just issued from the mint.

The interpretation of the dream is quite easy; for just in like manner has the Lord saved in this locality even many, "by the washing of regeneration and the renewing of the Holy Ghost." We cannot but remark how like the vision of the prophet Ezekiel was the dream of our friend. The prophet saw a stream issue from under the threshold of the door of the temple, which, when it had become a mighty river, flowed on into the desert, and wheresoever the waters came there were abundant life, fish innumerable, and fruit-trees of every kind.

This stream is the living Gospel of Jesus Christ, made effectual by the practical operation of the living faith of his people. If this Gospel is not equal to the task of redeeming to the uttermost the vilest as well as the more moral and respectable of mankind, and lifting them into a life of virtue as permanent as grace enables others to abide in, then is there reason to fear a defect in the system, and a misapprehension of those assurances and promises which meet our eye on almost every page, and which plainly speak of the power of God as able and ready to save the harlots and abominable, and fit them for the inheritance of the saints in light.

But there is no defect in the Gospel of Christ; it is equal to the saving of all men. Further illustrations of the power of the Gospel among the deeply degraded are not wanting; they might, indeed, be multiplied to almost beyond the belief of numbers of Christians whose prejudices and limited observations render it difficult for them to extend their faith beyond certain classes, as hopeful subjects of Gospel grace.

A few examples may help the faith of some. The case of Mary Ford is one of those startling romances of crime hardly credible to the quiet dweller in a Christian land. Before she was thirty-five years of age she had married five husbands, forsaking each in turn after a year or two. She would marry them for their money, and leave them without provocation. Her parents were Protestants, and brought up their daughter consistently. But Mary was wayward, and early inclined to wander from home. At fourteen she left home to live with a relative, but soon ran away and entered a factory in Massachusetts. Here she married, left her husband and went to Boston, where she lived in a house of ill-fame.

One of her husbands was a Christian, and left her, because, as Mary said, the child of God could not live with the child of the devil. After living in Boston a few years she came to this city, and marrying again, opened a dance-house in Water street, opposite where the "Home for Women" now stands. Here she rapidly passed from one degree of crime to another, becoming more and more vile and abandoned in her manners and character. She was the most noted drunkard and blasphemer on the street; she was frequently arrested and sent to prison. She became, because of her violent temper and ferocious demonstrations, a terror to the police of the district. Having left the husband with whom she had united to open the dance-house, she was married again, during the war, to a soldier, whose bounty she wished to obtain, and having secured it, she summarily left him, after an acquaintance of two days. She again returned to Boston and resumed her infamous occupation as keeper of a dance-house; but in a short time broke up and came to New York and into Water street. Mary seems to have been utterly insensible during all these years to any compunctions of conscience. She does not appear to have evinced any desire to escape from her degraded condition. She continued to sink lower and lower in the scale, until she appeared as the wretched inmate of one of the most miserable dens of that loathsome quarter. Her life was vileness. Her time was employed in drunkenness and tobacco-chewing and smoking. The cell of the convict was her usual bed, and the human image seemed forever crushed out from the battered and loathsome form of this, one of the lowest in the moral scale, among the "lost" of this city.

There is a lesson to be studied, in the fact that the first sensible conviction which the seared conscience of this abandoned creature seemed to heed was felt while she was serving out a sentence for crime, in the Blackwell's Island prison. Mary, while in prison, listened to the questionings which inwardly kept forcing their dreadful truths upon her mind. She began to reflect upon the past, the crime, the degradation of her womanhood; while the future opened up a dark and dismal destiny to her disturbed and guilty soul. This is the crisis. Who will be the evangelist to the miserable, ruined soul now in the midst of reckless criminals of her own sex? What voice in the desert will direct her blurred eyes to the Lamb of God? Strangely enough, it was not a Christian voice, nor an evangelist of the Christian church; but when Mary ventured to speak to a sailor, a released convict, of her despair in view of the black future before her, she was advised to go directly to the Water-street Home for Women. The conversation occurring on the last day of her sentence, she permitted him to conduct her to the Home, where he left her.

Here Mary was taught the way of salvation; but the painful convictions remained in full force in her soul for several months before the way of the cross became plain to her. When, at last, in utter self-despair, she threw herself upon the promise given to the one whose sins were as "crimson and red as scarlet," the change was instantaneous, and so marked on her countenance that those who were standing by could not doubt the blessing was divine. Many months have passed since that eventful hour, and this guilty one who had "sinned much" still is loving much. There is no more of the violence of ungovernable temper; but in its stead a quiet and subdued spirit made manifest in word and look. Mary says it was the Lord who delivered her and now keeps her soul in perfect peace. Mary is living among Christian friends, far removed from the scenes of her former life and wickedness, daily growing in grace by the means of the advantages of her situation, where all her surroundings are permeated by the atmosphere of religious influence. Verily, "is there any thing too hard for the Lord?"—*The Methodist.*

Doing Good.

"You know," said an individual in humble life, addressing a circle of Christian friends, "that I am a poor man. Fifty acres of land is all I have from which to support myself, wife, and six children. For fifteen years after I professed religion, I thought myself perfectly excused in giving nothing to religious objects, and I believe others thought so too, for they never called on me for any thing. I was in debt, could hardly bring the two ends of the year together, my family was poorly provided for, and we were even in the habit of receiving occasional donations from our neighbors. Being, about five years since, at a neighbor's, a lady called to ask assistance for a poor family, who had been burnt out, and lost two children in the fire.

"I was so much affected by what I heard, that to be able to give something for their relief, seemed to me would be an inexpressible gratification. I had in my pocket a piece of silver, of small value—it was all the money I had in the world, but still, ere I was aware, my fingers were upon it, and I involuntarily handed it to the lady. On my way home, I reflected upon myself, thought my family needed this money at that moment, to buy necessaries with, and if *they* did not, it was the property of my creditors, and I ought not to have given it away. It disturbed my mind so much, that I went and spread the case before God in prayer. While thus engaged, the words of our Saviour occurred to my mind—'Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.' My faith found here a support for itself, and I rejoiced that our Saviour did not single out the rich from the poor, as under obligation to observe this precept, but addressed it alike to all.

"Satisfied that I had done no wrong, I was willing to leave the result with God, and bent my thoughts to see how I could repair my loss, and allow myself the gratification of doing good in this way, on future occasions. I soon discovered, that in the manner both of purchasing and using articles of consumption in my family, I might practice greater economy than I had been accustomed to. By buying everything on credit, I had subjected myself to the double loss of giving more for articles, and of paying interest on the money they cost. After all, they must be paid for; and hence, by contriving to pay when I got them, I should make a saving. And it was only by exercising great care and self-denial, the first year, that we succeeded in revolutionizing these old habits; but when it was done, it cut off no small item of useless expense. I found, also, that there were several articles of previous consumption, such as a number of gallons of ardent spirits, and as many pounds of tobacco, which we could give up altogether, and yet be better off than we had been with them. I contrived also, with the assistance of my wife, who entered into all my plans, to use what I purchased much more economically than before. Many ways both of increasing the comfort of living, and of doing it at less expense, occurred to us, that we had never thought of, which we reduced to practice, greatly to the improvement of our table and fireside enjoyments. By these means, we effected a very considerable retrenchment of our expenses.

"I then looked over my farm and manner of husbanding it, to see if I could not increase my income. By early rising, and being more strict in training my sons to business, I was able to supersede the necessity of hiring a man. I kept up my fences, disburdened my barn-yard of a quantity of manure, which had long lain useless, and scattered it over my fields, greatly to the improvement of the soil; was punctual to get my crops in at the proper season, and to harvest them before they were injured. By all these plans which I pursued with diligence the first year, I closed the crevices through which the little fountain of my wealth had been wasted, and at the same time, increased the stream of my income; I liquidated my debts, paid my taxes, supported my family better than before, and had something to give away besides.

"As God had prospered me so far, I felt it my duty to lay myself out still further for his glory, in cultivating my little farm. I therefore set off one-tenth of that part which was productive, about three acres, determined to cultivate it, and devote the proceeds to God. From this, I realized the first year, about one hundred dollars, which I appropriated to various objects of benevolence, and from the rest of my farm, I obtained more than ever I did from the whole, in any one year before. Since that time, I have enjoyed the luxury of doing good with any money, my family have been better supported than ever, blessed be God, all my children have become hopefully pious, one of them is studying for the ministry, and my house has been like the house of Obed-edom, where the ark rested."—*Sabbath Miscellany.*

On Straightness.

How frequently do we hear it remarked, by old and young, "I am going straight for Jesus." But it is to be feared, few of these understand what they say. Few realize what that expression means. Most that use it have only crude notions concerning Scriptural straightness. They do not consider the expense of being Scripturally straight; but make a few hasty vows, and pass along. The apostle says, "Consider Him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds." In order to escape fainting we must be filled with holy zeal. We may possess a correct theory, advocate Scriptural religion, be present and take an active part in every meeting; yet, if we have not the mind which was in Christ—are not steadfastly walking as Christ also walked, we cannot with propriety, be termed Scripturally straight. Our daily life has something to do with this matter. We must associate our profession with our life; otherwise our endeavors to instruct others will prove fatal. Our example speaks in thunder tones. We must not live unto ourselves, but unto Him who died for us, and rose again. We should live so that the people may know where to find us at all times. Be steadfast in the faith and practice of the gospel—"unmovable"—not discouraged by opposition or difficulties—"always abounding in the works of the Lord,"—doing something that will honor God and promote his cause.

Some run well for a season. When circumstances are favorable, and they meet with no opposition; when the church is in a flourishing condition, and the tares do not spring up, then they seem to prosper. By and by tribulation comes. Some one has circulated a false report—they give way to an evil spirit—impertinence creeps in—Christ is cast out—there is anger that flies at a word. What follows? Still they profess to be straight—claim to have more power than ever before; while their prayers and exhortations are as sounding brass, or a tinkling cymbal. This is not Scriptural straightness. The Spirit of Christ is the same yesterday, to-day, and forever. Ever humble—ever loving—ever patient. If we are his children we will possess his spirit. "For if any man have not the spirit of Christ he is none of his." The enemy often comes as an angel of light; and through his influence some become censorious, mistaking this spirit for the spirit of straightness. It is a mistaken zeal that has no love connected with it. The child of God has a zeal—an energy inspired by the Holy Ghost, and a love accompanying it, which reaches the hearts of men. Let us remember, that, while we are to be true, faithful, and searching, we are to be humble, loving and patient, having a spirit that harmonizes with the spirit of Christ.

There is a class of individuals who style themselves *preachers*—professedly straight—who make the chief excellence of their preaching to consist in the eloquence of language. They deliver their sermons eloquently and containing words of truth. "What is lacking?" you ask. We answer, They lack the vital, the essential element—the power of God. Also they are not imitating the example of Paul. He says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Why did *he* thus preach? "That your faith," he says, "should not stand in the wisdom of men, but in the power of God." The apostle sought, not to become popular—not to rank among the great and the noble, but to save men. It was more than his meat and drink to do his Master's will. But, alas! how many professed preachers are seeking the applause of men, rather than the approval of their Maker. And the consequences are, the faith of the great mass is founded in human wisdom. May the Lord hasten the time when we shall have less man and more God-made preachers. Men who are independent thinkers—valiant hearted—not afraid to die—who will not confer with flesh and blood. Men who are so filled with Divinity, as to have the human utterly annihilated. If the ministry is lifeless, the people are apt to partake of their spirit, and be lifeless also. Like priests, like people. There are those who profess to be worshipping God, while no preparation whatever is made for him. Alas! with what eagerness is the present generation grasping after that soul-destroying sin—popularity. This only proves the truthfulness of the inspired words: "The ungodly shall wax worse and worse, deceiving and being deceived." Beloved, beware! lest of us, as of the church in Sardis, it be said, "I know thy works, that thou hast a name that thou livest, and art dead."—*Selected.*

There is no room for indifference where the gospel is concerned—it is either the most astounding of impostures, or the most amazing of revelations: no man can safely remain undecided about it; it is too weighty, too solemn, to be snuffed at as a matter of no concern. Foes and friends alike confess that the mystery of godliness is great. It is no rippling rill of dogma, but a broad ocean of thought; no molehill of discovery, but an Alp of revelation; no single beam of light, but a sun shining in its strength.

Children's Department.

Harry's Revenge.

Mrs. Spencer was sitting in her pleasant sewing-room, busily engaged in making a new summer suit of clothes for her only little boy, Harry, when she was interrupted by a sound of bitter crying, and words of sorrow from this same little boy. She put aside her work, and was hurrying from the room when the door opened and Harry came in. In his arms he held a little monkey, not much larger than a squirrel, dead and stiff. At first his sobs were so violent that he could not speak, and Mrs. Spencer, seeing his little pet dead, could easily understand his sorrow. Dick had been a present from his uncle, who brought him himself from South America, and had taught him quite a number of comical tricks; the little creature was very fond of his young master, and out of Harry's school hours the two were constant companions and playmates.

After the first violence of his grief was over, Harry spoke, often interrupted by tears, and with his anger rising at every word.

"John Pierce's Jack killed him, mamma. I will kill Jack the first chance I get."

"Oh! no, Harry. Jack is a dog, and it is his nature to kill little animals. You should not have put Dick in his way."

"I did not. I was in our own yard, when John went by. Jack never noticed Dick till John set him on, clapping his hands and hissing to him. Dick got frightened, and would not come to me, but ran across the yard, and John cheered at Jack, and he chased him and choked him. I'll kill him for it. I'll put a stone round his neck and drown him, and then we'll see how John likes to have his pet killed. O mamma! look at poor Dick. He'll never run to the gate to meet me when I come from school again. He loved me so much, and I loved him. O Dick! Dick!" and poor Harry sat down on the floor and cried again most bitterly, stroking the little animal, who could never again return his affection by his comical ways.

It was a child's sorrow, but it was very bitter, and Mrs. Spencer herself felt so indignant at the wanton cruelty that had caused it, that for a long time she could only try to comfort her little boy. But as Harry became quieter, and poor Dick was put into a little grave in the garden, Mrs. Spencer pointed out to him the sin of his angry, revengeful feelings.

"I am sure, by this time, John is as sorry for his thoughtless cruelty as you are, Harry," she said.

"I never hurt Jack," said Harry, "and I always let the other boys play with Dick. It was only last week we were talking of teaching Dick to ride on Jack's back. What do you think made John do so, mamma?"

"Perhaps he did not think the dog would hurt the monkey when they had been so much together."

"Perhaps that was it. I will try, mamma, not to feel so angry about it; but it does seem now as if I must kill Jack, or have some revenge."

"How will you try to conquer that feeling, my son?"

"I will say my prayers, mamma, and ask God to take the angry thoughts out of my heart."

"He will, Harry, if you try yourself to forgive John."

Mrs. Spencer was right in her thought that John did not realize the danger of setting his fiery little terrier on the monkey. It was not until he saw Harry going sobbing into the house with his little pet dead in his arms that he saw what pain his cruelty had caused. He went home with a sense of shame and discomfort that was worse than Harry's sorrow, for there was a self-reproach in his heart that he could not drive away. Too late he repented his act, and would have given the life of his own pet to have seen Dick sitting again on Harry's shoulder, cracking nuts and playfully throwing the shells at the boys. He soon found, too, that the school-boys felt Harry's grievance to be their own. Dick was a universal favorite, and everybody in the school blamed John for the comical little fellow's death. Worst of all was the loss of Harry's company.

"I do forgive him, mamma," Harry said, "but I don't want to play with him. I can't. It makes me feel wicked to see Jack following him, and jumping around him. I feel just as if I must kill him, and make John feel as bad as I do."

It was six months after Dick's little grave had been dug in the garden, and winter snows lay thick upon the ground, when one evening a fearful storm arose. Mrs. Spencer and Harry were in the cosey little sewing-room, puzzling over a difficult sum in algebra, when a low, piteous moaning near the outside door made them both start. In a moment, Harry was on his feet and running toward the door. He soon returned with a little snow-covered object in his arms.

"It is a poor little dog, mamma, who seems to have broken his leg, and he is half frozen."

"Poor fellow! Put him on this cushion, Harry, and get some warm milk from Hannah. I will wipe the snow off."

Dried, warmed, and fed, the poor dog held up his broken paw.

"Mamma," Harry said very gravely, "this is John's dog, Jack. I need not kill him myself, to have my revenge. If I only put him again just where I found him, he will die. See him lick my hand, as if he knew what I was saying."

Mrs. Spencer made no reply, only stroking the little dog's head with her soft, white hand.

"If I put him out again," continued Harry, "I wonder if John would feel as badly as I did when Dick was killed. Do you know you killed my pet, Jack? Don't you deserve to die for that? See how he looks at me, mamma, as if he was asking me to pity him. Do you think we could bind up his leg if I made some splints?"

"I think so, Harry."

"Well!" and the little boy drew a long, deep breath, "I will make them, and we will try."

For two days the storm kept every one indoors; the snow-drifts were so deep that no one in the village left the houses, excepting for necessary chores. But on the third day the sun came out again, and the boys were all busy clearing the paths and roads from the deep snow. School-time found them all assembled, and John's grave face soon attracted attention.

"What is the matter, John?" asked Harry.

"You will be glad enough to hear," was the somewhat sulky reply. "I have lost Jack. He ran away the night the storm came up, and I suppose he was lost in the snow."

"Oh! no, he wasn't," was Harry's cheerful reply.

"Yes, he was. He would have come home if he was alive."

"He didn't come home because he broke his leg. He came to our door, half frozen, and with a broken leg."

"I suppose you turned him out again, or killed him, you seem to feel so good about it," said John.

"Of course he did," said one voice.

"Served you right!" said another.

"Who killed poor Dick?" cried a third.

"I did not turn him out or kill him," said Harry gently. "Mamma and I bound up his leg, and nursed him and fed him. He is almost well now, John, so you can take him home whenever you are ready."

There was a moment of deep silence among the group of boys. Then John gave a deep, choking sob.

"I don't deserve it, Harry," he said. "But I have been as sorry about Dick as you were."

And this was all the revenge Harry ever had.—*The Methodist.*

A Bible View of Hell:
Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost*. Single copies 5 cents; $4 per hundred, by Express. Address all orders to
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On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

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MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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A REMINISCENCE.

IN 1841—thirty years since—we published our first work on Immortality; which was "*Three Letters,*" written to a prominent minister of the Methodist E. Church. Those Letters drew out the Editor of a Universalist paper in the village of Montpelier, Vt., where we were then residing, and several articles passed between us, in his paper. The following, which was "No. 4," on our part, we give as a reminiscence of the past, and as showing how far we had advanced at that time:

DEAR SIR:—I shall now notice your inquiry contained in the following words:

"Does Mr. S. suppose that to '*seek for Immortality,*' means to seek to purchase, merit or secure immortality for ourselves, or does it not rather mean to seek to ascertain whether God has designed us for immortality?"

I do not suppose that sinning men can "purchase" immortality; nor do I believe man could have done this if he had never sinned. I have no doubt, immortality would have been as *really* the *gift* of God if men had remained holy as it will now. It is not possible for a creature to purchase, properly speaking, any thing of his Creator; because, all he has, he has received from him, and therefore can not pay him with that which belongs to God. But all this does not touch the question. The question is, does God, or does he not, make the *gift* of certain blessings dependent upon something to be done by us; not to purchase, but as a *condition,* without which, he will not give the offered benefit?

That this is the case, with regard to some of the things of this life, every man must admit. God has given to us being without anything performed by us in order to our coming into life; and, for the obvious reason that till life was given we could do nothing. But is it not just as evident, that when God has given us life, or being, that man must actively use that life in labor for food to sustain life, or he must die, notwithstanding it be admitted that his Creator has power to preserve the life he has given, though man should refuse to labor at all? What would be thought of the man who, when he is commanded to 'work' or else 'neither shall he eat,' if he should reply, 'I cannot purchase food of my Creator; and when the apostle says, 'If any will not work neither shall he eat,' all he means, is, that I should 'seek to ascertain whether God has designed me to have food or not?' Would you not reply—God has promised, seed time and harvest, and you must work or starve. Though God has given you life, the sun to warm the earth, and the soil itself, yet he will not give you bread, unless you use those primary, or first blessings, according to his appointment; neither his goodness, power nor mercy will save you from famine if you will not work.

Now, though God has given us some great primary spiritual blessings, such as, His Son to die for us—the day of grace, in which we are blessed with the merciful visitation of His Spirit, etc., does it follow, that all other blessings will be given, even to those who make no effort, not to purchase, but to secure the offered benefits? Will it not rather be an aggravation of our guilt that God held up to our acceptance eternal life, on the simple conditions of repentance toward God and faith in our Lord Jesus Christ, followed by a holy life unto death, according to the promise of our Saviour, 'Be thou faithful unto death, and I will give you a crown of life?' And does not the promise itself clearly imply, that if these things are not done the 'crown of life' shall not be given?

I know it is said, this is salvation by works. In reply, first,—It is not by the merit, properly speaking, of works, but by works as a condition. A man by labor, literally, does not, before God, merit food, or the fruits of the earth—they are the gifts of the God of providence but suspended on man's industry. So, by doing all that God has commanded, we do not purchase, or properly speaking, merit immortality—it is the gift of the God of grace, but suspended on man's obedience to the requirements of the gospel. This, I think, I can make plain. I say to a child—'Bring me that apple, and I will give you a thousand silver dollars.' The child sees at once that he will not have the money unless he complies with the condition; and when he has brought me the apple, and I have fulfilled my promise, does he depart with his treasure and say, I *purchased* it? Not at all. He says, "Mr. Storrs *gave* it to me." But, one inquires, 'Did you not have to do something to get it?' 'Yes,' says the child, 'I carried him an apple, but *that's nothing* to this great treasure.'

That is—the work performed bore no comparison with the benefits bestowed; and, the child's mind perceives it, and hence never thinks to mention the condition upon which the gift was imparted; though, he knows if he had not performed the specified work the thousand dollars would not have been bestowed upon him. I hardly need make the application. God *gives* eternal life; a great and invaluable blessing; an eternal weight of glory. It would be blasphemy to say that the sinner purchased it, and yet it cannot be possessed without complying with the conditions specified in the gospel.

The latter part of your question, which I quoted at the commencement of this article, viz., Does to *seek for immortality* not rather mean to seek to ascertain whether God has designed us for immortality? reminds me of the difficulty those persons find themselves involved in, who believe in the doctrine of unconditional election of certain persons to eternal life, when pressed with the text, 'Give diligence to make your calling and election sure:' that is, say they, 'make it sure unto yourselves.'

'Life and immortality are brought to *light* by the gospel;' it requires no great seeking to ascertain this fact with the Bible before us, however the heathen 'Philosophers' were puzzled about it. But, let it be observed that seeking for immortality by searching the Scriptures, though proper in itself, is not *the* seeking that the apostle speaks of. Let us hear him.

'God will render to every man according to his deeds; to them who, by *patient continuance* in' [what? seeking after it in the Bible? no—but in] '*well doing, seek for—immortality,*' etc., 'but to them who do not *obey* the truth' [not to those, who do not seek to ascertain whether God designed them for immortality] 'indignation and wrath,' etc.; just the *opposite* of immortality; and, of course, it appears to me, they *perish.*

You have illustrated by referring to a 'will and testament,' and I like the reference. Now an inheritance by will may be given conditionally or *un*conditionally according to the pleasure of the donor; or, a part of the inheritance may be given in one way and a part in the other. If any part is given *conditionally,* no matter how small the condition, if it is the payment of *one* dollar only, that sum must be paid or the inheritance given fails. Now, I admit that God has willed to *all* men eternal life; but I deny, that he has willed to *any* man eternal life unconditionally. It seems to me the conditions are as clearly expressed as it is possible for language to describe them. They are such, thank the Lord, as *all may,* and by the favor of God all men *can* comply with; but they no more purchase eternal life by this compliance, than the man purchases an estate of a million of dollars willed to him, by paying *the dollar* specified in that will, though he could not inherit unless he paid that dollar. You inquire:

"But, if God has not bequeathed the free gift of Immortality or eternal life to *all,* I ask, why is it to be preached to all for the obedience of faith? Why are *all* called upon to believe, that God has given them eternal life, and how does the unbeliever charge God with a lie by disbelieving that God has given eternal life? See 1 John v. 10, 11. If God has not, in his purpose, given eternal life to the unbeliever, then, is not the unbeliever called upon to believe a falsehood, when he is called upon to believe that God has given him eternal life and this life is in his Son? Will Mr. S. answer me these questions?

I appeal to your candor, if I have not given an answer to the foregoing questions? You have here admitted *one* of the conditions for which I contend, viz., that 'all are called upon to *believe,* etc., and you admit also that the unbeliever charges God with a *lie* by not believing, etc. I, on my part, have admitted, that God has given eternal life to *all;* but, he has given it conditionally, so that he who hath not the Son of God, by faith, hath not this life; and, continuing in his unbelief, he "shall not see life," which implies, to my mind, most clearly, that he shall perish, cease to be, or "be punished with everlasting destruction from the presence of the Lord." Let us recollect the testimony of inspiration, that "*faith works* by love" that it "purifies the heart"—that it "overcometh the world"—and that "without works" it "is dead:" hence, no faith can be of any avail, for eternal life, that does not bear this stamp, or divine impression.

Yours for the Truth,
GEO. STORRS.

ALMOST ADVENTISM.

"THE New York Herald" had an editorial last week Tuesday which, if it had gone one step farther, must have been pronounced genuine Adventism. We like such articles better, though in a secular paper, than much that comes from avowed Adventists. We have no doubt the following from the editorial referred to will interest most of our readers:

THE COMMUNE AT LAST EXTINGUISHED—THE CHAOTIC CONDITION OF EUROPE—WHAT IS TO BE THE RESULT?

We live in times which for their revolutionary character have had few parallels in the world's history. The Deluge, the Exodus, the Captivity, the fall of Babylon, the destruction of Jerusalem, the collapse of the Roman empire, the Crusade outburst, the Reformation, the first French Revolution, the great discoveries in California and Australia, our great civil war—these are the grand historic epochs of which we are forcibly reminded by the events which are now taking place in France, and, indeed, all over Europe. The latest sensation is the extinction of the Paris Communists—the men who have revived the Vandalism of the barbarians of the North who destroyed the Roman empire, and who have re-enacted the worst scenes of the first French Revolution. Paris is once more in the hands of the representatives of order, and the heart of the world is gladdened at the prospect of France being restored to herself.

At the same time we feel it to be impossible to look at the events of which Paris is still the scene to consider the wretched condition of France, and, indeed, the condition of Europe generally, without pausing and asking the question, whether the end of another historic epoch has not been reached, and whether the fearful predictions of the bards and seers of ancient Israel are not now, to a large extent, at least, being fulfilled? Certainly, so far as Papal Rome and imperial France—the mother and the eldest son—are concerned, the vials of Divine wrath are being emptied. Which of the seals is being opened we know not. Most, certainly, however, there has been a great earthquake; there has been no lack of blood and fire and vapor of smoke; and there are not a few to whom the sun has become black as sackcloth of hair and the moon as blood. If the heavens have not departed as a scroll and the mountains been moved from their places, it has to be admitted that the kings of the earth, and the great men and the rich men, and the chief captains and the mighty men, have been made to tremble. The Papacy, the most ancient of all existing European monarchies, the power which more than any other has given shape and character to our Christian civilization, is now the dependent of Italy. France, whose pride it has been for many generations to be the protector of the Chair of St. Peter, has fallen, and to all appearance fallen forever. Austria, too, so long a main pillar of the Papacy, is, with the whole of South Germany at her back, on the verge of a great religious revolution similar to that which shook the world in the sixteenth century. Italy and Spain struggle into new life, but the new life wanders away from its ancient religious centre. The empire of Charlemagne, of Otho, of the Great Frederick, after the lapse of many years, has been revived; but in the restored empire there is no place provided for the spiritual Chief before whom of old kings trembled and haughty emperors bowed the knee. In the Holy Roman empire the theory was—and the practice was all along more or less consistent with the theory—that the imperial crown was the gift of the Vicar of Christ. Looking at the Papacy in connection with the restored German empire, and remembering the days of Hildebrand and Henry the Fourth, and the days of Alexander and Barbarossa, we cannot help exclaiming, how are the mighty fallen! It is not to be denied that the fall of the temporal power of the Papacy is one of the greatest historical events in many centuries. That the Holy Father is comfortably provided for we are satisfied; that as the spiritual chief of a large religious body he will continue to be useful we must admit; but the thunders of the Vatican will never again terrify the nations. Like the divine right of kings, the lofty pretensions of the Papacy must be abandoned forever. On France the Papacy has leaned for the last twenty years. With France it has fallen. With the collapse of France and the fall of the temporal power, the Latin or Roman nations have lost whatever they had of unity and strength. The star of empire shines in the northern sky.

Religious and political troubles are not wholly confined to the south of Europe. We have already alluded to the religious excitement which exists in Austria and South Germany. There are some who seem disposed to belittle the Dollinger movement. If Dr. Dollinger stood alone, it might be safe to do so. He is a man far advanced in life, and in the natural course of events he must soon pass away from the scenes of human strife. But he is not alone. He has the sympathy of the most intelligent Catholics, not in Germany alone, but all over the world. One of the latest addresses of sympathy which he received was from a body of priests in Naples—showing that outside of Germany he finds encouragement and support. Our readers have not forgotten the letter addressed to him by Father Hyacinthe. He is on the best of terms with the King of Bavaria and the imperial family of Austria. In spite of the excommunication he continues to lecture to the students, although for the present he wisely refrains from officiating at the altar. His associates in this movement, Dr. Friedrich, Dr. Schulte, Professor Huber, Dr. Michelis and others, are quite equal to Dr. Dollinger in learning and influence; and we are not permitted to doubt that were he recalled from these scenes his mantle would be caught by another Elisha. At the present moment the question is being vigorously discussed in Bavaria whether the decrees of the Vatican Council have not actually created a new religion, and consequently a religion contrary to the requirements of the Bavarian constitution. But what shall we say of Austria and her political difficulties? The condition of the Austrian empire is anything but satisfactory. She is doing her best to satisfy the peoples and yet to preserve the form of unity. Hungary has obtained autonomy; but Bohemia and some of the other sections clamor for what Hungary has won. Then, again, the German population of Austria proper fret at being shut out of the new German empire. The Hapsburg empire is anything but satisfactory. At best but a rope of sand, it may break up all of a sudden or be compelled to seek a new centre in Pesth. The prospects of Germany are no doubt bright; but signs are not wanting that much hard work must be gone through, and possibly some painful experience, before the new empire is consolidated. Too much as yet depends on the life of one man. Russia and Great Britain, strong as they are, peaceful and prosperous as they are, have much to dread from internal dangers and from foreign foes. Germany has become a kind of terror to them both. Englishmen are already dreaming dreams, and in imagination seeing the spiked helmet of the terrible Prussian on English soil. From the North Sea to the Mediterranean—from the Atlantic to the confines of Asia—there are everywhere signs of change—political and religious unrest. Men's minds are filled with wonder and alarm as they study and peer into the future.

What is to be the result? Is the Pope once again to be restored to his position as a temporal prince? Is the Hyacinthe and Dollinger movement to die as so many such movements have died—a natural death? Is France once more to fall under the heel of despotism? Or is the past to be entirely swept away and the departure made entirely new? To these questions we cannot say either "yea" or "nay." The possibilities are numerous—the probabilities few. Much depends on France. If M. Thiers can give to France a solid, strong, yet popular government, the revolutionary tide may be partially checked and a general European convulsion avoided. The fall of the Commune has given M. Thiers his opportunity. We do not say that he should recall the Emperor or restore the empire in any form, or that he should restore the Bourbons, younger or elder, or that he should insist upon the empire. His duty clearly is to consult the wishes of the French people, and, in conformity with these wishes, to set about the establishment of a government strong and likely to endure. This can only be done by calling upon the people to elect a new Assembly. Let President Thiers do this without delay; let it be distinctly understood that the new Assembly shall have the power to decide upon the future form of government, and whatever be the voice of the people—whether it calls for the Bonapartes, for the Bourbons or for a republic—let that voice be obeyed. Delay is dangerous. If the President does not show some vigorous activity in this direction Gambetta may leap into power, rally France around him and repeat the *role* of the First Napoleon. M. Thiers has behaved with so much firmness hitherto that he has a claim on our confidence; and the presumption is that with the fall of the Commune, France will find peace. It is not, however, permitted us to think that the restoration of order in France will undo what has been done during the last nine months. There is but small chance that it will restore the temporal power of the Papacy. It will not check the progress of liberalism in Italy and Spain. It will not stay the course of events in Austria. Most certainly it will not prevent Germany from reaping the full fruit of her glorious victories. If all our good hopes and good wishes should fail—if the end should yet be found to be afar off—we see for France and Europe a dark, dreary and desolate future. Let us rejoice that our lines have been cast in more pleasant places; and, while we sorrow for those who suffer, let us find comfort in the thought that out of all this chaos may come a better and wiser France—a nobler Europe.

Note by Editor of the Herald of Life.

The "one step farther," to which we referred, is to see that the "Kingdom of God" is nigh at hand, even as "the bards and seers of ancient Israel" have said, and Jesus, the rightful King of "*this* world," is at the door to take possession of His *own throne* and reduce earth to order, destroying all usurpers out of it, and causing "wars to cease to the ends of the earth," according to the promise of God.

THE WOMAN WHICH TESTIFIED.

BY REV. ISAAC M. SEE.

"And many of the Samaritans of that city believed on Him, for the saying of the woman which testified."—John iv. 39.

THE character of the persons with whom Jesus had communication was both little and much to Him. Little to hinder Him from His work. He would go among the vile as among princes, for it was much to bring them up and set them on high.

We need fear nothing in the Lord's business, but be bold, seeing who is with us, who makes our steps, and guards our way. Jesus boldly conversed with this woman of Samaria as though she lived among the best; for she had a soul to save, and was to be made an instrument for lasting good to others. She was ready for his words, and, when He had spoken them, to carry them to others. But she was a singular example of misapprehending Him. When she did go to tell the people, she knew nothing about His work or character. She saw He was a wonderful person, that He might do the people good.

The Samaritans were a hard people in religious matters. "The city Shekem became the metropolis of the Samaritans, and was inhabited by Gentiles mixed with apostate Jews." Their religion therefore was merely nominal; and we may imagine them as living far from God.

We must notice of this woman that she told what she knew of Jesus. It was very little indeed. We know more, vastly more, by reason of the treasures of Holy Writ, and the experience of our souls through his grace; and yet how little of Jesus does the nearest know. It will, however, be well if we do what the woman did—tell what we know. Now, what she knew, though very little, was enough to bring out crowds from the city of Sychar to see him, hear him, and probably be saved by him. Now, suppose we should make a practice of telling about Jesus all we know. God has clothed personal testimony with mighty power.

Utterances of the lips bear much increase. The Bible might be a sealed book, for multitudes would not trouble themselves to read it, and, when they do, they do not always understand it. When we tell it, they have a new illustration of it, and that helps to give them a life-view of truth. It becomes then not merely truth, but experimental truth; it lives and glows with power so as to catch the eye and enkindle the heart.

Now, what have we to tell about Jesus? Not merely that He told us all that ever we did, causing all our sins to pass before us, but He saved us. That word "saved" how much it means! Let none of those who have not really experienced its meaning affect to despise it. Saved—it means that our sins are forgiven, that through the precious blood of Jesus we have a right and title to all the privileges of adopted sons of God. A precious love feast can be had wherever believers meet. Each one would have a story to tell, and the telling of it would kindle in the company a flame of glowing praise.

And so we could go on one after another to make up a testimony before which the most eloquent sermons would seem powerless. There would be one difference between this woman's testimony and ours: she went and told all she knew about Jesus; we could not. It is not simply in regard to time that we should not be able to tell all we know of Jesus: the depths of his work in us we could not reach—the powers of sin He has slain; the powers of a holy life which He has quickened so that our whole being is renewed with life and immortality. Some of us could tell of Jesus as our full salvation, wherein we are lifted into conscious oneness with the will of God and the abiding sense of his continual presence, so that the ecstatic bliss of heaven is a frequent experience of our souls, though not in degree, yet in kind.

Your weightier testimony of a living Christ within shall bring souls to the cross. Many are waiting to hear you. They may not come until you go to them and bid them come. You may be a proper guide to Jesus for some, even though you yourself cannot see your peculiar adaptation. Now, then, comes the solemn question. Do you want to enter the pearly gates alone? Shall no white-robed ransomed soul be the fruit of your labor? Shall yours be the starless crown because none owes his or her salvation to your efforts? Nay, let me not be speaking as though the entrance for you into glory were to be purgatorial. You lovers of Jesus that dwell in his wounded side, will not enter heaven alone; there shall be with you the souls that have been given you. This and that man shall say, "I was born again by the instrumentality of such a one." Do not say, "Come to our church; you will be interested in our preacher." They might even be very much interested in your preacher, and yet sink into perdition. If this has been hitherto the lean character of your testimony, now tell them the beauties of your Jesus. Give them something from the well of living water in your own heart. If it be only a word that you can speak, say that word; it may be the word ordained in the wisdom of God to save that soul.

Private testimony is good—is sometimes best. Go, speak privately everywhere. But there is a place where we are called upon to speak out. These latter days have been marked by a more general fulfilment of the promise of the Father than has been had since Pentecost. At Pentecost, Peter standing up told the wondering multitude: "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy."—Acts ii. 16–18. Why then should not the dear people of the Lord, male and female, hold themselves in readiness on every hand to declare his doings in their souls in the place of worship? It is his will. Let our meetings resound with his praise. Let the spirit of criticism be hushed, and its mouth be turned to declare the doings of the Lord in the great congregation. Yea, let every mouth be open to say, "I will declare what He hath done for my soul." We are not to despise any of the Lord's little ones, or any of their honest testimony. Jesus can make it all tell, and He will. Let it be little or much from little hearts, fired with holy zeal, whose only aim is to keep the *ego* (I) out and to praise the Lord. The Lord will give that increase and will never frown upon it. The testimony of this woman did her good. And this in two days: 1. Personally. She was communicating with one who could truly benefit her and all others. It exalted her above her usual life to tell of Jesus. And so she herself was blessed in it.

2. Besides, this woman gained friends. Many were glad to be told by her of the presence of Jesus, and probably it was the commencement of new friendships, which, with grace received, strengthened into strong attachments, and which possibly are now glowing in eternal freshness and joy. If you desire to make fast friends, do it by the name of Jesus. Those who love Him much will stick to you closer than a brother. If you desire to make loose friends fast, do it by the name of Jesus. This makes good husbands, good wives, good sons and daughters, and fathers and mothers and neighbors.

If you desire good friends, whose souls shall glow with love and whose words shall be like precious stones for benefit to you and yours, lead them to Jesus, the fountain of wisdom.

Go, tell them that Jesus is at the well, and that He has living water to give. Tell them what is true, that He told us all that ever we did. And they shall come and believe Him; and both by our word and by his grace (glory be to God that He makes the two work together) they shall be friends with Jesus, stars in your crowns, a generation to serve the Lord. And our fellowship with those not strangers shall be enrapturing on earth.

"And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know,
When round His throne we meet."

—*Selected.*

FROM ELD. SAMUEL L. WALTER.

BR. STORRS: I am again at home, after an absence of over sixteen weeks, in which time, I have seen much for which to praise my heavenly Father. Truth is advancing; the advocates of error are dumbfounded; and for want of argument, resort to holding us up as objects of contempt; calling us Infidel, Universalist, Soul-sleepers, etc., in order to get up prejudice against us. I will give the case of a M. E. Local Preacher, who sent a challenge to Br. S. J. Branson, to discuss the topic, "That the wicked will be raised to life and eternal suffering." He sent to Br. S. J. B., that he "only wanted fifteen minutes to confound him." They met on the 22d of April. The M. E. Preacher, when he found Br. S. J. B., there, and ready to discuss the subject, backed out, and said that if I would preach he would follow me. The house was full to overflowing. I took for my subject: What did Christ come into the world for? Ans. To deliver His sheep from perishing in death. "And that they (his sheep) may have life, and that they may have it more abundantly;" or, life more excellent; and not to save from Messrs. Benson, or Watts, or Spurgeon's hell. No, but to give life without a liability to die, and give a glorious victory over death. I presented a life crowned with an eternal weight of glory; and death, "the wages of sin." The Methodist Preacher replied; or, rather, never attempted to reply to any thing that was said, but said that the extracts which I read from the Bible View of hell, from Benson, Watts and Spurgeon, were not true, but only got up for effect by these soul-sleepers, etc. He assumed that God could not be just if He did not eternally torment the sinner. He occupied half an hour in telling us what he assumed, without one thus saith the Lord, for any thing assumed. The rich man and Lazarus came like a thunder-clap. This is no parable. He said, parables say, "It is like." Here it says, "There was a certain rich man," etc. Said he, if this is a parable, it is a lie, and a great big lie. He said, that if death was all the punishment, and he believed it, he

would take his fill of sin, and be as big a sinner as could be found, if he could keep out of the way of the officers of justice. When dead he would take a comfortable sleep; that would satisfy him as well as deathless life. He was the robber or any thing that would satisfy such a soulless soul, etc.

Br. S. I. B., followed with some cutting remarks on "the rich man," etc., and asked him, if the water was literal water. The M. E. Preacher replied, "Lager Beer." How low it sinks a man thus to answer. I told him that he did not serve God from principle, but fear, and that he had sunk below the beasts that perish. O, how the cause of Christ suffers from such lovers of sin, who can't see any thing in God's love, or in virtue, to induce them to seek life by a resurrection from the dead.

The next day I spoke twice. The night meeting was disturbed by some of the sons of Belial. They talked quite loud about knocking me down. A young man heard what was said, and told them if they would come out doors he would tan their mean hides. But they were afraid. I went on my way home without fear or molestation. I advised them to let Cæsar execute his own laws; that our Father will take care of us all. Here ended my labors in Wayne Co., Ill. I was sorry to leave, because the people had become anxious and willing to hear Bible truths. I pray that truth may triumph gloriously. God grant it for Christ's sake. I intend to go back as soon as I can do some work to raise the means to pay my liabilities. I believe the Lord will open my way.

The door to preach the word of life is opening, and the people say, Come to our place. Br. S. 1. Branson writes me that he met Mr. West, the champion of Juka, Marion Co., Ill., at Donohow Prairie, on the 29th of April. The debate lasted six hours. Subject: Double entity; or man has an immortal soul; and that all will be raised to life. West affirmed. Branson denied. The crowd said, West was routed, and went home defeated. I expect to hear that he is a convert to the faith he has been opposing. I am sure he will if he reads the tracts I left with him: they tell on the sincere inquirer after truth.

I am trying to do something about home. I preached at Centerville last first day. I shall try and hold meetings in this neighborhood whilst I am at home. I ask all to pray that good may be done, and God glorified. I shall try to go and help Br. J. Lewis, at Mode, if I can.

I am sorry that our HERALD is trammelled so that it can't speak out on "the promise and oath of God to Abraham." I hope it will be for the best.

I was made glad this morning by the receipt of a letter from a Br. beloved, whom I have never seen, that I know of. I read it: tears came to my eyes, and I thought that dear Br., had no need to come to Bunker Hill to see that I needed help. He wrote: "Dear Brother: Enclosed $10 for the Master's glory. Yours, awaiting." I know God will bless him with every good, for this life and that which is to come. I pray that his doing and waiting may be crowned with glory and honor in God's kingdom.

BUNKER HILL, ILL., May 22, 1871.

THE LOVELY ONE.

HUMAN nature presents its fairest aspect to the distant eye. Nearness dissipates its fancied beauty, and leaves a form of little power to attract. Many of the most distinguished for greatness or goodness suffer loss of reputation by familiar intercourse. The noble mien of the statesman lowers to the base grovelling of the sensualist. The majestic bearing of Truth's ambassador degenerates to the levity of a man of pleasure. The yearning compassion of the philanthropist appears a selfish itching for public fame. But the capability of our nature for the attainment of dignity and purity of character, is demonstrated by the model—the man Christ Jesus.

He was the fairest among ten thousand, and the one altogether lovely. Facing the throng, proclaiming the gracious words of his mission, or silencing the cavils of wicked men, you saw the dignity of his manhood, the glory of his divinity. Nor less attractive was he when by the well of Jacob he sat talking with the woman of Samaria. His public walks and private ways alike command our admiration. Upon the stormy lake, tossed by the wild wind's fury, stilling it with a word, you feel the kindling of enthusiasm, and an involuntary desire to worship. While beside the grave of his friend, and in sight of the sisters, you see the heaving bosom and the falling tear showing how much he loved him, your melting heart overflows with sweet affection.

The triumph of his fame as the one altogether lovely, is now complete and universal. Friends and foes of Christianity alike agree. The one who is adored by the believer is also eulogized as a model of perfection by the skeptic. That prophecy of himself which he uttered long ago, is even now in an important sense fulfilled. "And I, when I be lifted up, will draw all men unto me." And how earnestly should we draw near to contemplate his character, who is the desire of nations—the perfection of beauty—the praise of the whole earth.

ELD. H. ROCKWELL, from West Winsted, Conn., writes: I am in comfortable health. I arrived here last night (May 25), intending to visit the graves of my family; but as I am wearing out, my strength failing and the life current swiftly ebbing out, I know not but I shall forget for what I came. O, I hope never to forget God, or the way of life.

THE HERALD OF LIFE.

NEW YORK, JUNE 7, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

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We shall not, at present, increase the price to *purchasers* of the Campaign Documents, except on three of our works; the "SIX SERMONS," to 18 cents: "MAN'S DESTINY; or, Review of Dr. Post, to 18 cents; and LIFE FROM THE DEAD," etc., to 10 cts. These are Nos. 1, 9 and 22 of the Campaign Documents.

PROPHECY AND THE SIGNS OF THE TIMES.

SOME may wonder that we say no more on these topics. One principal reason is, we wish not to seem even to countenance a state of excitement, which we believe to be an injury to true piety. We have seen too much of this in the last thirty years to be easily drawn into that state in which nearly all definite time-setters are found. The tendency of nearly all who make the advent the *chief* matter of their preaching or writing is to run into a "definite time" setting for the event; and that is followed too often, with an uncharitable spirit toward all who do not accept their time conclusions. We know enough of such things to wish to keep clear of such a result, believing it neither promotes piety nor a preparation to meet the Lord. We have no faith in any of the calculations about the "definite time" of the conclusion of the present age, based on figures; but we are settled that the end is not very distant. Everything in the Eastern world indicates the overthrow of the "harlot woman," or the downfall of "mystic Babylon;" which event is closely connected with the second advent of Christ to reign on the earth and over the nations.

Let us all watch and pray, and not suffer ourselves to be carried into any whirlpool of excitement, whether it comes from politicians, speculators, or religionists of any class or character. A calm faith in God our Saviour, and resting in him as our hope and joy, is what we all most need to fit us for the coming events, now evidently "nigh at hand." Let us all strive to cultivate the meek and lowly character of our blessed Lord. So shall it be well with us when he calls us to himself, though it may be through fiery trials.

"PENALTY FOR SIN."

WHAT is it? "Death." What is death? It is a state, a condition, in which the once living are no longer alive; life is extinct. The circumstances which brought about that state have nothing to do with the state itself. It is the state itself that is the wages of sin, or penalty for sin. No matter how the person came in that condition; refusing or neglecting to believe in Christ, when made known to him as God's appointed LIFE-GIVER, daeth holds him under its dominion. "The law of sin and death" holds its empire over him; and unless he is a believer in Jesus, he cannot be redeemed from death. God has only one appointed medium of deliverance to those who have had made known to them the way of life, and that is, "The law of the Spirit of life in Christ Jesus." Faith in Christ brings us under this law, and by that law "He that raised up Christ from the dead shall also quicken your mortal bodies." He that neglects this medium of life, *when made known to him*, remains under the law of sin and death, and he remains there by *his own act;* he is not left in death for Adam's sin, but for his own, in *refusing* God's way out of death. The wages of sin is not dying, but being held in death.

This relying on the idea, that because men die in consequence of Adam's sin, and not for their own, and that therefore they must be made alive to die again for their own is a mere play upon words, without recognizing the fact that it is not dying, but death—a state without life—which is the wages of sin. Ten thousand times dying would not meet the penalty unless death holds him; and once in death the penalty can claim no more than to maintain its dominion unbroken over him. That such is the teaching of the Bible, with regard to all who have had the good news of Christ as a LIFE-GIVER proclaimed to them, is clear to our mind.

"HOW SHALL I ACT?"

A YOUNG man convinced of the truth of the Life views, tells us he is in trial, because his friends are grieved at the idea that he should leave the orthodoxy of the sect in which he had been educated. Before him he has the prospect of some eminence in the ministry. The parents are full of entreaties, to persuade their son not to cast himself away by avowing such unpopular views, and entreat him to keep in the old paths wherein they have so carefully and prayerfully educated him. In these circumstances he asks, whether he ought to renounce his new views out of respect to his parents, or whether he ought to go forward embracing the truth and reducing it to practice, notwithstanding the affliction of his parents?

We answer, we know of no consideration that can justify a person in going contrary to his own views of truth and duty. According to the doctrine of Christ, we ought to go contrary to every one, rather than go contrary to our own convictions, or our own consciences. A young man circumstanced as our friend appears to be, should do everything to meet the views and wishes of his parents that he can do with a good conscience; but he ought on no account to do violence to his own conscience. Let our friend give every proof of respect and affection to his parents that he can consistently with his views of Christian truth and duty, and then let him leave the rest with God. If we are never to give up old errors, and set ourselves against long standing errors and superstition, till our parents and wives, and other friends and kinsfolk give us their consent, we may be slaves for ever. If we are never to advance in the knowledge of truth, till our friends and kindred give us their consent, we may never increase in knowledge at all. Where would the reforming efforts of Jesus have been, if he had allowed himself to be influenced by his relations and friends? Even his disciples themselves savored not the things that were of God, but the things which were of men; and if Christ had hearkened to their counsels, he would have shrunk from death, and left the glorious work to which his Father had appointed him unfinished. If we wish to have eternal life, or if we wish to be the means of life to others; if we wish to see a Christian reformation; if we wish to see error, and craft, and profligacy, succeeded by truth, and purity, and joy, we must rise above every influence but a regard to truth and righteousness, and be content to lose the respect and affection of every friend or relative on earth.

We have had too much temporizing; there has been too much endeavoring to accommodate the views and wishes of friends and relations. It is time to act on a higher and nobler principle. Parents should not be encouraged to expect their children to prefer their will to the will of God, and friends should not be encouraged to expect their friends to buy their favor at the expense of truth and conscience. It is time to let all men know that we can accept neither friendship, nor wealth, nor reputation, as the price of our spiritual freedom, or of the approbation of our conscience and our God. If people can love us and befriend us with the understanding that we judge and act in all things for ourselves, as the servants of God alone, and not of men, we can accept their love and friendship with delight; but if they cannot love us or befriend us unless we can give up our judgment or our conscience and make their will or their opinions our law, then we must forego their love and friendship, and be content to have our nearest relatives our foes. These are our views; and we accordingly advise our friend, and we advise all who may be placed in similar circumstances, to be faithful to the truth, to be faithful to that God who has revealed the truth to their minds; and to be content to suffer the loss of all things rather than be unfaithful to the truth for a single moment.

And we are persuaded if they follow this advice, that they will find great reason to rejoice in having done so in the end. That which is right, will always have the best results. Whether we wish to promote the welfare of our friends, or the spread of truth, or to secure our own advantage, we ought always to be faithful to the truth. We can gain nothing worth having, by complying with the will of friends in opposition to the truth; and we can lose nothing worth keeping, by unbending, unflinching adherence to principles. Be faithful to truth, to conscience, to God, and all things will work for your good.

AN ASSUMPTION OF A D. D.

"'Fear not them which can kill the body but cannot kill the soul.' Man cannot kill the soul. But if it is one with the body, any man can kill it. There is no such thing in the universe as a dead soul."

IGNORANT as this D. D., says we are of Hebrew and Greek, we think we know enough to comprehend the fact that he does not possess the attribute of omniscience, and therefore there may be such a thing somewhere in the universe as a dead soul. If he will turn to Rev. xvi. 3, he will find testimony that "every living *soul* in the sea *died*." Then there must have been such a thing as a dead soul. Should he say, "That means the fishes and whales died," we reply that they were souls, and they died. If he understands Hebrew and Greek, he knows that the principal word in Hebrew for soul is *Nephesh*, and that the only word in Greek for soul is *Psuche*. In the Hebrew we find the expression *dead nephesh*—dead soul—of not unfrequent occurrence, though our translation does not always suffer that fact to appear, but a D. D., should not attempt to conceal it. The Greek term *psuche* is primarily and properly expressive of life, though our translators have sometimes rendered it life, and at other times soul. Of this Dr. Clarke complains, particularly in Math. xvi. 25, 26. If our D. D., maintains a *nephesh* or *psuche* cannot be killed by man, yet he must admit that God is able to destroy both soul (*psuche*) and body; for so the remainder of the text declares, from which he quoted partially. Besides, if souls cannot be killed by men, in some sense, will our friend tell us how we are to understand the record, Joshua x. where in the overthrow of certain cities, it is said six times, with slight variations, "All the *souls* that were therein he *utterly* destroyed!" That looks as if men might kill some souls! Will he say, That means he destroyed their *persons*. Agreed. So soul sometimes means person, or personality. Now whose person, or personality, cannot men kill or destroy? Or, of whose persons or personality did Jesus speak in the text under consideration? Was it the soul or person of all men, or of a certain specific class of men? Luke introduces the words thus, "I say unto you, *my friends;*" and Matthew shows that it was in a discourse with the disciples, and to fortify them against apostacy under their coming suffering, that Jesus spake the words under consideration. They express a fact, viz.: That man cannot extinguish their personality, or deprive His followers of life, so as to destroy or deprive them of that future and eternal life which he promised; but that God was able to do both—therefore fear not them who kill the body [deprive you of life now] but are not able to kill the soul (or extinguish your personality); for whosoever shall lose his life—*psuche*—for my sake shall find it." Compare Matt. x. 28, and Luke xii. 4, 5, with Matt. xvi. 25.

The text, then, gives no countenance to the assumption of an entity in man, called the soul, that survives in a state of consciousness when the man is dead; but it does give the glorious hope to the followers of Christ, that however they may be tortured by men, even unto death, their personality shall be maintained by God, and they shall be raised up to an endless life at the last day. But it is also a warning that if they deny Christ, and apostatize under their sufferings, God will do that which man cannot do—destroy both soul and body—extinguish their being, their personality—forever: therefore fear Him, and not men who have no such power.

IMMORTALITY as an offered benefit, through Jesus Christ, is the most powerful motive to a life of holiness, and devotion to God, that can be thought of. This motive the notion of inherent immortality entirely removes from man, and thus deprives him of a mighty influence for good. This consideration writes condemnation on the popular view of immortality, and makes it justly chargeable with being the betrayer and destroyer of men. It wrests from their hands the most powerful engine that infinite wisdom has provided to lead men to "*seek for* honor, glory, immortality, eternal life." Can any reflecting mind believe that God is the author of a doctrine whose legitimate result is to abrogate all the promises of a future and endless life? Can we believe that God has sworn by himself that he has "no pleasure in the death of the wicked," and yet has so constituted man that his death is an impossibility? What mockery thus to address man, if he is, by his constitution deathless. Let the truth be proclaimed that deathlessness is an object to be secured and that it can only be secured through Jesus; and hence a union with him is essential to this end; which end is only arrived at by having our "fruit unto holiness." Such is God's order to arrive at immortality. Let men beware of all attempts to "climb up" some other way, to an endless life, than that which the King of glory has opened; for all such attempts will prove a failure. "There is none other name given under heaven whereby men can have life" except the name of Jesus. All the honor of bestowing eternal life or immortality must be given to him, or we are a "thief and a robber."

"NOT SATISFIED."

SOME people suppose because they are "not satisfied" with the exposition of a text, or with the defence of a doctrine, that therefore it is not true; and they return with the same objections and the same texts and demand that we give them some other argument or explanation. The man that undertakes to "satisfy *all* objectors," will find he has engaged in a hopeless task. Inveterate prejudices, traditionary ideas, and the pride of one's own opinion, all or either of them, form a battlement or shield that it is next to impossible to overcome; and however strong we may attack their position, they have determined "never to surrender." Like the ancient Jews they want additional evidence, till they cry out, "Come down from the cross and we will believe." It is impossible to reach such minds by any amount of evidence: they are not to be convinced; and it is useless to spend time arguing with them; though they may think, because you determine not to spend your time in such a course, you cannot "come down from the cross" on which they fancy they have fixed you. The direction of our Lord on one occasion, is the only course to be taken with such persons after we have candidly presented our views, viz., "Let them alone." Keep to our work, if satisfied ourselves, that God has called us to it, and not waste time in repeating to the same persons arguments which you know they are "not satisfied" with. We are, happily, not obliged to satisfy everybody; and the task is hopeless. Proclaim what you regard to be the truth of God and leave the matter with Him. "What if some do not believe?" It has always been so, and always will be, to the end of this age.

The above has been our course with some cavillers with our views on the life theme. It is manifest to us that they have had sufficient evidence if they were in a state of mind to be benefitted by evidence; and we might as well spend time to convince some rejectors of the Bible, itself, that the Book is given us of God to guide us in the way of life: they *will not* believe. "Let them alone," then, and leave them to their own master.

With sincere inquirers after truth—and it is generally easy to discern who are such by the spirit they manifest—we are to have all patience, and give them, if need be, "line upon line;" but at a certain point, it is best sometimes to leave them to digest what has already been said, rather than to multiply words with them.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth:) such an one caught up to the third heaven."—1 Cor. xii. 2.

In order to press this text into the service of their theory, advocates of inherent immortality assume that Paul is not talking in verse 2 of what he directs attention to in verse 1. This assumption, we are free to affirm, is equally bold and unwarrantable. Says the Apostle, verse 1, "I will come to visions and revelations of the Lord." Of the expression, *I will come to visions*, Dr. Adam Clarke remarks: "Symbolical representations of spiritual and celestial things; in which matters of the deepest importance are exhibited to the *eye of the mind*."

Paul gives account of a certain item of his experience, as follows: "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance."—Acts xxii. 17. It is, of course, impossible to say with certainty whether this is the occurrence of which Paul speaks in his second epistle to the Corinthians, but we deem it not unreasonable to suppose such is the case, for there is evidence that he was in Jerusalem about the time that he says he had the vision and revelation.

It is generally believed that the second epistle to Corinth was written A. D. 57. Fourteen years back (I knew a man in Christ about fourteen years ago) would be A. D. 43, just about the time that Paul and Barnabas were sent from Antioch as bearers of "relief unto the brethren which dwelt in Judea." Thus it is not improbable that the vision which he had in the temple, while in trance state, is that to which he refers. This opinion was entertained by Dr. Benson, Dr. Adam Clarke, and Dr. Priestly, the last of whom remarks: "Paul did not know whether he was carried up into the third heaven, or whether it was only a vision. That it was a vision, is much the most probable."

Rev. Thomas Belsham, in his notes on the epistles of Paul, writes thus:

"Here we may observe, that though through modesty the apostle conceals his name, yet it is plain from the connexion, that he could mean no one but himself who was thus highly favored. And further, that the whole was probably a visionary scene; and that by the expression, *in the body or out of the body*, he does not mean to decide any thing concerning the metaphysical nature of the soul, and a state of intermediate existence, but merely to say, that the expression was so vivid that he could not ascertain whether it was a real fact, or a scenic representation supernaturally exhibited to his mind. We may be well satisfied that it was the latter; because there is no such place as that which the gross philosophy of the Jews called the third heaven.... Paul imagined himself transported into the third heaven; but this no more proves the existence of such a place, than the representations impressed upon the imagination of Isaiah, Ezekiel, and John, are proofs of the real external existence of those places which they saw in vision. Paul saw and heard what he was either not permitted, or not able, to describe. It is therefore vain and useless to form any conjecture upon the subject. There can be no doubt that it answered the purpose intended, of strengthening the apostle's mind, extending his views, confirming his faith, and improving his qualifications for his apostolic office."

Mr. George affirms of the passage under consideration: "This clearly teaches that there is a conscious entity which can exist *in* the body or *out* of the body." In contrast to this assertion we quote from Dr. Clarke, who says: "That the apostle was in an ecstacy or *trance*, something like that of Peter, Acts x. 9, there is reason to believe; but we know that, being carried *literally* into heaven, was possible to the Almighty. But as he could not decide himself, it would be ridiculous in us to attempt it." We agree with the Dr., though we should hardly have felt willing to speak so plainly of the affirmation noted. That it is possible to the Almighty to carry people literally to heaven, the experience of Enoch, of Elijah, and of our Saviour fully attest. Peter also "fell into a trance, and saw heaven opened." Did a spirit-entity leave the body, and go to heaven and see it open? Certainly not; but he saw in the trance vision "a certain vessel *descending* unto him."

"And it came to pass . . . as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell upon me. And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem."—Ezek. viii. 1–3. The prophet was not taken bodily to Jerusalem, for he was all the while with "the elders of Judah," who sat before him. Was a spirit-entity separated from him and taken to Jerusalem? Not unless it had a literal head, with literal locks upon it, for "he put forth the form of an hand, and took me by a lock of mine head." All will at once see that Ezekiel simply had a *vision*, an experience shared by Peter, by Paul, and still later by John, on Patmos; and any one of the instances teaches that man possesses an entity capable of conscious existence separately from the body, equally with either of the others, which is precisely not at all.

If, as is affirmed, Paul had such an entity, or, which is a more consistent way of stating it, Paul *was* such an entity, then when he was out of the body the body must have been dead, for physical death, it is claimed, consists in the separation of soul and body. From this conclusion, ridiculous as it is, there is no escape. An English writer, endeavoring to shun the dilemma, produces the following:

"We may conceive the soul to receive a supernatural vision, either while it remaineth still in the body, or by its departing from the body for a season. The latter may not be called death, because either the sensitive, or at least the *vegetative*, soul or faculty continues meanwhile in the body, either naturally or miraculously vivifying it."

So, then, man, as beheld in every-day life, consists of three distinct parts, viz., a body and two souls, one of these latter being the essential and ruling party, while the other is a lower, a sort of grovelling, "vegetative" fellow, a part of whose business it is to stay at home and keep house, having everything snug and warm for the return of the master-

spirit. Lange's Commentary, in which the above singular language is not altogether unapprovingly quoted, sometimes favors a somewhat similar style of reasoning, and takes nearly the same ground. There is so much in the position which reminds one of its heathen origin, it cannot be thought eminently calculated to deceive.

If our friends on the other side of the question *will* have error in preference to truth, we have no special objection to their enjoying whatever of comfort can be derived from such philosophy, but we cannot hold them quite justifiable or even unblameworthy in deceiving the unthoughtful by pretending to find it in the word of God. We *do* object to the practice indulged by many theologians, of adopting certain conclusions of a false philosophy and, taking advantage of the credulity of the ignorant, imposing those conclusions upon their fellow-beings as Scriptural truth.

What Mr. Lee remarks on the subject of inspiration, we conceive to have been the experience of Paul on the occasion to which he refers. Lee says: "The infusion of spiritual influences supersedes at the same time the usual succession of ideas and the ordinary current of thought; the power of imagination alone remaining active, and the sense of spiritual vision being excited to the highest degree of intensity." We are justified in the confidence that they who think 2 Cor. xii. 2 affords any evidence of inherent immortality are supported in the opinion by few indeed among the thinkers of even the spirit-entity faith. They must go to heathen philosophy, the origin of the theory, for proof to sustain it: the Bible does not teach that kind of immortality. The "life and immortality" which it brings to light comes by a resurrection from the dead, through Jesus Christ.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—John v. 28, 29.

We will not dwell at any length on this text, what we conceive to be the meaning of it not being in the range of our present purpose; for whatever the language may be thought to import, it will not be regarded by any reasonable or logical mind as affording even a hint that the wicked will not be *destroyed*, "annihilated."

Every reader of the work under review must recognize this peculiar and unhappy feature, that whenever the author is unable to produce argument having the semblance of effectiveness, he is pretty sure to immediately set to work denouncing some one. We have heretofore noted some of the numerous instances of this unreasonable, unfortunate and unchristian procedure, and now we are again pained at meeting with the following concerning "Mr. Storrs, who," he affirms, "from long experience is well skilled in twisting, combining, misapplying . . . to say nothing of other resorts," etc. He says of the same writer, that he "attacks all Scripture which stands in his way, and breaks them down, no matter how." Charging upon others a desire to "murder" texts is also a seemingly favorite pastime with our ardent author.

If we desired *only* the triumph of truth we would rejoice in such displays of creaturely effusion, and would wish that all opponents might adopt the same style of defending error, for we hold that no humble, consistent and honored defender of truth is ever so secure in the exercise of his influence for good as when thus assailed; but to see reproach thus carelessly brought upon the blessed cause of Christ is saddening and humiliating, and it would be disheartening as well, did not faith assure us that the Lord will overrule all and amply protect his work.

To the attention of those who accept the text under consideration as teaching the popular view, we commend the following: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the *children of God*, being the *children of the resurrection*."—Luke xx. 35, 36. This text admits of *no* explication which makes the subjects of the resurrection other than just what Jesus positively declares they will be, viz., "children of God, being the children of the resurrection."

Our Saviour did not contradict himself, and hence if it be insisted that *all* the dead will live again it must also be insisted that Universalism is true, or else deny the plainest possible declarations of Christ. Which will they do? The reply of Jesus to the Sadducees is in perfect harmony with all other well understood Scripture testimony; while the popular interpretation of John v. 28, 29 cannot be harmonized with other Scripture. We used to think, sometimes, that certain texts of Scripture were about to be *broken down*, but when the smoke of controversy had cleared away, we found the texts not only safe and sound but brighter than ever, and pouring out their rich treasures of Divine light; but our *expositions* of them were *broken down*, yet, total wreck that they were, we rejoiced in their downfall because that downfall was our freedom.

We cannot close these remarks without calling the reader's attention to the very great improbability of ignorance on the part of the author of "Annihilationism not of the Bible," of the fact that the writer of whom he so unbecomingly speaks, prayerfully seeks to "bring out the meaning" of Scripture texts, and in doing so has no conflict with any theory which he does not conceive to be in conflict with the word of God. He may err, and he makes no pretensions to infallibility, but he *desires* the triumph of truth, whatever human theories are overthrown. Having only feelings of tenderness and love toward all followers of Jesus, we are constrained to suggest to N. D. George the wisdom of henceforth refraining not only from all such unreasonable and false charges, but from *all* charges of like character, for God will yet judge between him and those fellow-servants whom he thus smites.

L. C. T.

From Eld. Wm. P. Shockey.

Br. Storrs: I am still teaching in the school room. My eyes are very weak yet. With pain and difficulty do I work. I go from five to sixteen miles every first day and Saturday to preach the word. Large attendance generally; but very few seem willing to obey, although several at different places declare belief in the things concerning the kingdom and the only Life-giver's name, yet obey not the word.

In much gratitude and deep obligations I acknowledge the receipt of $10 from Br. E. Wolcott to aid me in preaching the gospel. Would to God I were able to recompense him: but as I am not, Jesus, the Christ, will, out of the treasures of our heavenly Father. How few ever think of that aid to sound the word. God save us.

In very deep affliction ourselves, and our daughter and son-in-law, we have to record the death of our second grand-daughter, aged twelve years and six months. She had the scarlet fever about four weeks before; had a relapse; then another with dropsical appearances. On the 4th of May she was attacked with severe spasms which continued for sixteen hours. Her sufferings were most affecting. She expired May 5th.

Being entirely delirious all the time. We have buried four, though none quite so old, of our own. This is our first grand-child of any age, and it is difficult to perceive any difference. While we mingle the tears of sorrow, we are led to inquire, What can be our hope in the cause; and on what is it predicated?

We answer to the first, after mature examination and prayerful thought, The child shall come back from the land of the enemy, and shall dwell in her own border if the parent or parents be Abraham's seed. Our Lord said, "of such"—or rather—"theirs is the kingdom of heaven."—Math. xviii. 19. Now, it is self-evident that those, who brought the young children to him, that he should lay his hands on them, were believers in him as the Holy One of Israel. Those who rejected him, and put him to death, would not have done so. There is no element of faith can exist in an infant, of itself, that connects it to the second Adam; but love for "such little ones that believe on me" is the basis on which he promises to bring them again from death.

The Lord knew that Jer. xxxi. 14, 16, had made such promise to weeping Rachel. "A voice was heard in Rama, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children because they were not."

That these were infants, literally dead, of Rachel's, and not her descent that shall remain and be restored to Canaan, as some have written, appears evident from Math. ii. 18. "When Herod saw he was mocked by the wise men . . . he sent and slew all the children of Bethlehem and the coasts thereof, from two years old and under." These are unquestionably infants. Now the point is, were such the ones Jeremiah meant? Hear the next words: "Then was fulfilled that which was spoken by Jeremiah the prophet." Then quotes the verse only of mourning; showing that the balance containing the hope must be learned from Jer. xxxi. 16, "Thus saith the Lord, refrain thy tears, for thy work shall be rewarded, and they shall come again from the land of the enemy. There is hope in thine end, saith the Lord, that thy children shall come again to their own border."

Oh glorious hope! what an inducement for us, believers, to live soberly, righteously and godly in this world. What can be any more adapted to us than to have our infants made immortal? We may have our "little boys and girls running through the streets of Jerusalem" about the glorious mount Zion and at the Moriah, where Abraham offered Isaac.

As when an infant is well, a child is playful, and all are engaged in sweet family concord, we enjoy happy sensations, then we have a mere foretaste of that infantile and childish source of pleasure that shall be uninterrupted by having our immortal little ones throughout the "ages of ages."

Let us then, as parents, live devoted, in patience, and willing industry; as the surviving kindred of our dear little Mary, daughter of William and Lorilda M. Tidrow, as her brothers, sisters, shun all worldly vanity and self-indulgence. That we may see her raised from the cold grave, and be her companions in the kingdom. O blessed hope!

Aspinwall, Neb., May 17, 1871.

Spirit.

"But there is a spirit in man."—Job xxxii. 8.

To determine the import of the term spirit under every variety of circumstances in which it may be used in the Sacred Writings, is a task which neither our space nor our design warrant us to undertake.

Treatises commensurate with such a view of the subject already exist, and by a reference to these the reader can easily satisfy himself on those points which lie beyond the limits of the following remarks. Our present object is very simple, and concerns merely the question—What is the spirit of Man? In answering which we are desirous of echoing only the testimony of Scripture, whose verdict we feel bound to regard as forever decisive.

And, as the language of our text is at once positive and direct, we would respectfully submit what appears to us its fair and natural meaning; a meaning we presume, in strict harmony with the universal deliverance of both the Old and New Testament.

The statement reads: "But there is a spirit in man."

Now, the first thing which strikes us here is the evident distinction between the *spirit* and the *man*. To this distinction we wish particularly to call attention, inasmuch as the theory about the human spirit which now floats in the mind of Christendom, is borne up solely through an obstinate disregard of this plain Scripture fact.

This will at once appear if we attend for a moment to the difference between the assertion that "man *is* a spirit," or spiritual being; and the assertion that man *has* a spirit, a something which while performing an essential function in his constitution, is not to be regarded as a distinct entity, according to the prevailing notion.

The former of these propositions, it will be seen, is plainly negatived by the latter: and as the proof of the one must necessarily be the refutation of the other, we will briefly adduce what seems to us clear and decided evidence in support of the proposition, which affirms, that the spirit in man is only an attribute of his physical organism, and is in no respect to be regarded as capable of a separate and independent conscious existence.

And here the term itself claims primary attention. The word spirit, which, whatever may be the sense attached to it in actual usage, is the English equivalent for the Hebrew *ruach*, and the Greek *pneuma*, both of which, according to lexicographers, radically import *breath*. The term is used in a variety of senses, throughout Scripture, but in every case, except when intended as a metaphor, when spoken of man, it is to be held simply as a synonym for breath.

The primary relation which this breath or spirit sustains to man is not intimated in the text, but as both the philosophy and the facts of human existence demonstrate this, we have only to reflect on the state of man when bereft of his breathing powers, or, as orthodox conventionalism would have it, "when his spirit has departed," in order to ascertain the exact nature of the union. Immediately breathing ceases, life is at an end, and all mental and moral faculties at once paralyzed. The function, then, of the breath, or spirit in man, is no other than the maintenance of life, his deprivation of it producing the phenomenon we call death, which we hesitate not to pronounce complete in relation to all that constituted the sentient being.

Hence seems to have originated the phrase, "breath of life"—breathing, or the inspiration of the electrified air by the lungs, being essential to the life of all flesh (Gen. vi. 17.)

This being the case, it is certainly not stretching language too far to speak of the breath or spirit as the "vital principle," or life-sustaining power, life being connected with the performance of its functions in the human system.

This will help to account for that class of passages where "spirit," which as above defined, literally denotes breath, is spoken of as the life itself, and sometimes even as equivalent to the whole man; man being regarded as consisting of "soul, body, and spirit," or, more simply, as an organized being, kept alive by breathing, the withdrawal of which breath or spirit, resulting in nothing less than the total dissolution or annihilation of his conscious being. Hence Elihu, "If he (the Almighty) set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again to dust."—Job xxxiv. 14, 15. And again the Psalmist, "His (man's) breath (or spirit) goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. cxlvi. 4. So also Solomon, "Then (at death) shall the dust return to the earth as it was, and the spirit (or breath) unto God who gave it."—Eccl. xii. 7.

This view of the spirit of man may appear to some as inconsistent with such passages as ascribe to it personality and intelligent attributes.

To this we can only make the general reply, that though at first sight, inconsistent with some of the language employed, a careful examination of the real import of terms will satisfy any impartial reader whose mind has not been wholly "spoiled through philosophy and vain deceit," that neither personality nor intelligence are to be attributed to the human spirit; but, rather, that the "spirit in man" being the principle or power through whose agency, in connection with the mechanical parts of the human organism, intelligence is produced and identity or personality, maintained, they are rhetorically predicated of the spirit itself.

This is clearly established by the fact, that in numerous instances personality, and intelligence are alike referred to soul, body, and spirit; as "my soul," "my flesh," "my spirit;" so that if it be contended that the "my" in cases where spirit is intended, proves its distinct intelligence and separate identity, then, on the same ground, we are authorized to maintain the essential personality and intelligence of soul and body; and man, instead of being a simple self-conscious unity, is to be regarded as a triune compound of consciousness; which is only in other words to say, that man is three distinct persons—an hypothesis at once unphilosophical, irrational and unscriptural.

From all, then, which we can discover from the Book, we think we may safely presume that the "spirit in man" and the work it performs in his constitution, while indispensable to his existence and development, is no more independent of the laws which regulate this physical organism, than the liver which secretes bile, or the heart which propels the blood through his veins.

At this conclusion, we can imagine many "orthodox believers" to start back in absolute despair, while the exclamations "infidelity" and "atheism" sound forth the pious horror which possesses them at the thought, which divests man's nature of that mysterious and God-like principle, of which his future existence is supposed only to be predicable.

To such we would say—pause, and reflect. The truth is even as we have said. But then —what then? Certainly not despair! Not Infidelity! Not Atheism! Nay! If infidelity or atheism exist, it is all on the other side. For what is our position? Why, this, That the popular grounds on which the hopes of futurity are reared, are altogether false and unscriptural!

Yea, and further, that till the delusion is dispelled, the mass of professed believers are without the shadow of evidence that there shall be any future state at all.

Platonic—or may we not rather say Satanic?—argument, endorsing the "immortality of the soul" or the "indestructibility of spirit" may be adduced (Gen. iii. 4, 5); but beyond this, the creeds of Christendom at present think it not expedient to pass.

Infidelity forsooth! Yes, 'tis, alas! too potent to be denied, for what with immortal soul and Spirit-ism, and other kindred creations of the pagan mind, Bible testimony is hushed—her august deliverances on the nature and destiny of man silenced, and the groundless speculations of "divines" substituted in their room.

But this must end. The Bible is struggling to be heard again; and to aid her emancipation from the thraldom of the bigotry and intolerance under which she has been groaning during these centuries of darkness and superstition, we would here echo her voice on behalf of a mortal and death-doomed race—by announcing Resurrection and Life as Heaven's one grand pledge for the redemption of humanity—when, from the dark confines of oblivion the conqueror of *hades* shall summon the candidates for

"Glory, Honor, and Immortality!"

Aristotle.

"Though Aristotle writes very largely concerning the soul, and, according to his custom, proposes and answers a variety of subtle questions relating to it, his sentiments on the subject are by no means evident, except that they are different from those of Plato, who preceded him, and those of the Stoics, who came after him. Indeed, on all subjects, he seems to have taken pleasure in differing from all others, and appearing as the author of a system of his own.

"Though Aristotle did not, with many other philosophers, consider the soul as the whole of a man's self, he acknowledged it to be the principal part of a man. 'It is so,' he says, 'of all other animals.' 'The intellect is immiscible with the body, but the latter has its senses, as the instruments of it. He did not think so meanly of the body as not to be of opinion that it had some properties in common with the soul. 'The soul,' he says, 'has all its affections in common with the body, as anger, gentleness, compassion, confidence, joy, hatred, and lastly, love; because in all these cases the body suffers as well as the mind.'

"The motion of the intellect is always said to consist in thinking, so that when this operation ceases, the soul ceases to exist. He therefore says, 'The intellect is always in motion, and an equable one.'

"According to a metaphysical distinction of Aristotle, and I believe peculiar to him, every substance consists of matter and form. 'What then,' says he, 'is the essence of the soul? If it is said to be form, it is said wisely and rationally, being part of the compound and not of the whole. They think justly who are of opinion that the soul is to be classed with forms. It is not, however, wholly place, but intellectual, nor does it consist in act, but in the power of forms.' This last expression to me is wholly unintelligible. But the opinion that the soul is the form of the body, whatever was really meant by it, was the common language first of the Christian Aristotelians, and then of unbelievers, on the revival of the Aristotelian philosophy in the West. It was condemned at the twelfth council of Lateran.

"Like all other philosophers, Aristotle considered the soul as consisting of different parts, each having its peculiar functions. 'Nothing,' he says, 'is very clear concerning the intellectual or contemplative part of the soul; but it seems to be another kind of soul, and that this is separable, meaning from its other faculties, 'immortal and incorruptible.' 'The soul,' he says, 'is divisible into two parts, that which has reason, and that which is without reason,' which he must have learned from the Pythagoreans. 'In the part which has reason are the virtues of prudence, wisdom, genius, memory, etc.; but in the part which has not reason, temperance, fortitude, justice and whatever else is praiseworthy in the class of virtues; since on account of these we are deemed worthy of praise.'

"Concerning the state of the soul, or of the man, after death, Aristotle is nearly silent; and what he does say, or rather hint, is expressive of much doubt. 'If anything,' he says, 'be enjoyed by the dead, whether good or evil, it must be very little, either in itself, or to them; not sufficient to make them happy or unhappy, who were not so before.' This with respect to the soul, or the shades, of the virtuous, is pretty nearly the sentiment which Homer puts into the mouth of Achilles in the Elysian fields; who says, he had rather be a slave to the meanest person upon earth, than king of all in the regions below."

J. Priestley.

—*Selected by* F. H. Burbank.

"If I had thought it was Jesus."

A few days since a sermon was preached in D——, from the text, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The preacher set forth that Christ Jesus, the Lord, is represented in all his disciples. That if a man strike a disciple the Lord feels the blow. That if injustice makes even the humblest Christian weep, tears of sorrow course down the Saviour's face. On the other hand, that whatever kindness is bestowed on a disciple, is all the same as if bestowed directly upon the Lord himself. Assuming this to be the doctrine of the text, the preacher exhorted his hearers to visit the poor in the spirit of liberality and kindness, that would actuate them as if it were the Saviour who received their benefactions in person.

After the service was closed, a gentleman whose liberality is known in all the churches, remarked:

"A few days since I carried to a poor Christian woman a comforter, warm, but well worn, and two loaves of bread—good bread, but a little stale. The weather was very cold, and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But while listening to the sermon to-day, I thought that had I reflected that it was Jesus I was visiting, in the person of one of his disciples, I would have taken a new comforter and fresh loaves of bread."

The remark is worthy of remembrance by Christians when about to go on an errand of mercy, or perform a deed of good will to man.

When the wise men came from the East to visit the new-born Lord of the universe, they brought gold, frankincense and myrrh—rich and costly gifts. Now, we cannot visit the holy manger; we cannot pour costly ointment upon the Saviour's head; but God has placed it in our power to perform services equally acceptable to him. He sits in many a lonely hut with the children of misfortune and misery, and all our visits to him there, and all our benefactions, will be recorded upon his heart, and the record will be imperishable.

On the other hand, if any man hopes to secure the favor of God by professions of personal piety, while he is guilty of acts of cruelty, injustice, or neglect—even though the persons suffering thereby may be the least of all human creatures—let him read the concluding passages of the twenty-fifth chapter of Matthew. He will find the grandest and the most forcible exposition of the nature, necessity and importance of practical religion ever recorded in any book.—*Selected.*

Kind Words.

They never blister the tongue nor lips; and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flames of wrath, and they make blaze more freely.

Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush for all other kind of words in our day, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and boisterous words, and warlike words.

Kind words also produce their own image in man's souls; and a beautiful image it is. They soothe and comfort and quiet the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Selected.*

From Eld. J. Lewis.

Br. Storrs: I have just returned to this place: found three Heralds of Life. Was glad, truly, for the contents are cheering to a poor old pilgrim that has all the opposition that ever any mortal man had in this our day; for we have a variety, such as Methodists, United Brethren (so called), and the Old and New Presbyterians, and the old Hard Shell Baptists, together with three or four other names, such as Free Will Baptists, Universalists, Campbellites, etc., all combined together to whip the old Soul-sleeper, as they call us. But in spite of all they can do or say, the Life views are on the increase. Many are getting quite tired of the old theological hell-fire and eternal conscious misery; and the tracts that we distribute as we go, and wherever we preach, are doing the work. From the tract they have them to read and examine after we have gone to other places; and they are more than we can possibly attend to. The truth is, if there were more preachers of the right stamp, our views would soon prevail. But what can one poor old one-armed man do in such a field, hundreds of miles in extent? We are not complaining, though we thus speak. No, we feel thankful to our heavenly Father for health and strength to travel, and for dear friends to help me in time of need. May the Lord bless them with life everlasting.

Mode, Ill., May 25, 1871.

To the Brethren in Maine.

There will be a meeting in Hampden, Me., the third Sunday in June, to choose a Camp-Meeting Committee, for the present year, to locate a place where, and fix on the time when to have the meeting commence.

The meeting in June will be on the Holbrook Road, near the new Paper Mill.

For the Brethren,

Liberty Wetherbee.

Bangor, Me., May 25, 1871.

Obituary.

Hart.—Fell asleep, in Unionville, Conn., May 10, Jennie L. Hart, wife of Sanford Hart, aged 31 years.

Sister Hart first professed faith in Christ among the Baptists about twelve years ago. About seven years since she embraced the view of future life by a resurrection alone at the coming of Jesus Christ. In this faith she fell asleep, leaving a loving husband, a mother, sisters and brothers to mourn her loss. Two children (one an infant) too young to realize the loss of a mother, are also left to the afflicted father as mementos of a happy union.

Br. Hart sorrows deeply, but not as those "which have no hope." The prospect of a speedy re-union sustains him in his hour of trial. May his hope soon be consummated.

Funeral discourse by the writer.

W. N. Pile.

Appointments.

Peace Dale, R. I., June 11.
West Abington, Mass., Sunday, June 18.
Hartford, Conn., (Talcott & Post's Hall), Sunday, July 9.
Springfield, Mass., Sunday, July 16.
Meriden, Conn., Sunday, July 23.
Peacedale, R. I., Sunday, June 11.
Providence, R. I., Sunday, June 18.
Fairhaven, Mass., Sunday, June 25.
New Bedford, Mass., evening, June 27.
Acushnet, evening, June 28.
West Abington, Mass., Sunday, July 2.
Hartford, Conn., (Talcott & Post's Hall), Sunday, July 9.
Springfield, Mass., Sunday, July 16.
Meriden, Conn., Sunday, July 23.
Winsted, Sunday, July 30.

W. S. Campbell.

Meriden, Conn., Sunday, June 11.
Charlestown, Mass., Sunday, June 18.
Springfield, Mass., Sundays, June 25, and July 2.
Holden, Mass., Sunday, July 9.
Wolcottville, Conn., July 16.

W. N. Pile.

Middletown, Conn., Sundays, June 11 and 18. Wm. Stuart.

Dresserville, N. Y., first Sunday in each month, through the year.
High Bridge, N. Y., (Onondaga Co.,) second Sunday in each month during the year.

James H. Jacobs.

Lewiston, Me., Sundays, June 4, and 11.
Springfield, Mass., Sunday, July 9.
Hartford, Conn., (Post & Talcott's Hall), Sunday, July 16.
New Britain, Conn., Sunday, July 23.

H. M. Bryant.

Springfield, Mass., Sundays, June 11 and 18. F. H. Burbank.

Northfield, Mass., June 11.

S. W. Bishop.

Note.—Eld. S. W. Bishop writes us, that: "Being unexpectedly called to commence the summer campaign with the Life Tent," he is "compelled to withdraw all his appointments after the 11th inst."

Business Department

Cash Receipts.

One dollar each from—Mrs. E. Hollingsworth, Charles Healy, Levi Miller, M. M. Jordon, Mrs. Chas. Barnes.

Two dollars each from—O. T. Rich, Mrs. McKay, Orlando Davis, Dennis Cassidy, J. K. Winter, J. L. Whitcomb.

Various sums—Wm. H. Doughty, 50 cents; Wm. Marshall, $5.

Parcels Sent Since Last Issue.

Henry Lees, Wm. H. Spencer, T. C. Craig, George Simpson, Eld. S. L. Walter, (a donation to the glory of "the God of Abraham"); Eld. J. Lewis (ditto), also, Eld. J. Lewis (a 2d parcel), Wm. B. Herron, W. F. Fahnestock, Charles Healey, Clarendon Kelly, Mrs. R. A. Palmer, H. P. Wells, Esq., (2 parcels), Charles A. Hastings, Wm. Delano, Mrs. A. B. Danforth.

Receipts to Tract Fund.

Jacob Pesinger, $5.

ANASTASIA.

BY MRS. GRACE WEBSTER HINSDALE.

Ere the sunbeams touched the earth
At the coming of the dawn,
Mary rose to seek her Lord
On that gloomy first day's morn.

All her sad and breaking heart
Was a rayless, hopeless gloom,
As with tender, tearful eyes,
She beheld the empty tomb.

As each blade of grass was wet
With the dew-drops of the night,
So her eyes were dewed with tears,
Since the Lord was lost to sight.

To that spot she'd longed to go,
Where she saw him gently laid;
Now, behold! he is not there,
And she turns, with grief dismayed!

"He is gone," she weeping cries
To the friends who share her pain;
Soon the presence of the Lord
Reassures their hearts again.

Lo! the friend whom Jesus loved
Heard the words which Mary said,
And with Peter ran to see
If the grave had lost its dead.

John outran with loving step
Peter's timid, doubting heart,
As with anxious fears he thought
How he from his Lord did part.

"Will He meet me with a smile
When he makes his triumph known?
Is he still my loving Lord
When such faithlessness I've shown?"

But his faith was not to fail;
For a hope, divinely sent,
Cheered this soul so grieved for sin
As o'er Jesus' tomb he bent.

True it is, the boasting grave
Has restored its mighty dead,
For the Lord no longer lies
Sleeping in that rocky bed!

With full power o'er life and death,
He laid down his precious life;
Now he lives, and man is saved—
Christ is victor in the strife!

Going thence they talked of Christ;
Of the words their Lord had said;
How he would himself awake
While he rested with the dead.

Jesus soon himself revealed,
As a mighty one to save:
Breathing peace where'er he went—
Bringing sight from out the grave!

—*Christian Advocate.*

"THE LIKE FIGURE."—1 PETER I. 21.

REMARKS BY S. S. CALL.

NOAH'S voyage in the Ark, "wherein eight souls were saved by water: the like figure, whereunto baptism doth also now save us:" evidently those in the Ark were saved by the water raising the ark. Hence water raising the Ark was, and is the figure of our salvation. What is water the figure of? Baptism, to be sure. Well, did they go down into the water? O, no; they went into the Ark. How then does water typify water baptism? That figure will not answer; so let us search further.

In John iv. 10–14, and vii. 37–39 we have our Saviour's figure of the water, and his explanation of it, thus: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (This He spake of the Spirit)." It strikes me, very forcibly, that water was a figure of the Spirit: and we receive the Spirit by the hearing of faith: for, by one Spirit are we all baptized into one body. Does this Spirit leave us at death? Some say, it does. Why then are we baptized for the dead? Did not the Saviour say, the Comforter shall abide with you forever? Does not Paul say, If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you? If any man have not the Spirit of Christ, he is none of His.—Rom. viii.

The Ephesians heard the word of truth, the gospel of salvation; and *after* they believed they were sealed by the Holy Spirit of promise. Then they were exhorted not to grieve the Holy Spirit of God whereby they were sealed unto the day of redemption. Thus we see why they are baptized for the dead; that as the water raised the Ark the Spirit will raise all who are *in* Christ, the Ark of safety; and the only way to obtain a resurrection is to be in Christ.

PROSPER, MINN., May, 1871.

"THE SECOND DEATH."—WHAT IS IT?

BY DANIEL CLOW.

IN the outset, our thoughts are inclined in the direction of the scriptural use of the word death, because that is to govern us in the investigation of this matter.

In the ordinary use of the word, we all admit that it means the total cessation of all the vital functions of life. But this is not the only sense in which it is used in the Scriptures, as we shall see in the course of our remarks.

Now it is conceded, that there can be no "second death," in the literal sense of the word, without a relative antecedent, in the likeness of death, in some shape, literal, moral, or spiritual. And if the text, Rev. xx. 14, is genuine, and not an interpolation (as many suppose it is, for the reason that it is not found in many of the oldest manuscripts), and if it relates to the total destruction of the ungodly, (as it most assuredly does) then we must look for a death antecedent to this, that will carry with it the sanction of the word of God, in order to confirm the second. For if there is no death of any sort, anterior to the second, then indeed there is no second death. And in that case we will be forced to the conclusion that the said text is spurious or figurative.

Now I am not inclined to question the genuineness of the said text, nor yet to subscribe to the popular dogma of the resurrection of the wicked, simply for the purpose of clothing it with a literal signification, when there is a better, nay a more logical interpretation, and in perfect harmony with the whole tenor of the Bible.

I have said that the ordinary use of the word death, signifies the cessation of all the vital functions of life; but this is not the only sense in which it is used. Let us see: "Let the dead bury their dead."—Matt. viii. 22. Now we all believe that the Saviour never uttered an idle expression, and therefore it is inadmissible to say that he spoke of the literal *dead only* in this connection. No one believes that. But we all believe that he used the word death (in this case) in a compound sense, meaning both the literal and the spiritually dead.

Nor do I deem it worth while to advance one step farther to prove that the living are in a state of *death*, and so recognized and regarded by the blessed Saviour himself. But why stop here when the Bible is full of like testimony? "And you hath he quickened, who were *dead* in trespasses and sins."—Eph. ii. 1. In this we have a positive declaration that the saints at Ephesus were once *dead.* Ver. 5, "Even when *we* were *dead* in sins, hath quickened us together with Christ." In this we are taught that they had experienced a spiritual resurrection from a *state of death.* "For ye are *dead*, and your life is hid with Christ in God."—Col. iii. 3. Here again we learn that death is recognized among the saints at Colosse. "Wherefore, as by one man sin entered into the world, and *death* by (with) sin, and so death passed upon all men, because all have sinned."—Rom. v. 12. In this we learn the chronological epoch of sin and *death*, and it is confirmed in the enunciation of the law. "In the day (moment) that thou eatest thereof, thou shalt surely *die*, or *dying*, thou shalt *die*" (margin).—Gen. ii. 17. O wretched man that I am—who shall deliver me from this body of death? (Margin).

We have now abundantly settled the fact, that sin and *death* are co-existent, that they entered into the world hand and hand with man, their victim, and *sheol* (the grave) was appointed the common receptacle of all. "Dust thou art, and unto dust shalt thou return." Then we have found, in the Scriptures of truth, a fair and legitimate counterpart to the said text, Rev. xx. 14. The *first* a spiritual, and the *second* a literal death. And we are not, therefore, driven to the extremity of the resurrection of the wicked in search of an apology for the word of God. But says one, What do you make of the text, Rev. ii. 11, "He that overcometh shall not be *hurt* of the second death?" and if the literal death is the "second death," as you understand it; are not the "overcomers" *hurt* in the same sense as those whose names were not found written in the book of life?" "Blessed and holy is he that hath part in the first resurrection; on *such* the *second death* hath no power."—Rev. xx. 6. "Precious in the sight of the Lord is the *death* of his saints." —Psa. cxvi. 15. "The wicked is driven away in his wickedness, but the *righteous hath hope in his death.*"—Prov. xiv. 32.

Now I am bold to say, that however much evidence may be drawn from other portions of the Bible, to prove the resurrection of the ungodly, there is none in the several texts found in the book of Rev. with the words "second death." And if they (the advocates of this peculiar faith) have no better support for their dying pet, they had better abandon it at once, and come over to the advancing columns.

Are you still in doubt, gentle reader? Have I not reasoned upon logical premises? Have I not demonstrated that the Bible recognizes two distinct deaths? the *first* spiritual or moral, and the *second* literal? Then the language of the revelator is consistent and harmonious; without the slightest color of reference to the resurrection of the wicked.

But still I hear a feeble voice, away in the back-ground, saying, "Nay, but the wicked must be raised to hear the sentence of the law, and to be cast into "the lake of fire and brimstone, and shall be *tormented* day and night forever and ever." Now it cannot be expected that I can go into criticism upon this exploded heathen dogma. The limits assigned to this article forbid it; nor am I inclined to recognize it as worthy of a single thought, for it is out of all harmony with God and his word, and should be treated with scorn, when presented for our serious consideration. But as there are some who are lingering by the way, and feeling along in the darkness yet, I will add a single quotation or two from the unerring word, and leave the matter for the consideration of all who may chance to read and reflect.

"It is appointed unto men *once to die*, but after this the judgment."—Heb. ix. 27. Now, in the face and eyes of this positive declaration to the contrary, will you still insist, kind friend, upon the baseless theory, "The resurrection of the wicked dead" simply, (as some assert,) to "listen to the sentence of the law," and to die again? Or, as others say, to be plunged into a lake of fire, in the immediate neighborhood of the saints' residence, who are represented as looking out upon the horrid scene, and chuckling over the sufferings of their own friends and relatives. Once I listened to this, worse than heathen trash, but I can listen to it no more. Nay, I will not go in the way of this blasphemous folly. None the less blasphemous because it fell from the lips of a Calvin, and was foisted into the Protestant Christian code by an Edwards and others, before and since his day.

"The wages of sin is death." "It is appointed unto men *once* to die." "Dust thou art, and unto dust shalt thou return" We have heard the *sentence of the law* a thousand times, and we would not understand it any better if we were raised from the dead a thousand times. Nay, the wicked will not be raised. "They are dead, they shall not live. They are deceased, they shall not rise." —Isa. xxvi. 14.

JANESVILLE, WIS., 1871.

"ANIMATED SUBSCRIPTIONS AND JOLLY COLLECTIONS."

"AFTER such a speech I thought they would, of course, hit the nail on the head—as the most excellent of Episcopal Churches always does—by an animated subscription and jolly collection; but no! all were coolly told to notice the coupon at the bottom of the order of exercises, which they could fill and send by letter to the Treasurer of the Society. It was just so much good effect thrown away, and my Methodism came away disgusted."

Allow me to make the above extract from an article in a recent number of the "Advocate" the text for a few remarks. I greatly fear that the subject of Christian beneficence is not receiving the best attention of the churches either as to the duties it imposes or the methods of performing them. I cannot believe that the slightest necessity exists among intelligent church members for the intermittent and spasmodic character which their efforts at raising money for proper purposes usually manifest, and feel convinced that the remedy for it is neither far-fetched nor difficult.

The usual course of the solicitor of a collection is to seek to convince his hearers that his cause is an important one, and that it has superior claims upon their support. And while the methodical and systematic steward of his Lord's goods feels no embarrassment in deciding upon its merits, and perhaps has long since pre-determined the very amount to be given for the support of the cause presented, the good impulsive Christian, without any fund "laid by in store as God hath prospered him," nor plan for distributing it, is swayed by the eloquence of the solicitor, and is not unfrequently led, in the gushing enthusiasm of the moment, to contribute sums (perhaps to a third-rate object) which are much needed by enterprises of really greater importance, but less favorably presented.

On reflection these good men cannot but regret their lack of system. But, alas for them! the practice of our churches tends only to confirm them in their ways. And I believe that as long as the "animated subscription and jolly collection" plan is adhered to, just so long will their giving be unreliable and spasmodic, and the prosperity and maintenance of every good thing depending on the contributions of the church, will be at the mercy of the fitful generosity engendered by the glowing periods of stirring speeches.

Let us for a moment look at an animated subscription and jolly collection. Every Methodist knows them, and almost every one dreads them. The "eloquent brother" has effectively presented grave truths. All have been made to see the perishing condition of the heathen, the needs of the Church Extension Society, or the sad condition of the superannuated. Some cases of special pathos are tenderly recited, and while the audience is bathed in tears, it is mildly insinuated that "the cause needs money, and we will proceed to take up a subscription for its support." Ah! that gives another bath—not quite so warm as tears, perhaps not so cold as ice-water, but practically effective in drawing the mind away from the cause to the competition now about to begin. Gossipy surmises are current in the congregation as to how much Brother A. will give, how much Brother B. *ought* to give, etc. "Now, brethren," says the speaker and engineer, "we want to raise $250 by $10 subscriptions." ("This coach, dear friends, is only for first-class passengers. We don't tell you so, but you know it all the same.")

Fifteen or sixteen bidders take tickets by this line, and this proposition begins to lag. "Don't some of you want to remember in your subscriptions your grandfather, or your beloved wife, or your d-a-r-ling dead boy," says the auctioneer. "O yes," says some tender heart, "in memory of my departed grandmother put me down ten dollars." But this coach must wait now.

"We want $150 in $5 subscriptions." The same course is repeated, and the persons present have been made to feel by the direction things have taken that these are "less honorable than the first." Perhaps among them some dear enthusiast, whose real ability, and therefore his true indebtedness to the cause, was measured by five dollars, believes (for half a minute) he can give ten dollars, when with a shout he is passed over the heads of the second class passengers, and to his own and their astonishment finds himself in the unexpecting company of the first class. He rides this time, *but* the next he can't afford even to start.

"And now we want $100 in $1 subscriptions. *Now* brethren, be lively! Our Secretary writes fast, and is competent to do a large business this morning!" Some thirty or forty one dollar fire-crackers are fired off, interspersed with an occasional report of ten dollars or five dollars from some reluctant and stingy brother goaded into giving by the importunity of others, and then the whole affair lags miserably. Exhausted by their efforts and frightened by the rapid dissolution of the audience, collectors are exhorted to hasten "to gather up the fragments" in plates.

I fancy gaping gossips have followed the subscription thus far only to lose their interest just as the blessed Saviour is beginning to look for the "two mites that make a farthing," or the gift equal in value to "a cup of cold water given in the name of a disciple."

And now it is over. The gratified vanity of the large subscriber, the vain regrets of the gushing, the dishonest evasion of payment by the extravagant, the heart-burnings of the poor, the public humiliation of the prudent, constrained by his circumstances to deny the solicitor or give but little, the fixed determination of the stingy never to be so caught again, have all done their work of demoralizing the congregation, and the next collection must have *more* vigorous appeals, and *more* stimulating plans to evoke the least enthusiasm.

Is this picture overdrawn? and has not *your* Methodism often "come away disgusted" from such scenes? And, as this is a *practical* age, I appeal to stewards, and others who manage them, whether jolly collections do not usually show a shrinking of 20 to 30 per cent.

The vicious character of this method of raising money has many parallels. Does a church need to be built? "We will put in a memorial window for you for *so* much." Or is the cause of education presented? "We will endow the Snook professorship in our college if you will give so much, Mr. Snook." Or do your Sunday-schools need money? "We will have an ice-cream festival," where for fifteen cents' worth of cream, you may imagine you are paying twenty-five cents (the price of a ticket) to the *cause.* Or is some asylum the object of beneficence? Nothing less than a fair will do, and then begins every sort of emulation except the best. Who keeps the most splendid table? What church has the most alluring salesmen? Who seduces the most people to buy the things they least need? Whose minister shall have this splendid chair or this gold watch? And Christians who love their Master are found competing in methods which, I fear, he cannot approve.

I appeal to your best judgment, brethren, is not any good cause *degraded* by such things? Why, then, have them?

I know a church that has graduated out of them. I know no meritorious cause is ever presented that does not receive an effective and, according to means, a liberal support. For years, by the blessing of God, they have not known embarrassment in their finances. But jolly collections and fairs and festivals to raise money have been unknown for a long time. At their Centenary Collection they weakly gave way and went in for an "An. Sub. and a Joll. Coll.," and at its close fondly imagined they had raised enough to pay off their church debt. But the subscription was not animated enough to survive, and the J. C. was found to be ignominiously short *thirty-three* per cent. when the harvest was gathered in. I don't believe they care to repeat the experiment.

There is one remedy for all this—to learn once and forever *whose* money we are spending, and diligently to seek how much *dare we retain*, and not how little we can give. When we *own* any thing it will be time enough to talk of *our giving.* Having considered these things, let us distribute according as God has given us ability, and, above all, let not pastors or stewards despise the gifts of the poor.

A coupon, then, at the bottom of the order of exercises, filled up in sums prompted by a thoughtful heart, and quickly handed in to the treasurer of the society, will be worth a hundred cents on the dollar, the cause will have a reliable supporter, and God will see that the contributor does not lose his reward.

W. HOWE.

—*Christian Advocate.*

THERE was a time in the past when the Son of God entered our world in humiliation, to suffer and die; there is a time in the future when He shall enter it again in power and great glory, to judge it in righteousness, and reign over it in peace.—*Selected.*

CHILDREN'S DEPARTMENT.

THE LITTLE TAILOR BIRD.

"WELL, I never would build my nest on such a tree as that," said little blue-jay, tossing her top-knot with an air of wisdom. "Those great round limbs will give you no sort of foundation. Your nest will slip off any way you can fix it. I always choose a tree with plenty of fine twigs and little branches. I twine grass around, and make my nest as strong as the tree itself. The wind will blow you away, little red poll."

"Never fear for me, my dear," said the placid little builder. "Just call when my work is done, and you shall see how I succeed. I choose this tree because its leaves just suit me."

"Well, every one to their own taste," said the "fop of the forest," flitting away to a tree-top, and singing the prettiest note she knew. But the industrious worker was not ruffled so much as a feather by the scornful air her little friend put on. No one expected any thing else from blue-jay, who was always a little coquettish, in consequence of being so much admired.

The little house-carpenter selected her site with great deliberation; and what spot do you think she chose? A cluster of broad swaying leaves which hung quite at the extremity of a bough, far out of reach of any meddlesome boy. Then she brought a long thread of grass; and, piercing one hole at a time in the thick leaves, she drew the thread through as nicely and evenly as a tailor could do. Up and down her long seams she patiently wrought, until she had made the outer wall of her hexagon castle as secure as could be wished. The remaining work was comparatively light; and, in a few days, she had a fine soft carpet spread, and her little house was furnished as cozy and luxurious as a bird's could be. She had fairly won her title of "tailor bird;" and a wonderful piece of work she had wrought, considering that she had never served an apprenticeship.

But there was a great Teacher who took notice of all she did, and guided her always from any mistakes such as human builders often make. That little bird's nest was his especial care from its commencement to its end; and he even took care of it after the little fledglings had flown away. He directed to the spot a thoughtful, studious lad, who managed to secure it, and bear it away to his little cabinet, where it hangs now on a mossy spray, as a monument of the wisdom God gave to a little bird.—*Selected.*

"IT'S JUST LIKE HIM."—A VICKSBURG INCIDENT.

THE night scenes were sometimes grand, indeed; shells discharged from the land batteries traced their beautiful, fiery paths high into the air above the beleagured city, and meeting there the missiles ascending on the same errand from Commodore Porter's fleet, crossed them in beautiful curves, making the beholder almost forgetful of the mission on which the monsters were sent. On one of these brilliant nights, I came upon a regimental prayer-meeting under a bluff within short range of the enemy's works. Whenever there was a discharge from our batteries, the rebel sharpshooters along their lines would reply by a shower of minie balls, which cut the leaves over our heads, and occasionally glanced down to the ground at our feet. By order of the brigade commander, to prevent drawing the attention, and perhaps the fire of the enemy, the hymns were sung in a low, muffled voice, but loud enough to "make melody in our hearts." The meeting was led by one of the captains of the regiment. There was something genuine and manly in the piety of the leader, which seemed to win the affection and attention of the soldiers. I was so much struck with it that I could not forbear seeking his acquaintance; and, on invitation, meeting him the next day, we walked over to the colonel's tent.

As the custom was, we were courteously offered a drink from the ubiquitous bottle. As the single glass passed round the circle, nearing me every moment, I questioned in my own mind what terms I should use in declining; but I was yet more interested to see what course my Christian captain would take. When the colonel called upon him he declined; was invited again, and again declined, and the third time did it so decidedly and yet respectfully, as not to give offense, nor to be further importuned. I said to him afterward,

"Captain, do you always do that?"

"Yes," said he.

"Do you mean you have never taken any intoxicating liquor?"

"Yes, just that."

"What, not even to 'correct' this Yazoo water?"

"Never."

"You must have belonged to the cold water army in your boyhood?"

"Yes; but I learned something better than that; my mother taught me this one thing—'what is right is right,' and coming to Mississippi don't make any difference. It would not be right for me to accept an invitation to drink at home; I don't believe it's right here—therefore I don't drink."

A few weeks afterward, passing up the Mississippi river, I addressed a Sabbath evening congregation. After the service, a lady came to inquire about her boy—"foolishly," she said, for it was not likely that in an army of 40,000 men I had seen her boy; but still she wanted to ask me if I had met him. She told me of her anxiety for his welfare—how she feared that the bad influences of the camp would lead him astray.

"He promised that he would do well," said she, "and I've no reason to think he doesn't do well; but if I could only see somebody who could tell me from actual knowledge how he is doing, it would be such a relief."

She told me his name and regiment. I assured her that there was hardly ground for all the fear mothers were exercising for their absent boys; that very many soldiers were actually becoming better men, growing strong under trial. And then, to illustrate, I told her, without mentioning names, of my captain, of the prayer-meeting, and of the scene in the colonel's tent.

"Oh," said she, "that's beautiful—that's beautiful. His mother must be proud of him."

"Yes," said I, "that she ought—and you are the mother!"

I never shall forget the joy that leaped into her face, and how she sprang across the carpet, and catching my hand in both her's, wet it with grateful tears.

"Is that my boy—is that Will? It's just like him; I knew he would do so. He always was a good boy; he told me he always would be—and I knew he would."—*Selected.*

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GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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AN EXPOSITION OF HEBREWS II. 14, 15.

BY ELD. F. H. BURBANK.

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same, that, through death, he might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their life-time subject to bondage."

I. WHO are the "children" of the text?—"Forasmuch, then, as the children are partakers of flesh and blood." We reply, his brethren of the seed of Abraham. "For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee. And again; I will put my trust in him. And again; Behold, I and the children which God hath given me. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren," etc.—Heb. ii. 11–17.

II. The expression "flesh and blood."—"Forasmuch, then, as the children are partakers of flesh and blood."

The expression is a *Hebraism* for our Adamic or earthly nature. The nature of angels is higher than our own. The same expression is found in Matt. xvi. 17; Gal. i. 16; and 1 Cor. xv. 50. Man, who is flesh and blood, did not reveal to Peter that Jesus was the Christ: God, who is a Spirit, did. Paul did not confer with man, but he learned from Christ the head of the new creation. "Flesh and blood cannot inherit the kingdom of God," for corruption cannot inherit an incorruptible kingdom: incorruptible flesh and bones can. The children have a weak, mortal, corruptible nature, "for the life of the flesh is in the blood." Man is dependent on his blood for his present life, and when its proper office is disturbed, sickness and death result therefrom.

III. "He also, himself, likewise took part of the same:" that is, Christ "took not on him the nature of angels; but he took on him the seed of Abraham."

IV. "That, through death, he might destroy," etc. "He also, himself, likewise took part of the same, that," for this reason, "through (HIS OWN) death he might destroy," etc. The seed of Abraham die because they are flesh and blood, and Christ took on him that nature in order to die, and thus, by means of his death, "destroy him that had the power of death." "We see Jesus . . made a little lower than the angels for the suffering of death . . . that he by the grace of God should taste of death for every man."

V. "That, through (his) death he might *destroy* him," etc. The Greek word rendered "destroy" in this text, is *Katargese.* The simple form of the word as given in Hudson and Hastings' Greek Concordance is *Katargeo.* Under thatword the following renderings in our version of the Scriptures are given:—

Make without effect, Rom. iii. 3. Make of none effect, Rom. iv. 14. Gal. iii, 17. (*Pass.*) become of no effect, Gal. v. 4.—come to nought, 1 Cor. ii. 6.—to be done away, 2 Cor. iii. 7.—fail, 1 Cor. xiii. 8.—cease, Gal. v. 11.—vanish away, 1 Cor. xiii. 8. Make void, Rom. iii. 31. Cumber, Luke xiii. 7. Deliver, Romans vii. 6. Loose, Romans vii. 2. Do away, 1 Cor. xiii. 10. 2 Cor. iii. 11, 14. Put away, 1 Cor. xiii. 11. Put down, 1 Cor. xv. 24. Abolish, 2 Cor. iii. 13. Eph. ii. 15. 2 Tim. i. 10. Destroy, Rom. vi. 6. 1 Cor. vi. 13. xv. 26. 2 Thess. ii. 8. Heb. ii. 14. Bring to nought, 1 Cor. i. 28.

From the foregoing, it is easy to obtain the correct idea expressed by the Greek term in Heb. ii. 14, which is rendered "*destroy.*" It simply means to make void, of none effect, to put away, and abolish.

VI. "That through (his own) death he might destroy (or abolish, put away, etc.) him that had the power of death, that is, the devil."

From this verse, the idea that Beelzebub the prince of demons is the devil that had the power of death, is derived. It is the only text in the entire Bible that can be produced to sustain such a theory, while very many texts can be quoted to prove that a different party altogether had the power of death: hence we believe the idea mentioned is quite unscriptural, and this one text should harmonize with the others treating upon the same subject. Before giving our own view of this matter, we will notice the more common and popular one.

In Genesis the serpent is a prominent character. In both the Old and New Testaments the terms Satan and Devil occur, and they are used in various ways. It is claimed, that Beelzebub, Satan and the Devil are identical, and that he was the serpent of the garden, by some,—others, that he used the serpent as a medium by which he might lead Adam to sin and entail death upon himself and his posterity. It is in this manner, it is declared, that the Devil had the power of death.

That such a view is exceedingly unscriptural, we now proceed to show.

The third chapter of Genesis informs us 1st, that it was a *serpent* that beguiled Eve. 2d, that the serpent was more subtile than any beast of the field which the LORD God had made. It is quite evident that the serpent was an animal which the LORD God made of the dust of the ground. 3d, that the LORD declares that the serpent beguiled Eve, for "the LORD God said unto the serpent, Because *thou* has done this," etc. It is folly to presume that that serpent was what is commonly called Beelzebub, Devil and Satan. It was simply a serpent, just as the Word declares.

Those who hold that the serpent was none other than what is generally called Devil, Satan and Beelzebub, quote John viii. 44, Luke x. 18, and Rev. xx. 1–3. The latter is the more prominent quotation, but it has nothing to do with either of the others. In the last reference we find these words: "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." Simply because of the phrase "That old serpent," it has been gratuitously assumed that it was the serpent of the garden of Eden. If it was that one, it might with great propriety be called "*old.*" But it was not that one. His serpentship is first introduced to us in Rev. xii. where John writes, "And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his head. And his tail drew the third part of the stars of heaven, and did cast them to the earth . . . And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, *that old serpent,* called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." The "old serpent" is a devil with seven heads and ten horns, and a tail of fearful length and power. That could not have been the serpent of the garden of Eden, for John lived at a period more than 4,000 years off from the days of Adam and Eve, and his old serpent and his angels were still in heaven, for he saw them there, and he saw them when they were cast out. John saw events prophetically. The Satan that Christ saw falling had fallen before John's vision, so that was not John's Satan, and the "angels that sinned" were cast down to hell before John's angels were cast out with their dragonic head. Peter writes that the angels that sinned were in Tartarus in his day. John's angels of the old serpent were still in heaven years after Peter's and Christ's death. Thus we are well assured that the Devil and old serpent of John's vision were not the serpent of the garden of Eden.

A more common theory is, that the Devil used the serpent in Eden as a medium through which to seduce our first parents. This latter theory is as wide of the mark as the former.

1st. No devil is mentioned in connection with the transaction of the garden of Eden. 2d. Eve charged the crime upon the serpent and, evidently, she had no idea that there were fallen angels in Eden, either in or out of the serpent to control it. 3d. God charged the serpent with the crime, as we have already shown, and passed sentence upon him for it, as follows: "And the LORD God said unto the serpent, Because *thou* hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Surely the LORD knew whether it was the Devil or the serpent that was guilty. If the Devil was guilty he got off without being declared so, while his medium got blamed for the whole thing, and had sentence pronounced and executed accordingly.

In Job's day we find Satan "going to and fro in the earth, and *walking* to and fro in it." In Peter's day the Devil as a roaring lion was *walking* about seeking whom he might devour.

When Satan talked with the Lord concerning Job, the Lord said unto him, "Behold, he is in thine hand; but save his life." If Satan had the power of death, then eventually Job fell into his clutches wholly, for Job is now dead.

VII. Having shown the unreasonableness and unscripturalness of the common view, we will present our views concerning "him that had the power of death, that is, the *devil.*" The original word for "the devil" of this text, is *Diabolos,* which literally rendered, is, an accuser, an adversary, a slanderer, etc. The Devil of Revelations is called "the accuser" of our brethren. "Moses" is frequently spoken of in the Bible where the Law is meant. In John v. 45 we read, "Do not think that I will accuse you unto the Father, there is one that accuseth you, even *Moses,* in whom ye trust." Moses was the accuser of the Hebrews, that is, the Law given through Moses was their accuser, for Moses was dead when Christ said that Moses accused the Jews unto the Father. His Law must be meant. Those without Law are accused or excused by their thoughts.

Heb. ii. 14, literally defined, would read, "Forasmuch then as the children are partakers of a corruptible nature, he also himself likewise took part of the same, that through his death he might abolish and make void that which had the power of death, that is the accuser, the Law."

This is the transgression of law. Law is a system of justice. According to the Bible, "the wages of sin is death." God made man mortal, he made the Law, and he defined the penalty. The Devil was not taken into the counsels of the Almighty, neither did God make him an executor of the law. The Law referred to in Hebrews is without doubt the Law of Moses. It was constantly accusing the Hebrew, for none of them kept it, so every year the High Priest appeared for them in the Holy of Holies, not without blood, which he offered for himself and for the sins of the people. Through fear of death, the penalty of that Law, they were subject to bondage. Their sins were passed over, under the old Covenant, from year to year, until Jesus came, when their sins were laid upon him. "For this cause he is the Mediator of the New Covenant, that by means of (his) death, for the redemption of the transgressions that were under the first Covenant," etc. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross," etc. So "Christ was delivered for our offences, and was raised again for our justification." Christ was the only hope of Abraham and the Hebrews, and he is our High Priest to-day. Christ has abolished the Law, which was the Old Covenant, and he has rendered the penalty null and void to all who believed on him; or who may believe. Christ becomes "the END of the Law for righteousness to every one that believeth." Life cannot come by the Law as all have broken it. "Life and Immortality are brought to light through the gospel." Christ is the Mediator of the New Covenant which is better than the old. How glorious the fact that Christ hath abolished the Law and its penalty, Death, and enabled the perishing to seek for Immortality. If Christ had not died, the Old Covenant would still be in force, and the children would still be in bondage through fear of death, and all at last perish.

The word rendered "*destroy*" in Heb. ii. 14, is the same that in 2 Tim. i. 10, "*abolished,*"—"who hath abolished death." Christ did fulfil the Law, and then nailed it to his cross. The Jews were then free to be married to Christ. Much more might be written to show that the Law is the *accuser* that had the power of death; but this may suffice to establish the point.

Diabolus is rendered "false accuser" in 2 Tim. iii. 3, and in Titus ii. 3, and in 1 Tim. iii. 11, it is rendered "slanderer." In the first text, it is applied to some of the professors of religion in the last days; in the second it is used concerning aged women, by way of warning; and in the third, it is used in connection with advice in regard to the qualities of deacons' wives. If it be insisted by some that *Diabolus* always mean the Devil, we beg such to consider the three passages just noticed. Perhaps they may concede that we are right concerning Heb. ii. 14 after that, that the devil of that text is not Beelzebub, but the *accuser,* the Law.

Finally, at the resurrection the saints will sing, "O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law; but thanks be unto God which giveth us the victory through our Lord Jesus Christ."

PHILADELPHIA, May 17, 1871.

NATURE AND IMMORTALITY.

WHEN we endeavor to explore the future, or discover the character of those things that are unseen, by the light of nature, the first thing that demands our attention is to learn the means by which nature divulges the truths in her keeping. Having learned this, we are at once prepared to enter upon the investigation of any subject that may come under our observation.

How then do we learn of nature touching things future or unseen? Let this point be fixed and then we may advance with safety—with some hope of ultimately arriving at just conclusions.

I conceive the only means by which we can gain any light from nature, upon the unknown, is by fixing general principles by observation, and then following those principles where observation is precluded. When we see a train of cars enter a tunnel we justly conclude that the track within the tunnel is the same as without it, because we have previously established the principle that cars always run upon certain rails beneath them. Just so when we reason from nature upon our future destiny, we must first settle a principle from observation, then follow that principle into the unknown future, and thus we may receive whatever knowledge nature can afford us. It is true that to all principles there may be exceptions, but in reasoning from nature these exceptions can never be allowed, unless there is first shown an evident necessity for them. This possibility of exception will always prevent a demonstration from nature, and such exceptions may even exist in the unknown, where we now see no reason to look for them, but it is still self-evident that to make possible exceptions the basis of an argument is to ignore reason and nature, and launch on the boundless ocean of conjecture. We must reason from what we *know.* Our premises must be positive *truths* established directly or indirectly by the evidences of the senses, not wild theories that have as little to do with observation as fancy has with fact; and thus reasoning it is possible, nature might give us many lessons.

Having laid down the principle by which I shall be guided, I now propose to enter upon a search for some of the truths made known by nature concerning the constitution of man, and his chances for a future existence. For the present I shall attempt no demonstration, but having found some facts, and settled some general truths concerning those facts, I shall deduce the conclusions.

In the first hasty survey we take of man, we discover prominent in his character, the desire of life and immortality; which is but the desire of life indefinitely extended into the future. To prove that the desire of life is universal, we have only to appeal to the disposition shown to preserve it, and to the united testimony of every sane mind. No man desires non-existence. The suicide may choose it, not because there is in nonentity anything desirable, but because he thereby hopes to escape certain other and greater evils. If life without misery could be retained, or secured, by a single volition, death would be unknown. So far as I know, the fact that all men desire immortality has never been questioned; and should any man proclaim himself an exception, the world would look upon him as one beside himself. Let this fact then be noted—All mankind desire immortality.

Following the plan I have marked out, I now proceed to fix certain general principles concerning human desire, and thus a path will be formed upon which we can enter the future.

I observe in myself and other beings of my nature, a multitude of desires, some operating only under certain circumstances, as hunger, thirst, desire of rest; others more general in their object and continual in their action, as the desire for wealth and knowledge; and still another class, more comprehensive than either of the foregoing, as the desire for happiness and immortality. To the agency of these desires, operating singly, or in combination, we owe every voluntary action of our lives. From their stimulation arises all the marvelous energy and activity of the human character. A moment's consideration will make this apparent. Take from man the desire for food, and the race would soon be exterminated. Take from him the desire for wealth and knowledge, and all would sink into idleness, or be only active to supply their immediate wants. Commerce and manufacture would be at an end, and a universal lethargy would pervade the world. Let man lose the desire for future life, and who would seek immortality? In short, take from human nature the one ingredient of desire, and it is easy to see our existence would be impossible.

Here then, I think, is fixed one general truth connected with desire—that it is the impelling power which nature uses to urge us to seek some real good.

Again, there is every reason to believe, that under certain circumstances, nature has provided for the gratification of every desire she has given: for if nature's God is a being of goodness he would not tantalize his creatures with desires for the satisfaction of which he had made no provision. But aside from this, observation shows us that every desire points toward some object. In natural desire the object is real, and, under specified conditions, attainable; as the desire for food, drink and knowledge. In perverted desire the object is sometimes real and attainable; as in avarice and ambition, and sometimes imaginary, as in the paradise of the Musselman, and the heaven of the spiritualist. Observation, then, teaches this fact, that all *natural* desires and many perverted ones may be gratified. This is a second general truth.

A third truth is, that desire always implies conditions; or, in other words, that nothing which we desire can be secured but by effort made by ourselves.

If true, this is a most important principle; and that it is true, a little reflection will convince the most skeptical. Hunger and thirst imply the necessity of procuring something to eat or drink; and unless the soil is tilled, the seed sown, and harvest gathered, all our desires would not save us from famine and death. So of our desire for health; it can only be gratified by obeying the physical laws under which we live.

This is the case with all those desires which recur at regular intervals, or exist only under specified circumstances; they point directly to conditions, without compliance with which not one of them ever has been satisfied, or ever can be. Every desire connected with our animal organization comes to us as active beings, and we must forego its gratification or comply with its demands.

If we look at another class of desires, not necessarily universal, as the desire of wealth, civil or military distinction, we find the same thing true of them. How has it been with every man that has been distinguished for success in his favorite pursuit? Whether in oratory, war, science or literature, the best years of long lives, or the mightiest efforts of surpassing genius, have been essential to perfect their various designs. Human greatness has always been bought at the price of severe and constant toil.

The desire of fame has always imposed upon its votaries labor as the only condition by which the end could be attained. That "there is nothing worth having that can be had without labor" depends on the truth that desire always implies conditions.

So far then, whether we look at man as an animal or an intellectual being, we find everywhere connected with desire, conditions. Let us approach still nearer the desire of immortality, to those of life and happiness. Except the desire of life, that of happiness, in its universality and comprehensiveness, absorbs all other desires that pertain to our present state. And who can doubt that happiness is conditional? Let us gaze for an instant around us. The whole world is in motion—ceaseless activity pervades every community—heartless despotism—the most cruel oppression, murder, robbery, and vice in all its forms, blight the fair face of the earth. The ocean is whitened with the commerce of all nations; manufactures of almost innumerable variety are to be met with in every quarter of the globe, and agriculture is pursued with an earnestness that shows an object of importance in view. Nor does this busy world lack noble instances of philanthropy and self-sacrifice to the general good. All mankind, by means innumerable, are eagerly, often mostly in pursuit of some end, to attain which all their energies are put in requisition;—that end is happiness. All seek to comply with what they conceive to be the conditions by which the end can be gained. The practical opinion of all the race is, that happiness is conditional; and were there no other reason, the experience of every day would place the question beyond doubt. The desire of life is, perhaps, the strongest feeling of our nature; and it is most intimately connected with that of immortality, which is simply life indefinitely extended in the future. But, that life is conditional none will deny.

This examination might be pursued, but the result would be invariably the same. No sooner would desire develop itself, than conditions for its gratification would immediately follow. This is so obvious to every observing mind as to need no proof. Desire and conditions always go hand in hand, and there is no hazard in saying, that not one instance of the unconditional gratification of natural desire can be produced.

I think my third principle is established, and will add, as self-evident, that we never desire to obtain what we now possess, or to retain what we cannot lose.

Here are four principles:—

1. That desire is the impelling power which nature uses to urge man to seek or retain some real good.

2. That nature has under certain circumstances provided for the gratification of every desire she has given.

3. That no desire can be gratified except the individual in whom it exists complies with certain conditions.

4. That we never desire to obtain what we now possess, or to retain what we can by no possibility lose.

The first position was—that all desire immortality; and an examination of natural desire shows the four propositions also to be universally true; thus the premises are complete, and the conclusions are apparent.

1. Desire is the impelling power which nature uses to urge men to seek or retain some real good. Therefore immortality is a real good, which nature, by desire, urges us to seek or retain. We cannot desire to retain it, because we do not know that we are immortal. True, men not seldom say they are conscious of indwelling immortality, when in truth they are conscious of exactly the reverse, but hope there is something within of which they are not conscious, that can never die: therefore nature does not urge us to retain immortality. But if this were not the case—(4)—we never desire to retain what we cannot lose; therefore, however durable our natures might be, there would be a possibility of death. But (4) we never desire to obtain what we now possess: yet we desire to obtain immortality, and consequently do not now possess it.

2. Nature—or rather nature's God—has made provision for the gratification of every desire he has given; he has given the desire of immortality; and hence has somewhere made provision for its gratification—man may be immortal.

3. The gratification of every natural desire depends on our compliance with conditions; and it follows that immortality is *conditional.* These conditions are not revealed in nature, and hence the necessity for some other revelation. But desire is a universal energizing force given to urge us to seek out those conditions, or comply with them when known; and without it we should care as little for the future as the day-fly, whose existence is bounded by the setting sun. But man is made capable of a nobler destiny: he grasps the unending future, and is filled with inexpressible longings for life—eternal life: and these aspirations are the voice of God urging him to seek and use the means by which he may be made immortal.

To reason then from the known to the unknown, so far as desire is concerned, the inevitable conclusion is, conditional immortality. There is no escape, no evasion. Nature never came nearer a mathematical demonstration.

Yet, who has not heard that the longing we feel for endless existence is the "voice of God proclaiming our immortal destiny!" That is, all men desire immortality, therefore all will be immortal! Let us apply the same logic to other subjects. All men desire happiness, therefore all will be happy! All desire food and clothing, therefore no one can be hungry or naked! All desire health, and hence sickness is unknown! What sane man believes such nonsense? Still, in the eye of reason, it is just as near truth as the position that all men desire immortality, and hence all will be immortal.

Suppose however my premises are wrong—that all men do not desire immortality, and that the four propositions drawn from the fact of desire are untrue. What then? Simply this:—Non-existence. Universal immortality, and conditional immortality, would both fall together, unless one or the other could be proved true from other premises; for though it is true, that if immortality is inherent, we could no more desire it, than we could desire the light of the sun when it is shining upon us in mid-day brilliancy, yet the fact that we do *not* desire immortality would be far enough from proving that we possess it. If we deny the evidence of desire upon this subject, to me, it appears that the strongest, if not the only argument, against universal and eternal nonentity is broken down.—Where does nature clearly indicate even the possibility of eternal life, if not by our desires? It is said, and with apparent plausibility, that the capabilities of our nature afford presumptive evidence that we shall have a future and eternal existence.

This argument will hardly bear the light for however we look on the human organization, it must be granted that physically, intellectually and morally it is imperfect, or in that condition in which surrounding circumstances will inevitably lead to that imperfection. We cannot suppose the God of nature created man with this inherent imperfection, or incapacity to resist those expressive forces which produce that imperfection: hence man must have fallen from some position where his capabilities might have been harmoniously developed; and when this degeneracy occurred, the elements of discord and evil were introduced, though many of his capabilities still remained. Now, when man thus became degenerate the mystery is that he was not destroyed at once and forever—a mystery that nature cannot explain; but Revelation can—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life."

Aside from this, however, if we can affirm with reason that the God of nature would not create such capacities with a view to their final destruction; with equal reason we can affirm, that he would not create them with a view to their remaining undeveloped, or in idleness. Yet in the immense majority of our race the development of their capacities has been in obedience to the same law that develops the capacities of the brute—that of necessity: and nearly all those powers which are said to give man right to expect immortality have lain dormant; and if thus they lie dormant a life time, it cannot be very unreasonable that they should remain so forever. Again, if it is unreasonable that those capacities should be destroyed, it is much more so that they should be perverted and used to blight the earth with crime and woe: but that they are thus used none will deny. Hence, I conclude that the destruction of these capacities is not near so unreasonable as their existence a lifetime in idleness, or their perversion to produce misery; and no more so than the simple fact of human existence in its pre-

sent degenerate state: and therefore we are driven back to desire, as the foundation which nature gives for any hope of immortality. Thus if my premises are denied the only result is to take away all hope of an endless existence, and to doom the race to nonentity!

I think I have shown that the utmost that can be proved by human desires is, conditional immortality; and that the strongest argument presented by nature for endless being is found in desire.

In looking at these conclusions one cannot help observing that the God of nature, who in the gift of desire indicated that he had prepared the means for its gratification, is the same God who has "brought life and immortality to light through the gospel." Desire gives man reason to hope for future life as something that can be secured by complying with conditions which nature does not reveal. But here, where nature is silent, the God of nature reveals to man the means by which he may become immortal; here, where the wisdom of man and the voice of nature have been alike important to give assurance of life, the Creator, by direct irradiation, illuminates the distant boundless future. The "Light of Life" dispels the doubts which nature leaves, and meets us with the assurance that of all things, that are committed unto him, nothing shall be lost; but he will raise it up at the last day. He has severed the bonds of death, and at his command the sepulchre shall vainly desire longer to retain its unconscious inmates.

Only by faith in him can that universal desire for being be gratified. He alone holds the keys of death and hell, and he only can unlock the grave, and give life to the sleeping dead; for he only can redeem the soul from the power of the grave.

PLATO.

"THE sentiments of Plato concerning the human soul are by no means clear and distinct, nor are they pursued by them to their natural consequences, as they were by the Stoics afterwards.

"Matter was always acknowledged to be incapable of any kind of action, and was always thought to be acted upon; whereas, the igneous nature of the soul was supposed to give it natural activity. Agreeably to this, Plato says, 'The soul has the power to move itself.'

"He is not uniform in denying what was called passion to the mind. He must, therefore, mean it in a gross sense, when he says, 'Where there is passion there must be generation; and this applies to the body,' meaning, no doubt, that where there is generation, there must be a succession of beings produced from one another, that the death of some may make room for others; whereas, mind is incapable of any such thing, and, consequently, of that kind of passion which leads to it. It must, therefore, be immortal, and in this doctrine Plato is perfectly uniform and consistent.

"'Every soul,' he says, 'is immortal. That which is always in motion is from eternity, but that which is moved by another must have an end. Accordingly, he mentioned the pre-existence as well as the immortality of the soul; and in the East these two doctrines always went together, and are always ascribed to Pythagoras; the soul and the body being supposed to have only a temporary connection, to answer a particular purpose. 'The soul existed,' he says, 'before bodies were produced, and it is the chief agent in the changes and the ornament of the body.'

"Agreeably to this doctrine of pre-existence, Plato maintained that all the knowledge we seem to acquire here is only the recollection of what we knew in a former state. 'It behoves man,' he says, 'to understand how many sensations are united in one, and this is the recollection of what the soul, when in a state of perfection with God, saw before.'

"So greatly superior, in the idea of all the heathen philosophers, was the soul to the body, the latter being entirely subservient to the former, that we cannot wonder that they considered the soul as the whole self of a man, and the body as a thing foreign to him. 'The mind,' says Plato, 'is all that we call ourselves, and the body attends it,' meaning as a servant. 'It is only after death,' he says, 'when it has got rid of the clog of the body, that we can see what the soul really is, whether compound or simple, and the whole of its condition.' It is on this supposition of the independence of the mind on the body that he advances one of his arguments for the immortality of the soul. 'The soul,' he says, 'cannot die by any affection of the body, but only by some disorder peculiar to itself. The soul, by the death of the body, does not become more unjust, and the death of the body is not the punishment of its injustice, but other punishments; for death is to it a freedom from every evil. Since, then, neither the death of the body, nor its own depravity, can destroy the soul, it must be immortal.'

"That the souls of men are emanations from the Supreme Being, the fountain of all intelligence, seems to have been taken for granted by Plato, but I do not find it distinctly expressed in any part of his writings. He seems, however, to allude to it in a passage that I quoted before; but he generally considers it as retaining its individuality after death; as when he says, 'In truth, the soul of each of us is immortal, and goes to the other gods, to give an account of its actions.' This agrees with his uniform language about the rewards of virtue; and the punishments of vice after death. Whether souls are to be reunited to their source afterwards, which he probably supposed, as being held to be the necessary consequence of their being originally derived from it, this retribution he must have thought would previously take place."

J. PRIESTLEY.

—*Selected by* F. H. BURBANK.

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PROPHECY.

OUR Lord commanded to "Search the Scriptures;" which at that time embraced only the Old Testament; thus stamping them with Divine authority; and to them, both He and his disciples made all their appeals; and Paul said to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii. 15.

Peter saith, "We have a more sure word of prophecy; whereunto ye do well to take heed," etc. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." —2 Pet. i. 21.

Such testimonies show that the prophecies of the Old Testament are not to be frittered away, or spoken of as if of little or no consequence.

Thus much in regard to our view of the authority and importance of the Old Testament prophecies. But we now design to speak, specially, of a New Testament prophecy. It is that found in Luke xxi. 23–36.

In this portion of scripture our Lord speaks of things future relating to the Jews, their city, the Gentiles, signs to be witnessed, his own second coming, the redemption of his people, and concludes with solemn admonitions and cautions. To these things we "do well to take heed." A large portion of what our Lord here utters in prophecy, has since become history. The fulfilment of so large a part makes it certain that whatever may remain unfulfilled will assuredly come to pass. This prophecy, in the part accomplished, is demonstration of the truth and divinity of our Lord's claim to be the Messiah, and establishes the truth of revelation beyond any attempt to overthrow it; and infidelity is as powerless for evil, to a sincere inquirer after truth, as the foaming waves dashing against the rocks of Gibraltar. Said the Saviour, "There shall be great distress in the land and wrath upon this people"—the Jews. Did it not happen exactly as prophesied? Will any one pretend to deny but that unparalleled distress fell upon that people? Let them read the history of the Jews, particularly from the time Jerusalem was "compassed about with armies," in A. D. 67, to the siege and fall of the fortress of Masada, A. D. 74.

Luke xxi. 24—"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled."

"They," the Jews, "shall fall by the edge of the sword;" that is, in war, many of them; not all. Hundreds of thousands of them did thus fall. The remainder of them were "led away captive into all nations;" thus the prophecy has had an exact fulfilment; and the Jews are a standing and perpetual monument that Jesus, whom their nation abhorred and rejected, is in truth the Messiah of whom Moses and the prophets spake. They bear an unwilling testimony to this great gospel declaration that Jesus of Nazareth was approved of God, and is the anointed Saviour. But the prophecy goes on to say—"Jerusalem shall be trodden down, [*i. e.*, be made subject to, or be under the government] of the Gentiles, [*i. e.*, other nations, as distinguished from the Jews], until the times of the Gentiles be fulfilled." So it has come to pass. From the days of the destruction of Jerusalem by the Romans, no Jew has held power or authority there, and much of the time has not been permitted even to approach the city; or, if there at all, only in the most abject condition. "The times of the Gentiles," of course, is an appointed time, indicated in some other prophecy, most likely in the book of Daniel; but of that we shall not now inquire; it is sufficient for us to know that the time of Gentile rule over Jerusalem has its bounds beyond which it cannot pass. Our Lord next proceeds to give signs which were to indicate to the watchful and sincerely inquiring mind that this treading under foot was about to terminate. These are as follows:

Luke xxi. 25, 26—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring. Men's hearts failing them for fear, and for those things which are coming on the earth; for the powers of heaven shall be shaken."

The signs in the sun, called in other places the sun being darkened, are supposed by some to have had a fulfilment in the dark day of 1780. We cannot, with present light, assent to that view. The darkening of the sun on that day was not on the prophetic land at all. It was confined mostly, if not wholly, to the United States, and was witnessed only by a small part even of these. The phenomena, or signs, according to the analogy of prophecy, must appear in the prophetic earth or land. This, at least, embraced only the old Roman empire, which was in its imperial glory when the prophecy was uttered. If then, these signs in the sun and moon are to be witnessed in those literal orbs, we are compelled to the belief that they are future. We suggest, however, a different interpretation, which, if not correct, is at least very remarkable.

We learn from Gen. i. 14–18, that the lights in the firmament of heaven were not only to divide the day from the night, but "for *signs*;" and that the sun was "to *rule* the day," and the moon and stars "to *rule* the night." Hence, in very early times, the people of God used them as signs of authority and dominion. Thus, we find Jacob interpreting Joseph's dream of the sun, moon and eleven stars, making obeisance to him, as an indication that the father, mother and their other sons were to do him homage, or become subject to Joseph. Whence this conclusion but from the well-known fact that these heavenly bodies were signs of power and authority? The sun was the sign or symbol of the highest authority which, in the case before us, pointed out Jacob the head and supreme ruler of his house, or tribe. The moon denoted the next in authority, viz., the mother of the family: then came the stars—the sons, or rulers of an inferior class. This use of the sun, moon and stars is seen throughout the Jewish prophets, and we may therefore conclude such was the design of our Lord in the text before us, Luke xxi.

We now proceed to an inquiry as to what ruling powers are denoted by these luminaries in this prophecy. We conclude we are to look for them in the Roman empire; and that which most naturally presents itself as symbolized by the sun, is the imperial power of Rome, which was holding its sway at the time the prophecy before us was uttered. That the sun is used as a symbol of that power, by the "faithful and true witness," Rev. viii. 12, is admitted, so far as we know, by all commentators. This point established, then, in symbolical language, the darkening of the sun, or signs in the sun, will signify signs of its decay and extinction. Centuries ago there were signs of the decay of imperial Rome, but its extinction did not occur till the present century. That power was removed by Constantine to Constantinople. There it continued till 1453; when, in the eastern empire, it gave place to the *moon* power, of which we shall soon speak. Before the imperial power was displaced in the east it had been restored in the west by Charlemagne, A. D. 800. In the western Roman empire it continued down to the days of Napoleon Bonaparte. The earliest date that can be given for its extinction is 1806, when Bonaparte overthrew the Emperor of Germany, or Austria, in whom resided this power at that time. It may, however, be doubted whether that time is the proper point at which to date its extinction, as Napoleon claimed and exercised this power as "the successors of the Cæsars." If, then, it was continued in him, as seems most likely, it was not finally extinguished till the battle of Waterloo, 1815, which sealed the fate of Bonaparte, and put an end, as we believe, forever, to the imperial Roman power. The attempt of the present Napoleon to revive it, has been a miserable failure.

If this view of the subject be the true one, we have the first and most prominent sign of the times of the Gentiles being near an end directly before us, and in our generation. Let it not be forgotten that the signs given us in this prophecy were to be marks of the end of Jerusalem's bondage to other nations, and the signal of the near approach and reign of David's Son on David's throne.

We now proceed to inquire after the power symbolized by "the moon." Let it be remembered it must be found in the old Roman earth, or land; and it must be second in magnitude to the Imperial. Thus situated, we are at no loss to designate the power, viz., the Mohammedan. It is remarkable that "Crescent"—the increasing moon, is the standard of that power. And further, that this power has held possession of Jerusalem ever since A. D. 636, with the exception of about one century that it was in the hands of the Crusaders. This power waxed stronger and stronger for a long period; but within the last century it has given "signs" of waning—and what is remarkable, in about six years after the extinction of the Roman imperial power, in 1815, the Mohammedan, or Ottoman power began to wane and fall with a rapidity that made even her enemies afraid. From the commencement of the Greek revolution, 1821, a series of calamities fell upon this moon power that marked her certain and speedy downfall. She now gives "signs" of soon being turned to blood, or, of having her light as a ruling power extinguished. Here, then, is another sign of the end of "the times of the Gentiles," and of the establishment of the kingdom of God.

Having thus prepared the way, we can have no hesitation in saying that the various monarchies of Europe are the powers symbolized by "the stars." Just prior to the times of the Gentiles ending, and the establishment of the kingdom of God on earth, under the reign of David's Son on the throne of his father, there would be "signs in the stars"—or indications of these lesser monarchies being extinguished. Here we need hardly enter into any details. The convulsions in Europe, commencing in 1848, though they have seemed, at times, to be at an end, proclaim, with a trumpet tongue, that this part of the prophecy is being fulfilled before our eyes, which leaves us in no doubt as to the point in earth's history which we now occupy. Every throne in Europe was shaken in a manner that indicated in 1848–9 they were soon to fall like stars from heaven, to rise no more; but more on this point hereafter.

USE OF WORDS AND PHRASES.

WE have never denied but what words and phrases are sometimes used in a figurative or secondary sense: but we affirm that *living* existence is chiefly meant by the term "eternal life" in Scripture language; *i. e.*, it embraces that as the first element. That the term life has special reference to a living existence in *some* passages, and that such is the leading use of it in the Bible, we see not how any impartial mind can doubt.

Take the first chapter of Genesis, where the terms life and living occur for the first time in the Bible, and see if it is not a *living* existence that is set forth by the terms. "God said, let the waters bring forth abundantly the moving creature that hath *life*," etc. "God created . . . every *living* creature that moveth," etc. "And God said, Let the earth bring forth the *living* creature," etc. "Every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is *life*," etc.

It is easy to multiply these expressions from Genesis, which must be the basis of our conclusion for the use of these terms elsewhere in the Bible.

Let us now look into the New Testament. John v. 26. "As the Father hath life in himself, so hath he given to the Son to have life in himself." Is there any doubt but that life proper—or living existence—is what is meant in this text? This is an important text as the foundation, showing from whence the promised life—eternal life—is to come. Our opposers quote verse 24, of the same chapter:

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," and say "Everlasting life is here affirmed as a present possession of the soul, and death is spoken of as a past condition of souls that have begun to live." He adds—"Surely that condition was not one of non-existence, but of mortal ruin. But the import of death, by antithesis, must define that of life used in immediate juxtaposition."

Here, as usual, they substitute "soul" for our Lord's "*He* that heareth," etc. Our Lord makes it the person, the *man*. Our opposers make it "the soul." "Everlasting life is a present possession of the soul," say our opponents, "of souls that have begun to live." Let us here ask them—can these souls *now* suffer? Can they be unhappy? Can they be "exceeding sorrowful?" If so, the "possession" of "everlasting life" is no security for unmixed happiness: and what becomes of the idea that "eternal life" means "eternal happiness?" That notion is exploded, for the believer has "everlasting life as a *present* possession;" but he is not always happy: far otherwise.

"Everlasting life is here affirmed as a present possession" to him that "believeth." That, in a qualified sense, we believe. Christ takes the believer's life into his own keeping. If the believer falls "asleep"—for that is all he does—his "life is" still "hid with Christ in God; and when Christ, who is our life, shall appear, *then* shall" the believer "appear with him in glory."—Col. iii. 3, 4. By sin Adam lost the right to everlasting life, and was excluded from the tree of life, lest he should "take and eat thereof, and live forever."

Will some of our opposers tell us if the Lord God meant by that exclusion of Adam to prevent his ever obtaining a "spiritual life?" Did he mean to keep him from ever becoming holy? But this is a little digression, though a very natural one.

After all, the actual "possession of everlasting life" is reserved for "the world to come." "He shall receive," saith our Lord, "in the world to come eternal life."—Mark x. 30. And Paul said to Timothy, "Fight the good fight of faith; lay hold on eternal life."—1 Tim. vi. 12. It was still future, notwithstanding Timothy's "spiritual" life.

The believer "is passed from death unto life." "Death is spoken of," say our opponents, "as a past condition." True; but do they not observe that it is "condemnation" to "death," that was the "past condition?" So it is evident from the text itself. Besides, our Lord taught Nicodemus, two chapters previously, "He that believeth on him [the Son of God] is *not* condemned: but he that believeth not is condemned already," etc. The believer does now pass from "condemnation" to "death, unto life." The sentence of death, in his case, is so far revoked that he may come again into a life that is eternal. He is *in* Christ, and Christ's Spirit is in him; and saith an apostle, Rom. viii. 11, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Was Jesus spiritually dead? Was that the death from which God raised his Son? But it was the same death from which the same Spirit would quicken those in whom it dwelt.

"'If one died for all then were all dead.'"—2 Cor. v. 14. "Who imagines by this," say our opposers, "is meant, then were all non-existent?"

Truly, who does "imagine" it! We know of none; and how the imagination entered their heads to ask such a question, we cannot tell, unless "the soul" spectre induced it.

"If one died for all then were all" condemned to death, is the natural import of the apostle's words: for saith he, Rom. v. 16, "the judgment was by one to condemnation;" and he adds, verse 17, "by one man's offence death reigned:" all were condemned to death, and Christ died for all, because all were thus condemned to death. Hence we find an easy and scriptural solution of the text.

We now wish to state a fact. Our Saviour gave as one of the evidences of his Messiahship, "To the poor the gospel is preached;" Luke vii. 22; and Paul saith, 1 Cor. i. 26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called," etc. The fact in these texts is this, "the poor" and the unlearned were those, chiefly, who embraced the gospel and were benefitted by it. Hence it is both unreasonable and absurd to suppose the gospel promises were in mystical language. According to that theory there ought to have been many wise and learned men to teach the poor and unlearned that the words of promise, of "life, and eternal life," meant *not* what they seemed to import, according to the laws of human language, interpreted according to the laws of human speech; but "moral life," or "spiritual life;" which phrases, however, we believe never once occur in the Scriptures of truth; and hence are suspicious phrases, to say the least.

Our Lord and his apostles use the phrases life, eternal life, everlasting life, hundreds of times, and never once caution their hearers that these terms are to be understood in any other sense than that of a literal living existence—such an existence as their hearers now possessed, extended without being interrupted by death, as their present life is. This fact outweighs all the learned efforts of theologians to establish a contrary view.

For our opposers to thrust forward perpetually the idea that we maintain life includes no more than "mere existence," is to show they are not informed as to our real sentiments, or are unwilling to have them appear. We maintain that life, and eternal life—as promises of the gospel—embrace a living existence as "the gift of God through Jesus Christ," and that living existence one of uninterrupted enjoyment and delight. Theologians reject the living existence, as a gospel blessing, and contend that eternal life is only "eternal bliss and excellency." Which of us most honor our Lord Jesus Christ? and which speaks most according to the laws of human language? Let the reader judge.

We now proceed directly with our evidence that a living "existence," and that chiefly, is meant by the terms live, life, and eternal life in some passages of Scripture. Bearing in mind the one, "As the Father hath life in himself, so hath he given to the Son to have life in himself," we proceed.

"I am he that liveth and was dead; and behold I am alive forevermore."—Rev. i. 18. Does any one question our risen Lord here meant literal life and death?

"Because I live ye shall live also."—John xiv. 19. Is here any room for doubt that a literal life is meant?

"I am the resurrection and the life; he that believeth in me though he were dead yet shall he live."—John xi. 25. Are not life and death literal here? If not, so may not the "resurrection" be; and our Lord's words were but poor comfort to weeping Martha whose brother was dead.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—John xii. 25. "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."—Matt. xvi. 25. Is there—can there be—any doubt but literal life is here spoken of? We are sure there cannot be according to the laws of human language, interpreted according to the laws of human speech.

Again—"Who is made not after the law of a carnal commandment, but after the power of an endless life." . . . "Wherefore he is able also to save them to the *uttermost* that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 16, 25. Do any doubt that literal life is the true, if not the only idea here? The Priests under the law "were not suffered to continue by reason of death," verse 23; but Jesus was made a Priest "after the power of an endless life," and "ever liveth to make intercession for them that come to God by him." Nothing can be plainer.

"For if by one man's offence, death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."—Rom. v. 17. Here the connection shows that literal death and life are subjects of discourse. "Sin entered into the world and death by sin." . . . "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Verses 12, 14. Here we see what death is spoken of; and verse 17 repeats the identical words "death reigned by one," but those "which receive abundance of grace and of the gift of righteousness shall reign in life"—a future blessing promised, to be obtained "by one, Jesus Christ;" and it is not a "moral state" that constitutes the life; but a specified moral state is a pre-requisite to attaining that life eternal.

These texts are a sample of many others in which life, or eternal life—meaning a living existence—is the subject of discourse, and the promise of the gospel. Our opponents' efforts to establish a contrary view may satisfy their own minds; but we are sure, in this, they "speak not according to the law and to the testimony;" nor could they speak as they do, at all, with even an appearance of truth, if they had not changed man's personality for a soul-entity; the existence of which they have assumed, and then converted "he—him—man," etc.,—terms used by our Lord—into their ideal "soul:" thus departing from Scripture language to teach the "traditions of men."

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him."—Matt. xvii. 1–3. (See also Mark ix. 2–4; Luke ix. 28, 30).

THESE texts, like many others that have no reference whatever to the subject, and hence cannot, without doing violence to principles of sound reason, be thought to favor the idea of consciousness in death, are not unfrequently urged in support of that theory. As Elijah did not die, but was carried bodily up from the earth into heaven, we may fairly suppose, it will not be contended by any that his participation in the scene of transfiguration affords, even by the remotest implication, the slightest evidence of conscious survivance in death.

With Moses, however, the case is somewhat different, for he died and was buried. To those, therefore, who base their explication of the text upon the assumption that an entity in man (an entity which constitutes, it is held, the *real man*) exists as a living, responsible being while the material organization is dead, the circumstances of Moses' presence at the transfiguration *seems* somewhat indicative that a soul-entity survives the death of what is termed the body. These should not fail to consider the fact that this mode of approaching any passage of Scripture, while it *may* result in strengthening their existing convictions, must of necessity work them positive injury if their convictions happen to be erroneous. Mr. George remarks:

"That the soul survives the body is evinced

by the fact that Moses was alive in the time of the Saviour, although his body had been dead more than fourteen hundred years."—p. 127.

The reader will perceive the pointed distinction here between *Moses* and *his body*. *Moses* was alive "although *his body* had been dead more than fourteen hundred years." This is consistent with the popular theory, which makes the material organization no part of the man proper, the *man* being an assumed immortal part, called the soul; but we will show that it is *not* consistent as well with the testimony of inspiration, but is directly opposed thereto. It must not be forgotten that our "Rev." author and his coadjutors insist that an immaterial soul was *Moses himself*, all else being merely his body, a mere tenement, its life and sense depending upon the presence of the soul.

"And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I give unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered."—Num. xxvii. 12, 13. How was Aaron gathered unto his people? "And Aaron shall be gathered unto his people, and shall *die* there. . . . And Aaron *died* there in the top of the mount. . . . And when all the congregation saw that Aaron was *dead*, they mourned for Aaron thirty days."—Num. xx. 26, 28, 29. Moses himself said: "But I must *die* in this land, I must not go over Jordan."—Deut. iv. 22.

"So Moses the servant of the Lord *died* there in the land of Moab, according to the word of the Lord. . . . And Moses was an hundred and thirty years old when *he died*: his eye was not dim, nor his natural force abated."—Deut. xxxiv. 5, 7. God afterward said unto Joshua, "Moses my servant is dead." If an immaterial entity constituted the intelligent, responsible Moses, then that entity must unquestionably have been that which served God, and hence was said to be "the servant of the Lord." This conclusion is positively unavoidable; but it is said, "Moses *the servant* of the Lord died." Therefore, arguing from their own chosen premise, our riends of the inherent immortality faith must of necessity admit, if at all consistent, that their soul-entity Moses *died*. Then again: why should it be said of this soul-entity Moses, that "his eye was not dim," if he was immortal and consequently had eyes which could not grow dim? And why the expression, "nor his natural force abated?" Is a purely spiritual existence, such as a soul-entity is said to be, possessed of *natural* force, which may abate? How many are the gross absurdities into which the theory inevitably leads. How unfortunate for such a position is it that inspiration did not say it was only the "body" of Moses that died, instead of again and again declaring it was Moses himself. Notwithstanding the word of God so plainly declares that *Moses died* and was *buried*, Mr. George and others affirm he did *not* die, and was *not* buried. What an awful responsibility do they assume who thus speak against God. May they yet see their error, and repent of it.

But the question arises, why was not Moses permitted to enter the promised inheritance? In answering this we shall see that other insuperable objections to the theory we are considering present themselves. The Lord said to Moses: "Get thee up into this mountain Abiram, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan . . . and *die* in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin."—Deut. xxxii. 49, 50, 51. Moses told the children of Israel how he said: "O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee: speak no more unto me of this matter."—Deut. iii. 24, 25, 26. See also Psa. cvi. 32, 33.

Thus we see it was in *punishment for transgression* that Moses died without entering the promised land: it was "because" he "trespassed against" the Lord "among the children of Israel at the waters of Meribah-Kadesh." The popular theory not only denies that Moses *died*, but it would have us believe that God took him to heaven in punishment for transgression. Was old Canaan so much more delightful than is heaven that it was a real punishment to Moses to keep him out of the one by taking him to the other? On the other hand, if the heaven to which latter-day theology sends soul-entities immediately at the death of what is called "the body" be far more glorious than any part of earth can be, why did Moses, if he believed in going there at death, pray so fervently to be permitted to cross over to and live in Canaan?

To suppose the chosen leader of Israel capable of such pleading for permission to remain longer out of a place of unalloyed happiness is to suspect him of the greatest folly. If the prophet and leader had plead Israel's need of his longer presence with them the case would be quite different, but he does not intimate any ground for his desire to enter the inheritance other than the pleasure it would afford him, and, of course, the longer life which the granting of his prayer would involve.

No Scripture truth can be better established than that Moses himself (not his body merely, as is so confidently asserted) *died*. What, then, follows as an inevitable conclusion? Why, that if he was present at the transfiguration he was first raised from the dead; and hence his appearance upon that occasion cannot be considered as affording the faintest indication that *any part* of man, much less the man himself, exists in a conscious state between death and the resurrection.

It is objected to the spirit-entity theory, that, "if only Moses' immaterial soul was there it could not be seen by mortal eyes." In reply to this it is urged that "separate spirits" can be invested with form, and thus "present themselves to material eyes." Since it would have required quite as great display of omnipotent power to furnish the immaterial Moses with a temporary form in precise likeness to the natural as it did to raise him from the dead, we cannot keenly appreciate the decided preference of our opponents for the supposition that the former miracle was wrought, and especially as the Moses who appeared was the Moses whom inspiration declares died; nor can we account for the existence of that preference in any other way than that they fully recognize the fact that the admission of the resurrection of Moses would be an acknowledgment that the text in no wise favors their theory. That they should first prove an existence of immaterial soul-entities which may be invested with form, and thus "present themselves to mortal eyes," is an obligation which they persistently ignore, obvious though it is. Why is this? Simply because such an existence is not susceptible of proof, it having nothing more substantial and reliable than bare assumption to support it. If a thing is revealed in the word of God it *need not* be assumed; if not thus revealed, it *should not* be assumed. To all, then, we would say, "be ready always to give an answer to every man that asketh you a reason of the hope that is in you." How immeasurably would Christendom be advantaged if men were as energetic in search for truth as they are in defence of error.

Dr. Adam Clarke, speaking of the transfiguration, in connection with the resurrection of the dead and changing of those who are alive at the coming of Christ, says:

"He probably gave the full representation of this in the person of Moses, who *died*, and was thus raised to life, (or appeared as he shall appear when raised from the dead at the last day;) and in the person of Elijah, who never *tasted death*. Both their bodies exhibit the same appearance, to show, that the bodies of glorified saints are the same, whether the person had been translated, or whether he had died."

Prof. Mattison, a learned Methodist, once published a work entitled *Spirit Rappings Unveiled*, in which, in connection with a statement of what he "supposed" to have occasioned "the 'dispute' between Michael the archangel and satan 'about the body of Moses," spoken of by Jude, he remarks:

"If this explanation is correct, (and to say the least, it is highly probable,) it affords much ground for the belief that God has settled the 'dispute' by raising the body of Moses from the dead, and that he appeared on the Mount of transfiguration precisely as Elias appeared."

The command of Jesus, "Tell the *vision* to no man till the Son of man be risen from the dead," suggests the possibility, perhaps probability, that the prophet and the law-giver were not personally present at the transfiguration, but were *represented*. As Christ was declared to be "the first-born from the dead" (to an incorruptible life) "that in all things he might have the pre-eminence," Col. i. 18, "the first-fruit of them that slept," 1 Cor. xv. 20, we are forced to the conclusion that if Moses was raised from the dead it was only temporarily. That the transaction was a *vision*, an *appearance*, is regarded as quite probable by Dr. Clarke, who thinks that Moses was either raised to life "or *appeared* now as he shall appear *when raised* from the dead at the last day."

If Moses and Elijah were personally present, we may reasonably conclude that as the "Law and the Prophets" were connected, and as Christ was "the end of the Law," the *Law* in the person of Moses, the legislator; and the prophets, represented by Elijah, were brought together to formally render up their authority unto the Messiah. This seems to be rendered the more reasonable by Luke's account, chap. ix. 31, that the three talked of "his decease which he should accomplish at Jerusalem." The soul-entity theory derives no support whatever from the account of the transfiguration in any just exposition. On the contrary it may properly be held to oppose it.

"But they were terrified and affrighted, and supposed they had seen a spirit."—Luke xxiv. 37.

In Matt. xiv. 26, "they were troubled, saying, It is a spirit," the word is *phantasma*; and Griesbach, a very excellent authority, has given the same word in this passage. *Phantasma*, or a phantasm is described by Webster as, "an image formed by the mind, and supposed to be real; an imaginary existence which seems to be real; a shadowy or airy appearance; sometimes an optical illusion." All will at once see that the text cannot with reason or consistency be claimed as affording evidence of a separate conscious existence of any part of man when the other part is dead, and hence to multiply words in elucidation of what is already sufficiently clear would be a waste of time and effort.

It is said the soul or spirit is "*immaterial, uncompounded, indivisible*. To claim, therefore, that the apostles were affrighted because they thought they saw an existence the very nature of which, a fact they would not have been unaware of, precludes its being seen is to urge that they were to some extent subjects of dementation. Until popular theology gives to the world a new definition or description of its fancied spirit-entity it can lay no claim to this text, unless, indeed, they are willing to admit that their spirit-entity idea is a phantasm. L. C. T.

THE CAMP-MEETING.

WE again direct attention of friends to this subject, and invite a general expression of substantial interest in it. At the anniversary of 1870 the feeling was unanimous that we should have a camp-meeting, and now that the efficient committee then chosen have secured delightful grounds for that purpose, and are fitting up the same in a becoming manner, we trust all interested in the work of disseminating what we believe to be glorious truth will come forward *now* with open hand, doing our whole duty in furnishing pecuniary aid; and when the time arrives, go there with pure minds and loving hearts, prepared to both minister and be ministered unto of spiritual comfort and strength.

We are requested to give notice that the committee are called to meet in Springfield, on Wednesday, June 21, at the office of Br. R. E. Ladd, No. 1 Opera House, at 2 P. M., to complete arrangements for the meeting.

We again publish the list of pledges. Some new cash contributions have been made during the past few days, and some of the old pledges have been paid. We trust none will conclude that enough has already been done, or that if they withhold, the needed sum will be made up by others. If each will do his or her duty, the work will be accomplished without being felt to be a burden upon any. Let us all do what we can, and so direct our efforts that we shall not do it vainly.

L. C. T.

Bal. paid from Geo. T. Adams, Treas.,	$175
W. H. Thorne, New York, (paid),	50
L. C. Thorne, " "	50
Geo. K. Carroll, "	25
Jacob Grim, Philada., "	25
Wm. Roworth, New York, "	25
Three Brethren, Prov., (Caleb Thompson), (paid),	50
A Powell, New Britain, Conn.,	10
J. L. Boyd, Philada., (paid),	14
Mrs. S. F. Rogers, New London, Conn., (paid),	10
T. R. Weaver, Springfield, Mass.,	10
Silas Goodell, Hartford, Conn.,	10
Carrie C. Belden, New Boston, Mass.,	10
Thos. Wilkins,	10
J. O. H. Newton, Southwick, Mass.,	10
E. H. Glass, Vt.,	5
Thos. Thornton, New York, (paid),	5
Kate Clapp, E. Hampton, Mass.,	5
J. F. Whiting, (paid),	5
S. Cooper, (paid),	5
F. C. Upsil, Westfield, Conn.,	5
S. W. Bishop, (paid),	5
Mrs. L. J. Beach,	5
H. Killam,	5
Miss R. J. Turner, Hartford, Conn., (paid),	5
H. Rockwell, New Britain, Conn., ($9 paid),	12
John Oldershaw, Hartford, Conn.,	5
R. R. Bunnell, New Haven, Conn.,	5
John C. Day, (to be applied in work),	25
Geo. W. Denny, (paid),	25
Jasper Stone, (paid),	25
John Kemp, (paid),	10
Sally Dillingham, (paid),	1

THE HOLY SPIRIT'S HELP.

THE influence of the Divine Spirit which our Lord promised, is not to be understood as confirmed to the apostles and other early disciples, or to such miraculous powers as were conferred on them. Would Jesus have said in that case, "I pray not for them alone, but for those also who shall believe on me through their word?" Or would Paul, when writing to the Romans, who had at that time received no miraculous gifts, have said, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us:" . . . "as many as are led by the Spirit of God, they are the sons of God," . . . "if so be that the Spirit of God dwell in you;" . . . "if any man have not the Spirit of Christ, he is none of his:" . . . "the Spirit itself beareth witness with our spirit?" "Repent and be baptized," said Peter to the multitude, . . . "and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord your God shall call." The gift of the Holy Spirit, therefore, is held out to all who have been thus called; *i. e.*, have heard the Gospel preached to them, and is as effectual for their private individual wants, as the miraculous powers bestowed on the apostles, were for the wants of the infant church. To each of *us* is promised, no less the far more important benefit of the inward comfort—the guidance, the spiritual sanctification of heart, which every man needs, and of which every Christian is invited to partake. The necessity of miraculous evidences to establish our religion has ceased; since enough evidence has been left to satisfy a candid mind. The gift of tongues is no longer required, since ignorant fishermen are not (as then) called upon suddenly to proclaim the gospel in distant lands; but every individual Christian who comes into the world, being born of the frail and sinful race of Adam, has need of being "born again," as our Lord says, "of water and of the Spirit, in order to enter into the kingdom of heaven." And we have daily need throughout our lives of the renewing influence of the Holy Spirit, to enable us to know and love God, since "no one," says our Lord, "can come unto me, except my Father who hath sent me draw him." We all need his heavenly light to clear our eyes from spiritual blindness, and to enable us to see all things in their true colors, and shape, and magnitude. We all need his "Spirit which helpeth our infirmities," that we may "be strong in the Lord, and in the power of his might, and able to stand against the wiles of the devil." From all the delusions, in short, and from all the temptations of the world, the flesh, and the devil, the Christian can only be preserved by the Spirit of Christ dwelling in him; which he has, therefore, as much need to seek, and may have as full confidence of obtaining, as the apostles themselves.—*Archbishop Whately.*

STANFORD ON PLATO.

CHARLES S. STANFORD, who has given to the world a translation of Plato's Phœdo, and himself a believer in the popular theory of man, writes: "Though Plato has composed an excellent dialogue on the immortality, yet he has fallen into gross errors on this subject, both in relation to the substance of the soul—which he believed to be composed of two parts, the one spiritual, the other corporeal—and in regard to its origin, considering souls as pre-existing, and derived from heaven, to animate different bodies in succession; and that, after having been purified, they shall return to heaven, from which, at the end of a certain number of years, they shall be again employed to animate, successively different bodies; so that there would be nothing but a continual round of defilement and purification, and returns to heaven and dismissions to earth, to animate bodies.

"As he thought that these souls did not forget, entirely, what they had experienced in the different bodies which they had animated, he pretended, that the knowledge which they acquire, is reminiscence of what they had formerly known, rather than new knowledge; and on this gratuitously assumed reminiscence, he founded his dogma of the pre-existence of souls.

"The reasoning here exhibited, on which Plato founded the doctrine of the immortality of the soul, comes under that species of sophism styled by logicians *reasoning in a circle*. Thus, the very light of the heathen was darkness; and the foundation of their confidence was nothing more stable than doubt. It was reserved for Jesus Christ 'to bring life and immortality to light by the Gospel.'

"Plato supposed the human soul to be an emanation of the divinity: '*Divinæ particulam auræ;*' and that after purifications by various transmigrations, it was again re-absorbed into the divine essence. But this hypothesis, instead of proving, would disprove the immortality of the soul. The emanation of the divinity, for instance, that constituted the soul of Plato, was a distinct individual, whilst it animated the body or any other body which it might afterward enter; its enjoyments and sufferings were referable to the being called *self*, by an unavoidable impulse or spontaneity of of nature; or, to speak more philosophically, by a continuity of consciousness, linked together by memory, and producing an invincible conviction of personal identity: but when re-absorbed into the divine essence, its personal identity and appropriating consciousness must cease with its separate existence; and, to the individual, this is equal to annihilation.

"Again, on the supposition that the soul was created (the only rational or tenable doctrine), Plato and his disciples allowed that it must perish, '*Volt enim (Panœtius scil), quod nemo negat, quincquid natum sit interire.*'—*Tusc. Disput.* lib. i. 32. The natural tendency of Plato's doctrine, then, is to prove the soul to be mortal, and the Deity mutable and perishable, by an indefinite number of emanations. . . .

"For a specimen of beautiful confusion, in explaining Plato's doctrine of the immortality of the soul, see CICERO'S *Somnium Scipionis*; and, for a proof of its incapability to convince his own mind, see his *Tusculan Questions*, lib. i. *sub. int.*"—*Selected by* F. H. BURBANK.

FROM WM. NICHOLS.

BR. STORRS: I write to inform you that old Dr. Welch, who formerly preached in North Pearl street Baptist church, in this city, has safely arrived in heaven. This truly gratifying intelligence was announced by Rev. Dr. Bridgeman to his congregation on the 28th of May. The old Dr. started on his journey last December, or then they said they buried him; but if the report is true, as declared by Dr. Bridgeman, there must be some mistake; for he tells us, "the saints and angels of God crowded the gates of pearl to hail him welcome home." "His mother has bowed to loose the dusty sandals from his feet. His child, Sarah, has waved the green palm for joy that he is more than conqueror, through Him that loved him; and, above all, the Lamb in the midst of the throne has fed him and led him forth to fountains of living waters, and God has wiped all tears from his eyes."

So you see the old fashioned notion of the coming of Christ and resurrection of the body of his people is "played out." You have been a great stickler for this and kindred doctrines, as we all know; but what will you do now, when news comes so direct, that there is no need of a resurrection? for, if the report be true, his body is there, for he wore sandals; for who ever heard of a soul wearing "dusty sandals?" and another thing, he must have taken some overland route, for how else can we account for the "dust on them?" Surely we live in an age of progress.

I send you the closing part of the sermon, so you can see I write nothing but by good authority. I have no doubt you will be glad to hear the old Dr. is "all right," although it may perhaps seem to conflict with some of your theological notions.

ALBANY, N. Y., June 5, 1871.

The following is the "closing part" of the sermon spoken of by Br. Nichols:

"With him the struggle and the strife of pain are over. His life's a tale that is told. The saints and angels of God have already crowded the gates of pearl to hail him wel come home! He has entered into the fellowship of those with whom he took sweet counsel here on earth and in those courts which now are vanished. Those who helped him in his ministry are there and rejoicing with him in the full completeness of our Lord's salvation. His mother has bowed to loose the dusty sandals from his feet. His child, Sarah, has waved the green palm for joy that he is more than conqueror through Him that hath loved him. Above all, 'the Lamb in the midst of the throne has fed him and led him forth to fountains of living waters, and God has wiped away all tears from his eyes.' Rest, rest, O conqueror rest. The Lord of the harvest has brought thee to the grave in a full age, like as a shock of corn cometh in its season."

So it seems the "orthodox" heaven and "the grave" are one and the same place, according to the statement of Dr. Bridgeman.

FROM LOVILLA FIDLER.

BR. STORRS: I am as firm as ever in the faith once delivered to the saints. Although a stranger to you, yet we are not strangers to Christ and the blessed promises of God through him. How glad I am that Jesus ever sought after me and made me one of his servants. Yet I am sorrowful when I think how poor and unfaithful my service has been. How sweet to me is the communion of saints. How cheering to read the warm words from the lonely ones who are suffering for Christ and his truth. The HERALD seems better to me, and the great principle of Life shines brighter and brighter. By reading it I have been strengthened in my faith and revived in spirit, and feel like making renewed exertions through Christ for eternal life. Pray for me, so that I may with you be enabled to persevere unto the end; for the promise of eternal life is only to those who endure unto the end.

O may we be the truly wise,
Who seek with all our hearts this prize;
Contend no more for earth's renown,
But strive for an immortal crown.

I was sorry that you were deprived of the liberty of writing in the HERALD on the promise and oath of God to Abraham. Please send me one of the tracts.

O how glad I would be to have one of those who preach the word of Life to come out here and preach for us. There are several here that do not belong to any church that would help pay the preacher. Some have spoken to me that are very anxious to have a preacher to come some time in September or October; that would be the best time for farmers to turn out.

My love be with you all that love our Lord Jesus Christ in sincerity.

WATSEKA, ILL., June 2, 1871.

GOOD HEALTH is one of the most valuable and useful monthlies that come under our notice. Two years ago introduced to the public, it has steadily worked its way into favor, although having no high-sounding names for an endorsement. Its object and aim is to teach its readers matters pertaining to bodily improvement, and preservation of health. We heartily recommend it to all. Published by Alexander Moore, 2 Hamilton Place, Boston, Mass. Terms $2 a year. H. W. S.

THERE is surely as much presumption in measuring everything by our own feelings, fancies, and prejudices, as by our own reasonings.—*Archbishop Whately.*

AGENT FOR THE RAINBOW.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

GEO. W. YOUNG,
25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

BETHLEHEM HOME SCHOOL.

THIS excellent and well-known institution has just passed into the charge of Rev. AMBROSE RONDTHALER, who for upwards of sixteen years has been a Professional Teacher and Principal of educational institutions in York, and at Bethlehem, Pa.

The course of study is thorough, and all students enter not only the school-room but also become part of the Principal's family. All sectarianism is banished from the school.

The Bible only is the standard of religious instruction.

For terms and particulars send for circular.

REV. AMBROSE RONDTHALER,
Principal.

Note by the Editor.

It gives us pleasure to insert the above notice in the HERALD OF LIFE, that our friends may know where to send their children to a school of a right character. Br. Rondthaler is one of our firmest friends. For many years a minister in the Moravian church, but unsectarian, and a firm believer in the Life views.

MEETING IN ILLINOIS.

NOTICE is hereby given that there will be a meeting of Life Believers at the Cross roads in the grove, close by the White School-house No. 1, Holland Township, to commence on the 30th of June and hold over the Sabbath. Preaching brethren of different orders are invited to come and take part. Come one and all. Elders J. Lewis, S. L. Walter, and Clinkinbeard are invited.

J. DUNCAN, M. D.

MODE, Shelby Co., ILL.

TO THE BRETHREN IN MAINE.

THERE will be a meeting in HAMPDEN, Me., the third Sunday in June, to choose a Camp-Meeting Committee, for the present year, to locate a place where, and fix on the time when to have the meeting commence.

The meeting in June will be on the Holbrook Road, near the new Paper Mill.

For the Brethren,

LIBERTY WETHERBEE.

BANGOR, ME., May 25, 1871.

APPOINTMENTS.

WEST ABINGTON, Mass., Sunday, June 18.
HARTFORD, Conn., (Talcott & Post's Hall), Sunday, July 9.
SPRINGFIELD, Mass., Sunday, July 16.
MERIDEN, Conn., Sunday, July 23.
PEACEDALE, R. I., Sunday, June 11.
PROVIDENCE, R. I., Sunday, June 18.
FAIRHAVEN, Mass., Sunday, June 25.
NEW BEDFORD, Mass., evening, June 27.
ACUSHNET, evening, June 28.
WEST ABINGTON, Mass., Sunday, July 2.
HARTFORD, Conn., (Talcott & Post's Hall), Sunday, July 9.
SPRINGFIELD, Mass., Sunday, July 16.
MERIDEN, Conn., Sunday, July 23.
WINSTED, Sunday, July 30.
W. S. CAMPBELL.

CHARLESTOWN, Mass., Sunday, June 18.
SPRINGFIELD, Mass., Sundays, June 25, and July 2.
HOLDEN, Mass., Sunday, July 9.
WOLCOTTVILLE, Conn., July 16.
W. N. PILE.

DRESSERVILLE, N. Y., first Sunday in each month, through the year.
HIGH BRIDGE, N. Y., (Onondaga Co.,) second Sunday in each month during the year.
JAMES H. JACOBS.

SPRINGFIELD, Mass., Sunday, July 9.
HARTFORD, Conn., (Post & Talcott's Hall), Sunday, July 16.
NEW BRITAIN, Conn., Sunday, July 23.
MERIDEN, Conn., Sunday, July 30.
H. M. BRYANT.

MIDDLETOWN, Conn., Sundays, June 18 and 25.
WEST MERIDEN, Conn., July 2.
NEW YORK, (Cooper Institute, Room 24), Sunday, July 9. WM. STUART.

SPRINGFIELD, Mass., Sundays, June 11 and 18. F. H. BURBANK.

HARTFORD, Conn., June 18.
CHAS. C. BARKER.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—W. D. Slater, Albert White.

TWO DOLLARS EACH FROM—B. F. Binley, Mrs. P. C. Hartough.

VARIOUS SUMS—J. Blanchard, $1 50; Amos French, $3, (pays to middle vol. ix.;) Mrs. P. A. Krise, $2; A. A. Babcock, $3; S. F. Rogers, $3, (pays to middle of vol. ix.)

PARCELS SENT SINCE LAST ISSUE.

C. F. Sweet for B. C. Simonds, J. L. Swain, Wm. H. Warner, Eld. J. Lewis, Eld. J. Blain, H. Rude, H. C. Smith, E. L. Williams, J. W. Buckland, E. Stanford, Wesley Day, Jas. L. Boyd, I. M. Chaffee, Mrs. A. S. Libby, James M. Young. (Did you receive a parcel of 5 copies, sent you May 29?) Joseph J. Sink, "E. A. M.," Mrs. P. A. Krise, A. A. Babcock, Emeline T. Hobbs.

Our Strength and Shield.

"Thou art near, O Lord."—Psa. cxix. 151.

Lord! to thy grace the glory be,
That not in guilty fear,
But with the love which yearns to see,
We know that Thou art near.

Yea, Lord, for God with us Thou art,
In Jesus Christ Thy Son,
And by the Spirit in our heart
With Thee Thy church is one.

And Thou art near us in our bliss,
And near in all our woes;
Our strength for toil and conflict this,
Our shield from every foe.

And Thou art near to come, O Lord:
Draws on the glorious day:
The scoffer's scoff confirms Thy word:
Thou wilt not long delay.

Lord Jesus! speed the promised hour;
The veil, which hides thee, rend;
And in the triumph of Thy power
With trump and shout descend!

Untrembling, then, O grant us grace
The archangel's voice to hear;
Undazzled to behold Thy face
In cloudless glory near.

H. D.

—*Sunday Magazine.*

The Abomination of Desolation.—Matt. xxiv.

BY ABEL LARKIN.

As Br. Ellsworth has given an article, recently published in the HERALD, on this subject, and as the investigation of it is truly important and far from being exhausted, I wish to give heed to the admonition of Christ by extending the investigation and inquiry of it.

"What I say unto you, I say unto all, watch." "For the terrible day shall come as a snare on all them that dwell on the face of the whole earth."—Mark xiii. 37, Luke xxi. Now if this Abomination of Desolation as mentioned by Matthew, Mark and Daniel is yet future, we should by all means so understand it; hence a belief that puts it in the past must produce a cloud of darkness almost of the blackest die. The dreadful day being at the advent coming, and it being inseparably connected in time with this abomination, *i. e.*, no space of time between them, proves them to be in the future if nothing else does, unless the latter is in process.

But in order to understand, we must give the subject a cautious study, and properly arrange and adjust the prophecies that point to this subject, and not confound any two or more transactions into one.

We admit that the first twelve verses of Matt. xxiv., and of Mark xiii., and also the first twenty-four of Luke xxi. are in the past. "When ye shall see Jerusalem compassed with armies, then know that the desolation is nigh. Then let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance and wrath upon this people."—Luke xxi. 20–22.

This caution was sufficient for all true Christians to leave the place of danger. And the wicked Jews remained to receive the chastening rod of God for their sins and wickedness; and Luke calls the time, the days of vengeance; by which I understand him to mean the vengeance of God on them, or condign punishment; and if so, how, I ask, can we call it an abomination? Upon this principle we might call it an abomination to send a thief to the penitentiary.

But, says one, Does not Luke call these days of vengeance, or the destruction of Jerusalem, an abomination of desolation? No. Noah's flood might as well be called such. Neither do Matthew, Mark, or Daniel, who speak of this abomination of desolation, intimate that it is any thing but an abominable persecution on the saints, and which calls forth the wrath of God, and almost, as in the flood, smites the entire family of man into oblivion; and which is called the terrible day of the Lord, such as never has been or will again be.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the *holy* place," etc., and which is Jerusalem (see Dan. ix. 16), "then let him which is on the house top not come down to take any thing out of the house. Neither let him which is in the field return back to take his clothes. But pray ye that your flight be not in the winter, neither on the Sabbath day."—Matt. xxiv. 17–20.

Now why was this special warning given to make, as it were, an instantaneous flight, as if to flee from instant death? Where is the consistency of applying this advice to the Christians at the destruction of Jerusalem by Titus in A. D. 70, when, in fact, it had been besieged some two or three years before, for nearly a week, by Cestius, when he and his army left the country? This gave the Christians ample time, and which they embraced to sell and dispose of all their property without pressure or want of time.

The two transactions, that is, the destruction of Jerusalem and this abomination of desolation, are so dissimilar as to have little or no resemblance; and of course it was requisite that the admonitions should be equally so; yet both of them at the same place but at different times.

This abomination is variously described in prophecy. Ezekiel says, "Thou shalt ascend and come like a storm (hence haste to get out of the way), thou shalt be like a cloud to cover the land, thou, and all thy lands, and many people with thee."—xxxviii. 1. "It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought."—Ver. 10. Daniel calls him "a vile person."—xi. 21. "To take a spoil, and to take a prey; to turn thy hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."—Ver. 12. "Thou shalt come from thy place out of the North parts against my people of Israel in the *latter* days."—Ver. 16.

Now the question is, Has this prophecy been fulfilled? If it has, we are down the channel of time below the latter days. When did we pass those days? But ere long a reaction takes place, for the prophet says, "And I will plead against him with pestilence and with blood, and I will rain upon him, and upon his hands, and upon the many people that are with him, an overwhelming rain, and great hailstones, *fire and brimstone.*"—Ver. 23. Now, I ask if it is possible that this notorious event could have passed, and the history of the civilized world not even mention it? And who can put it the other side of the advent coming? They who watch with the study of understanding, are "the wise," who "shall understand," for in this way only can we improve our talents by the trade of interchanging views, and their investigation.

If the abomination spoken of at the head of this article is in the future, and I am convinced it is, we should *watch* so as to understand the events, and the various transactions and causes from which it is to come. If we see stamped on the prophetic record the temple of God at a place it may not now be, shall we ignore the fact because it is not yet there re-built? Even if it is said, the Man of sin is in it, and polluting it. The first inquiry is, how is this temple to be built? And second, by whom, if not by the people for whom it is built? And third, Who is this Man of sin, 2 Thess. ii. 4? But as my space is small, I will give only a short answer to the last question.

This son of perdition is Ezekiel's king of the North; and the abomination of desolation he makes, is his war on the saints of Dan. vii. 21, 22, 25, when times and laws are in his hands for a time, times, and the dividing of time; that is, as Daniel has it, xii. 10, 1290 days; that is the length of the persecution, when a reaction takes place against him, and he comes to his end and none shall help him, when Michael stands up for the children of thy people. See the description from the second verse of the 11th chapter onward. Also read another rehearsal of the same act: 'And he shall confirm the covenant with many for one week (seven years); and in the midst of the week (1290 days, almost the exact half of the covenant, or last week in which sin and transgression are to be finished), he shall cause the sacrifice and the oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation."—ix. 27. "And power was given unto him to continue 42 months," 1260 days, Rev. xiii. 5, with but little interruption. See also chap. xii., referring to the same scene.

This great and wicked power, I understand to be the last and healed head of the beast of seven heads and ten horns, and is of the Greek kingdom, then standing at the head of the apostacy, and wielding the principal sword of dictation—the papal heads of the beast having fallen. Now let the reader recollect that from the commencement of this war, or persecution on the saints, there is no intermission or cessation until judgment is given the saints and they enter the kingdom. This proves the scene to be in the future.

Daniel speaking again on this event says, "They that understand among the people shall instruct many; and they shall run to and fro, and knowledge shall be increased." But we must remember that he says that at the time of this instruction, and at the same time this knowledge shall be increased, he also says, "Yet they shall fall by spoil, by captivity, by sword, and by flame, many days."—xi. 33. Could I put this oppression anywhere but in the future, glad would I be. But, says one, "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven.'—Matt. xxiv. 29. Now this dark day was in A. D. 1780, and of course the abomination is in the past; and it was the papal persecution predicted by the prophets, and which continued for more than 1200 years, but it was before the dark day.

Let us examine this point a little. Joel ii. 30 says, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and terrible day of the Lord come." Now, the Bible speaks of but one great and dreadful day, or time, of the Lord, such as has never been or will be again. And of course Joel and Matthew mean the same event. Consequently the sun is to be darkened not only *before* that time, but also immediately after it. But has the first prophetic event occurred? No: for the location is when "The Lord shall roar out of Zion, and utter his voice out of Jerusalem; and the heavens and the earth shall shake: so shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."—Verses 16, 17. Hence the dark day of 1780 is unworthy of prophetic notice.

MT. STERLING, ILL., May 28, 1871.

Don't Spare the Seed.

A YOUNG farmer had his field nicely ploughed and harrowed, and was about to put in the seed. He first measured the field, and found how many rods there were in it. He next measured a rod, and calculated how many plants it would take to fill it. He then calculated the seed in a half-gill, in a pint, a quart, and in a bushel. The result was that he was satisfied that people usually sow four times the seed necessary. A peck was just as good as a bushel. Now seed was very dear, and if he could save three-fourths of his seed, it would be worth the while.

So he sowed his peck of seed—"sowed sparingly," and at harvest time the crop was not worth gathering! He was greatly disappointed. Where was the mistake? He felt sure he had calculated and measured right. He then went to old Mr. Experience, a farmer of long standing and of great success, and told him his troubles.

"I am sure I calculated right."

"No you didn't calculate right."

"Why not?"

"Did you calculate for the poor seed that could not germinate at any rate? There is a great deal of such in every bushel we sow."

"Why, I never thought of that."

"Did you calculate for some that would be buried too deep, or get into holes and not sprout?"

"Certainly not."

"Did you calculate for a great deal that would lie on the top of the ground, and which the birds would pick up before the rains fell, when it could take root."

"I never thought of that either."

"Did you calculate for what the wind would blow off, or you would throw off from your lot?"

"No, sir."

"Very well. You see how it is it that you did not obtain a harvest. 'He that soweth sparingly shall reap also sparingly.' It is a law of God's wise government that runs through everything. You may think it over the next time you measure out your seed, and it will be worth more to you than the crop you have lost."

"I don't understand you, Mr. Experience. Will you please to explain it to me a little?"

"Well now, what ails Mr. Easy's family that they don't turn out better?"

"Very plain, sir; they were sent to school very little during the week, went to the Sabbath school only now and then, were not taught and made to be industrious. They were not rightly educated."

"In other words, they were neglected—the seed of what makes valuable character was too sparingly sown. The seed of industry and frugality and of religion was not sown freely, and they reap sparingly. There's our minister, a dear, good man. But he gets discouraged. He preaches on the Sabbath and sees no results. He feels that to go out here and there in the neglected neighborhoods would do no good. He wonders why he must sow so much seed and gather in no more. How many of his best sermons have been apparently lost in the air! And yet he should not be discouraged. He must sow his seed in the morning and not withhold in the evening and sow beside all waters. Much will be lost. Even the seed of life thrown upon the ten lepers from the hand of our Saviour took root only in one heart. What if our labors and toils, to a good degree, be lost? We must sow the more. It is a great and general law of God that 'He that soweth bountifully shall reap bountifully.'"

"Thank you, thank you, Mr. Experience. I will think it over. I see just how I made a mistake—and more than one. I will go home and talk it over with my sister Mary. We have both been teachers in our Sabbath school for years, as you know. We were talking it over lately, how it is that we have seen so little fruit in our classes. I see how it is—we have been too sparing of the seed. We have not studied the lessons enough, been interested enough, and have not prayed enough over it and for them. We have thought that a peck of seed ought to produce as much as a bushel. We never calculated that we should sow much poor seed, that some of it would never get into the soil before the birds picked it up, and that some would be blown off. I see it now! I see that the farmer, the minister, the teacher—all must sow bountifully if they would reap bountifully.—*Selected.*

Gideon's Fleece.

GIDEON was the fifth of the judges of Israel spoken of in the Bible, and the greatest of them all. When we first hear of him, he was grown up and had sons; and no doubt he had already shown himself brave in war against the Midianite Arabs of the desert, who had oppressed Israel for seven years, and whose great numbers (compared to locusts) had every year destroyed all the produce of Canaan, except what could be hidden away in places hard to get at and easy to defend.

When the angel appeared to Gideon, he was threshing wheat with a flail in a winepress, to hide it from the robbers. His call to be a deliverer, and his destruction of Baal's altar, are spoken of in the sixth chapter of Judges.

After this begins the second act of Gideon's life. Clothed by the Spirit of God, he blew a trumpet, and the tribes of Zebulon, Naphthali and Asher joined him. But Gideon's trust was not in himself or in a large army, but in Israel's God; and before going out to battle with the Midianites, he asked a double sign from God that he would deliver Israel by his hand. "Behold," said he, "I will put a fleece of wool on the ground; and if the dew be on the fleece only, and it be dry on all the earth beside, then shall I know that Thou wilt save Israel by mine hand, as Thou hast said." God graciously granted his desire; for when Gideon rose up early in the morning, and took up the fleece and wrung the dew out of it, a bowl was filled with water. Gideon then asked that it should be dry only on the fleece, and that upon all the ground there should be dew. And God did so that night: for it was dry upon the fleece only, and all the ground was wet with dew.

Thirty-two thousand men answered Gideon's call to come and fight the heathen host; but God said to Gideon, that the people that were with him were too many for Him to give the Midianites into their hands, lest Israel should vaunt themselves against Him, and say, Mine own hand hath saved me. He, therefore, caused Gideon to lessen his army until he had only three hundred men left.

To each of these three hundred men Gideon gave a trumpet, and also a lamp, placed inside of a pitcher to hide the light. He then divided them into three companies, and ordered them to place themselves on three sides of the sleeping Midianite army, and at midnight, when they heard him blow his trumpet, they were all to blow theirs, break the pitchers which hid their lights, and rush on the enemy, shouting, "The sword of the Lord and of Gideon!"

The Midianites, hearing of a sudden the sound of so many trumpets, and seeing so many lights, thought they were attacked by a vast army, and were so seized with terror that they first began to slay one another, and afterward they took to flight, followed closely by Gideon and his men, who destroyed so many of them (including their Sheiks or Kings), that they never troubled Israel again as long as Gideon lived.

During the forty years peace that followed this splendid victory, the people thought so much of Gideon that they wished to make him king; but he refused, saying, that God was their King, and that to Him all honor and glory belonged.

From the life of this remarkable man we may learn the lessons of humility, and trust in God.—*Selected.*

Perpetual Presence of Christ.

A CHRISTIAN should make his Saviour a perpetual companion—everywhere, and on every day of the week. Christ offers to walk with him in every day's journey of life. What companionship so enlivening and so purifying as his; who else can so "make our hearts burn within us" by the way?

Christ's presence with believers is one of the best preventives from sin; one of the best stimulators to duty. Jesus is "made unto us sanctification" as well as redemption. That is—his is a spirit of holiness. And when we live in hourly communion with Jesus it has a tendency to make us holy.

The sense of Christ's immediate presence is a perpetual check upon our lusts—a perpetual spur to our self-indolence. Are we provoked to cutting words or irritating retorts? One look from the gentle, all forgiving Jesus should be enough to seal the lip and to smooth the ruffled brow. Are we ever tempted to keen bargains and overreaching in business? Selfishness says, "All is fair—others do it—it is the custom of our trade." But what will the pure and holy Jesus say?

How will our account books look to him when he "audits" them? And so on all through the calendar of duties and the circle of daily temptations. With my Saviour beside me how will I dare to play the coward, or the cheat, or the trifler, or the sensualist, or the trickster?

Nowhere will Christ's presence be more cheering and sustaining than in the weariness of a sick room, or under the silent shadows of a great bereavement. "Christ comes to me in the watches of the night," said the bed-ridden saint, Halyburton: "he draws aside the curtains and says, It is I; be of good cheer; be not afraid. Here I lie pained with pain; without strength and yet strong." And when the last farewells have been spoken through the sobs of the dying hour, this never-failing Friend will sweetly whisper, "Fear not, I am with thee. Where I am ye shall be also. Having loved my own, I will love thee unto the end."—*Selected.*

FAITH is, as some have justly expressed it, "the hand with which the believer lays hold on the free offers of Divine mercy." "By grace are ye saved through faith" is the language of the Apostle. "*Through* faith," not *by* faith; for it is plain that if the believer were saved, strictly speaking, by his faith, he would be himself as much his own saviour as if he were saved by his works. And faith must be both rightly directed toward the object which we have good grounds for relying on; and also must be a lively (*i. e.*, living) faith, bringing forth good works and necessary fruit.—*Archbishop Whately.*

As there is no inconsistency in that training of a child by a human parent, so there is none in that training, during our present state of childhood on earth, by our "Father in heaven," which at once encourages profitable inquiry and represses impertinent curiosity; and which, while checking indiscriminate credulity, yet requires, in subjects beyond the reach of the learner's faculties, implicit faith on sufficient authority.—*Archbishop Whately.*

Children's Department.

The Boy who Would Not.

THERE were prizes to be given in Willie's school, and he was very anxious to merit one of them. As Willie was very young, and had never had much chance to learn, he was behind the others in all his studies except writing, so as he had no hope to excel in any thing but writing, he made up his mind to try for the special prize, for *that* with all his might. And he did try so that his copy-book would have done honor to a boy twice his age. When the prizes were awarded, the chairman of the committee held up two copy-books, and said: "It would be difficult to say which of these two books is better than the other, but for one copy in Willie's which is not only superior to Charlie's, but to every other copy in the same book. This copy, therefore, gains the prize."

Willie's heart beat high with hope, which was not unmixed with fear. Blushing to his temples he said: "Please, sir, may I see that copy?"

"Certainly," replied the chairman, looking somewhat surprised.

Willie glanced at the copy, and then handing the book back, said: "Please, sir, that is not my writing. It was written by an upper-class boy, who took my book by mistake one day instead of his own."

"O, O," said the chairman, "that may alter the case." The two books went back to the committee, who, after comparing them carefully, awarded the prize to Charlie. The boys laughed at Willie. One said he was silly to say any thing about the mistake.

"I wouldn't have told," said another.

"Nor I," added a third boy, laughing. "The copy was in your book, and you had a right to enjoy the benefit of it."

But in spite of all their quizzing, Willie felt that he was right. "It would not have been the truth," he replied, "if I had not told who wrote the copy. I would rather hold fast the truth than have a prize, for truth is better than gold."

"Hurrah for Willie!" "Three cheers for Willie!" "Well done, Willie!" shouted the boys, and Willie went home to his work happier than he could have done if, by means of a silent lie, he had won the prize.—*Selected.*

A True Story of a Blackbird.

A GOOD little bird, who never did any thing wrong, and lived for one out of the two years of his life a captive in a cage, had not so many ways of distinguishing himself except by becoming the tamest and most loving of birdies. And he was all that, and very beautiful besides.

But my blackbird had neither golden bill nor black coat when he came to me. He was all spots and speckles, just like a thrush. The blackbirds *are* thrushes, only their branch of the family wear black turned up with yellow as soon as they are of age; but the first few weeks of their lives they wear the thrush livery of spots and speckles, and nobody at times could tell whether they were young thrushes or young blackbirds.

Our bird grew tame directly. All day his wicker-cage swung in the trees, and at night it was put in a kitchen or hall. But our tabby-cat used to lay such deep stratagems for his murder, that at last no place was thought safe at night but the corner of a bed-room, where it would have been as much as pussy's life was worth to come and look after him. Then whose-ever room the birdie was in was awakened in the summer dawn by sweet singing; and if the door of the cage had been left open, a soft flight would come, and the black wings, fluttering on the pillow and drooping with the delight of his own music, he would sit and sing his morning hymn, till the room seemed filled with the jubilant gladness of his singing. If any pretended to sleep through his singing—which must have been a very extreme piece of make-believe indeed, with that song in their ears—and resolutely kept their eyes shut, the birdie would stop his singing, and give two or three gentle pecks with his golden bill on the closed eyelids; and when, as he thought, he had opened them, and the sleeper looked at him, he sang on, louder than ever, with quivering and drooping wings, pouring out all his delight in song. But this was the second spring of his little life.

For the first year he used to pipe away at a few notes, over and over again, like a child learning its notes. He practiced a good deal and very steadily, and the tones were sweet and low, but it was nothing to the song of his last summer. It is so very wrong and cruel to keep any of God's free-born creatures poor prisoners for one's own pleasure, that I never could bear to keep any pets, if they liked to run wild again, any longer than was necessary to save them from being starved if they got loose before they knew how to take care of themselves. They were welcome to stay as guests, but not as slaves. Birdie would never have known how to feed himself through the winter if he had been let loose then, but he got the full use of his wings by flights about the rooms.

When the spring came his cage was hung in the wood, with the little door open. At first he was timid of coming out into the wide, wide world; but very soon he flitted in and out, and sat singing on the trees, and flew in at the open window of the house. Whenever we went to the hall-door, and called him, he came flying from the trees, and would alight on our fingers, and sit there singing. There never was so tame a birdie, but his career was nearly over. That cruel tabby-cat—what had she not to answer for? —*Selected.*

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

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THEORIES OF PUNISHMENT AND CHRISTIAN MISSIONS.

THE question of future punishment cannot be considered at all adequately without giving marked attention to its influence on the question of missions to the heathen,—the duty and the privilege of the Christian church. The religious world is much indebted for having its attention drawn to this feature of the question by the Rev. Edward White in a very able paper on "Missionary Theology."* We will endeavor to follow out the line of reflection which he has initiated.

II. It strikes us almost immediately that the natural influence of the general acceptance of the theory of Origen would be to put a total stop to missionary effort as needless and positively injurious to those whom it was meant to benefit. The guilt of the heathen for sins here committed, we are taught in Scripture to be small, and their punishment to be proportionably light. There appears, therefore, to be little occasion to send the gospel to them for the purpose of saving them from suffering hereafter. That, at the worst, will be light, while their rejection of the gospel offers would expose them to many stripes.

III. Nor can it be said by the Universalist that the future and eternal bliss of a single one of the heathen depends, in the remotest degree, on his here hearing and accepting the gospel of Christ. His immortality is, with the Universalist as with the Augustinian, already secure. He is one of a deathless race. His spirit is immortal as God's Spirit: his body will be raised incorruptible at the resurrection. If he has not in this life heard the gospel of Christ, he will hear it in the world to come. He will hear it then, apparently, under far more favorable circumstances than he could possibly hear it here. It will not be preached to him by men, themselves stained by sin and full of imperfection; but by men from whom all the stains of sin shall have been purged away. There will not then be the thousand difficulties of one kind or another, which here so effectually hinder the progress and the force of truth. In that coming age, of which the Universalist dreams, it is difficult to see how a single being could hesitate for a moment to embrace that gospel which is to bring him from the realms of pain to the realms of joy. We see not any imaginable motive with the Universalist to send Christ's gospel to the heathen save only his Master's command, which to him comes enforced by no apparent reasons which make it urgent and pressing. We inquire whether Universalism has ever afforded a zealous missionary to heathen lands. If it has, we think he must be a man of different passions from those of other men. If Universalism had been the creed of Christ and his apostles, we do not believe that the command, "Go, teach all nations," would either have been uttered or obeyed. The deadening, dispiriting influence of this theory on Christian missions is in itself enough to overthrow it.

IV. The objection which lies in this respect against the theory of Origen, does not, we fully concede, lie against that of Augustine. The advocates of the latter have, no doubt, a great, powerful, overwhelming motive to obey their Master's command, and send the gospel to the heathen. But their theory contains within itself an element fatal to its success. They offer the gospel of salvation mixed up with a theory that necessitates and almost justifies its rejection. They present the God of Justice, Love and Mercy, in a light which makes him appear devoid of every one of these qualities. And they themselves by their line of argument upon this question *virtually confess that they do so.*

V. For it will be remarked by those conversant with this controversy that whenever Augustinian advocates come forward with the smallest show of argument in defense of the justice of their theory of eternal agony they sedulously confine their argument to the case of those who have sinned against *light and grace.* One would imagine from their writings that there were no men in the world who had not had the offers of mercy made to them over and over again, pressed upon them with all the earnestness of love, as Christ himself, with his heart of love and his words of earnestness, pressed it upon the men of his generation.

VI. Bunyan in his "Visions of Hell," pictures the lamentations of a lost soul. "I know I cannot, must not die; but live a dying life, worse than ten thousand deaths; and yet I might once have helped all this, and would not. O, that is the gnawing worm that never dies! I might have once been happy; salvation once was offered me, and I refused it: had it been but once, yet to refuse it had been a folly not to be forgiven; but it was offered me a thousand times, and yet (wretch that I was) I still as oft refused it." And such is the general tone of Augustinian theorists. They speak, as the cause of endless misery, of sinners, amid God's wondrous long suffering and pleading with them, still persisting obstinately in rebellion. *

* "The Rainbow," July, 1870.—Also, published in HERALD OF LIFE.—ED. H. OF L.

VII. These men ignore the vast majority of mankind. They forget that in the times before Christ, revelation was confined to a petty race in a corner of Syria. They forget that in the times since Christ, salvation has not been offered to, or heard of by, one in one hundred of mankind. Now, there can be no doubt that the end of the ungodly, be they heathen, Jew or Christian, is the very same. It is death, destruction, perishing. In the circumstances attendant on this, there will be a marked distinction; but the end of all will be the same. If death, then, be, as many tell us, eternal misery, they represent eternal misery as inflicted upon countless myriads who never heard the gospel of Christ, who never heard the very name of that God against whom they ignorantly sinned. With such a creed, how are they to present the God and Father of Jesus Christ to the heathen mind?

A Christian missionary proceeds to India to preach there the gospel of Christ. It is the old story of Paul at Athens, disputing with Jews and devout persons and all comers, be they philosophers or illiterate men. At Lucknow, or Delhi, or Benares, our modern missionary meets the Brahmin. He addresses him as Paul addressed the Epicureans and Stoics of Athens, "Whom ye ignorantly worship, him declare I unto you."

Brahmin. "What is your message to us?"

Missionary. "Life from the dead to all who believe in and obey Jesus Christ, the Son of the Father."

B. "That sounds well. What is this life you offer in Christ? what is this death from which you promise deliverance?"

M. "The life I offer you in my Master's name is spiritual life, a new heart loving God and all that is good, and consequent happiness forever. The death from which Christ will deliver you is spiritual death, *i. e.*, moral pollution, its consequent misery, and the eternal anguish and suffering which God will inflict on all who believe not the gospel of his Son, Jesus Christ."

B. "When and where will your God inflict this death upon unbelievers?"

M. "It is already begun through the sinner's own sin; but God has prepared a place where he will complete what is here only begun. That fearful place is hell, where all unbelievers shall suffer throughout an eternal existence pain inflicted for their sin and unbelief."

B. "You say for their unbelief. Then this hell of yours can be only for those who reject the gospel of Christ?"

M. "No; hell is for your fathers of the past time; at least for all of them who sinned against such light and knowledge as they were possessed of."

B. "That would include, I fear, the vast majority of my fathers. If this is true, it is a terrible message that you bring us. You say that all the past generations of India will suffer pain as a punishment from your God for all eternity! Tell me plainly for what they must suffer a punishment infinitely beyond all the punishment that has ever been inflicted by the cruelest tyrants of earth?"

M. "They will certainly thus suffer for eternity, but their sufferings will be much lighter than are inflicted upon those who refuse God's offers of salvation."

B. "Greater or less, you speak of a punishment which, if inflicted on but one person for all eternity, would exceed in amount all the punishments which have ever been inflicted in this temporal life upon all the criminals against human laws."

M. "Yes; if we consider what eternity is, I must confess that it is so."

B. "I ask, then, for what will your God inflict this most appalling punishment?"

M. "We are all sprung from one father, the first man, Adam. God made with him a covenant which included his posterity. Adam violated this covenant, and thereby involved all his posterity in the death he brought upon himself."

B. "You say, then, that because Adam sinned, his children, who had nothing to say personally to his sin, will suffer pain for all eternity, and this by your God's arrangement?"

M. "Yes."

B. "Then, those who have died before they could know the difference of good or evil are all to go to this fearful hell? You include the infant as well as the adult! Is this the God whom you tell me to love and adore?"

M. "I do not think that infants will be included. At least, I cannot affirm positively of them. It may be that God will exempt them, and save them through Christ, though they never heard of his name."

B. "Then you must allow that you do not think the mere fact of being descended from Adam sufficient to justify the awful punishment of which you speak?"

M. "I should rather omit this matter, as one on which sufficient light has not been shed to justify me in speaking positively. I would rather speak of such heathen as have come to years of understanding, and in those years have sinned against their knowledge of what was right. You cannot deny that there have been multitudes of such."

*Bunyan, "Visions of Hell;" Robert Baxter, "God's Purpose in Judgment."

B. "I deny it not; nor do I deny that punishment is due to crime; nor do I deny that if crime has gone unpunished in this world, it would be but just to punish it in another."

M. "You are coming over to my view. That is what my God will do. No sin has met with sufficient punishment here; therefore he will punish it, if forgiven, hereafter."

B. "I quarrel not with punishment. I only speak of its amount. I do not see that any faults of my fathers could merit the amount of punishment you speak of, and therefore I ask you to tell me particularly, for what it is that they are thus to suffer? You do not surely say that your God will inflict more punishment on the sinner than he deserves?"

M. "No; my God is the Judge of all the earth, and he can do no injustice or wrong."

B. "It is well. Then for what is he to condemn my ancestors to unending pain?"

M. "For those sins of which you allow them to be guilty."

B. "Yes; but I affirm the punishment to be too great."

M. "They sinned against my God, who is infinite, and no punishment for sin against such a God can be too great."

B. "But they never heard of his name; they never knew his laws; their offence, as against him, was purely one of ignorance."

M. "Yes; but he placed within them a conscience which should condemn them when they did what they knew to be wrong, and their going against conscience was, in fact, going against his voice within them."

B. "But they did not know it was his voice."

M. "That I allow."

B. "And you affirm that your God will punish men with pain for all eternity for an offence against his voice, when they did not, and could not, know it to be his voice?"

M. "I do. This is the arrangement of his world, with which no creature of his hand may dare to quarrel."

B. "I was not taught from infancy to believe in your God, and what you now tell me of him makes me resolve never to believe in him. You come to reason with me about your God, and you thereby allow that I am capable of forming a just opinion of him. Indeed, if I were not capable, there would be no use in your disputing with me. I have formed my opinion of him from what you, his servant, have told me of him. I reject him as a monster of injustice and cruelty. You tell me of the cruelties of what you call this heathen land. There are, it may be, and have been with us, many cruel men, but none so cruel as your God. You speak to me of the cruelty of Juggernaut's worship! I regard it not from your point of view; but, say the worst you could of it, it compares not with the cruelty of your God. What! To inflict endless agony on myriads of men who never heard of him or of his laws! With us the worst of crimes is thought sufficiently punished with the loss of life. But your God thinks that the smallest crimes against his laws—for surely sins of ignorance are small—can be punished with no less a punishment than endless existence in misery! Justice! No: but the foulest injustice, with which no injustice of any of the old rulers of our land, whom you Christians have displaced, can compare. Your God has no excuse. Could he not remove out of life those who have ignorantly sinned? That were easy for omnipotence to do. Then he does not choose to do so. He prefers to sustain them in an endless life of pain! You tell me of his love! But his love I cannot see while this black stain rests upon his character. You tell me he has doomed all the past millions of India to eternal agony, either for Adam's wilful sin or for their own sins of ignorance, or for both together! Then I will have nought to do with such a God. I prefer mine to yours."

IX. Conversations such as this do not rank among imaginary "Dialogues of the Dead:" they are dialogues of living men. In Siam, a priest came to an American missionary and asked, "How long has God tormented bad men in a future state?" When answered, "For ever;" he replied, "Our God torments the worst of men only one thousand years, so we will not have your American God in Siam."

X. Have not the Brahmin and the Siamese priest the best in such an argument? How can minds like theirs judge in any other way? Yet the theology which they reject is the current theology of Christendom! This is part of the gospel we send to heathen lands. Can we wonder at its rejection? Is it not the wonder that our missions should have met even with the small success they have? Is their success not proof of the divine power of that religion which, weighed with the Augustinian hell, can make any progress at all? No other religion but Christianity could stand a generation of thinking men with such a load upon its back.

XI. Give to the millions of India and of China the gospel which was preached by Christ, and Paul, and John—*Life from the dead.* Give to life and death the only senses which these poor heathen have ever attached to them. Life is to them precious—the most precious of all things: even for a year of this poor life they would give all they have. Put before them eternal life in Christ. Tell these poor perishing creatures, who have no hope, that God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have this eternal life. Tell them that, in a world over which God rules, the unholy can have no abiding place, but that the very vilest are invited, just as they are, to come to Jesus Christ, and to his and their loving Father, and, through the Spirit of grace, to receive a new heart and a new spirit to qualify them to enjoy the endless life which Christ bestows. Tell them this, and you tell them of what shocks no sense of justice, and of what appeals to the innermost chord even of their degraded being. Life! Life for ever! No more to die! No more to dread the approach of that death from which human nature shrinks with dread and aversion, because it was not made for death. Here is a prize for a poor heathen offered him in Jesus Christ! Here is a message of love from the God of heaven! here is a token of affection that shows that the Judge of all the earth is its Father too, and has a Father's heart even for the poor outcasts of India and China. The heathen of the day may sigh, may be even perplexed at the thought why God did not send to his fathers the message of peace he sent to him. But, in his not having sent it, he can see no injustice; for no terrible future, such as the Augustinian missionary summons up from the depths of his hell, looms before his forefathers, rude or civilized, of the ages that have gone before. The Creator withdraws the life he gave. No man can say that is unjust. Man takes life from the creature he gave no life to: much more may God take what he bestows. But to him and to his age has come the message of life from God, and he can hail it as to him a message of pure love and mercy, which may well touch his heart, fire his intellect, nerve his purpose, make him feel, what he never did before, the heir of immortality through the Saviour of the world.

XII. Here is something, we think, for us to lay to heart. Here is a solemn question for our missionaries and our missionary societies. The Brahmin of India has condemned the theology of Augustine. Let us condemn it too, and take and send to the dark places of the world the theology of apostolic times. We may then speak boldly to the heathen ear. The Christian missionary need no more stand rebuked by the sophist of India.

HENRY CONSTABLE,
Prebendary of Cork.

—*The Rainbow.*

THE ARMOR OF SAUL.

BY ALFRED H. CLEAVES.

"And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail."

THE whole thing however was a novelty to David, and he put them away from him; but he was not to meet the champion of the Philistines without a probability of success; his precedents in the way of conquest were found in his previous contests with the bear and the lion: he felt that whatever advantage the coat of mail secured to others, in his case it would prove an incumbrance: whatever the champion, with his helmet and target of brass, appeared to the Jews and Philistines, he seemed to David as an opponent to be classed with the lion and the bear.

There was nothing conventional in his mode of warfare; he felt however that he had given it a practical trial; so the fears of Saul and the contempt of Goliath were alike to him; he had an experience of his own, of which they were ignorant, and he approached the Giant of Gath as a footman of the living God; he felt as though the meanest peer in the army of the God of hosts could humble the uncircumcised Philistine, and he put the name of the Lord of Sabaoth, the God of the armies of Israel, against the sword and shield, and spear of the Philistine Warrior; and hastening towards the army of the enemy he smote him in the forehead, and slew him; but there was no sword in the hand of David.

God has furnished his people with a weapon as available to the weak as to the strong; they have heard it said, "that He upholds all things by the word of his power;" they have heard it said of their enemies, "that they are, not knowing the scriptures, nor the power of God;" and taking his truth for their shield and buckler, they can stand fast in the faith, and quit themselves like men.

The man who proves all things, and holds fast that which is good, will, among other things, retain the form of sound words, meet the adversary, standing steadfast in the faith by which he overcomes the world; and as David smote the giant of Gath, and proved his boasting vain, so the weakest shepherd of the flock of God may take the sling of faith, and the stone of truth, and discomfit the theologians of the present day.

The truth in and of itself finds its own basis, and furnishes the same for those who stand upon it. It is self-sufficient and sufficient for all who embrace it, and is well calculated to puzzle the lords of religious convention, and put to confusion the champions of systematic theology.

Organized error is disorganized and put to flight, and the owls and bats of darkness retire farther into the gloom, when once the ray of truth begins its steady searching course.

The language of Locke is so appropriate here that we can hardly forbear quoting those passages in which he says—"There is no such way to gain admittance, or give defence to strange and absurd doctrines, as to guard them round about with legions of obscure, doubtful and undefined words: for untruth being unacceptable to the mind of man, there is no other defence left for absurdity but obscurity."

"The Platonists have their soul of the world, and the Epicureans their endeavor towards motion in their atoms, when at rest. There is scarce any sect in philosophy has not a distinct set of terms, that others understand not; but yet this gibberish, which, in the weakness of human understanding, serves so well to palliate men's ignorance, and cover their errors, comes, by familiar use among those of the same tribe, to seem the most important part of language, and of all other terms the most significant;" and "he that uses words without any clear and steady meaning, what does he but lead himself and others into errors? And he that designedly does it, ought to be looked upon as an enemy to truth and knowledge."

Among the last mentioned class, at the present day, might be included not only those narrow-minded bigots who would take the Bible from the common people, and gratify their unsatiable appetites at the public treasury; (and of whose progenitors that devout man—William Tyndale—said: "They will not let the layman have the word of God in his mother tongue, yet let the priests have it; which for a great part of them do understand no Latin at all, but sing, and say, and patter all day, with the lips only, that which the heart understandeth not," but those wonderful grammarians who put all their effort into the staging, to the neglect of the house in which God told them to build, and teach young converts to talk of the Unity in Trinity, the Incarnate God, and such like expressions; while they take upon themselves the duty of correcting the faith, and separating the false from the evangelical.

This class of people inquire of your denomination; if you believe in the divinity of Christ; and if this or that minister is not smart in your estimation; while to call a preacher, a good man, is to give him a homely compliment in their opinion.

The man who is so crude in his polemics as to approach them with the simple habit of truth, or the unadorned Scripture turnout, is looked upon with about the same degree of contempt that Goliath displayed in looking upon David: they feign to be treated like a dog; and if they are drawn into the struggle of open investigation they usually retire at an early hour, less garrulous, if not wiser.

What Tyndale said of doctrine in his day may be well repeated at the present time and serve the additional purpose of showing the contrast between Protestants then and now, which is, "that as we know by natural wit what followeth of a true principle of natural reason; even so, by principles of the faith, and by plain scriptures, and by the circumstances of the text, should we judge all men's exposition, and all men's doctrine, and should receive the best, and refuse the worst."

Of the papists in his day he said, "Ye will let no man come unto God's word until he have been two years master of art. First, they nosel them in sophistry, and in benefundatim. [That which is grounded on sure premises.] Moreover, one holdeth this, another that; one is a Real, another a Nominal. What wonderful dreams have they of their predicaments, universals, second intentions and relatives.

"Of what text thou provest hell, will another prove purgatory; another limbo patrum; and another the assumption of our lady: and another shall prove of the same text that an ape hath a tail.

"And of what text the gray friar proveth that our lady was without original sin, of the same shall the black friar prove that she was conceived in original sin."

If he were alive at the present day he would probably have some Saul of Protestant-Israel offer him the armor of Ecce dei character, with which to meet the giant in the Ecce homo uniform; and he might exclaim with the truthfulness of David, that he had not proved it.

We are invited to have charity—for whom?—for those who say, "our Lord delayeth his coming?"—for those who smite their brethren; and make merchandise of the truth and its followers, turning them into a source of profit?—does charity require us to be silent when the poor and needy seek water and there is none?

A member of a so-called evangelical church in Gloucester, invited a poor fisherman of the place to a fair, held to carry out some religious enterprise, and was to d by him, in reply, that he could not contribute while the widows and orphans of Gloucester mourned their husbands and fathers on the fishing grounds, and sisters wept for brothers asleep on George's banks.

"O how I long to see that day!
When the redeemed shall come
To Zion, clad in bright array,
Their blissful, happy home."

And, while we anxiously await the event, let us rejoice that it was ever said, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."

BOSTON, MASS., June, 1871.

[The following article was written by the late Prof. C. F. HUDSON, some time before his death, and addressed to the editors of the "Independent."]

IS DEATH OF NATURE?

To the Editors of the Independent:—We often hear of death as a "debt of nature." A doctrine, this, of Christless men, a pagan notion, the theology of which is Naturalism. Death, we are told, is not strictly the penalty of sin; it is not an evil, save as all evil is incipient and imperfect good. In Theodore Parker's doctrine of a "perfect Providence," and in most Universalist schemes of human destiny, we find the same notion, that bodily dissolution is not the result of a Fall, but the natural way to an after life. Unhappily, the Scriptural doctrine of death is now so unsettled, that the pagan idea is allowed to pass, like coins worn smooth, current by force of custom.

In your reply to an inquirer, under the title of "Perplexity," (May 8th,) you seem to me to have hardly replaced th s doctrine with coin from the King's mint. You say:

"Are there any 'texts which seem to imply' that if there had been no sin, there would have been no dissolution of this bodily organization? . . . that without sin the 'living organism' would have undergone no change analogous to that which we now call death? . . . [that it] is not in its very nature temporary, to be dropped when it has served its purpose as leaves fall from the trees in autumn, or as a 'shock of corn cometh in its season.' Is there any text which teaches more than that it is by sin that the dissolution of the body, at the departure of the spirit to its future life, become the terror and the agony which men call death?"

According to this view, the sentence, "Dust thou art, and unto dust thou shalt return" might have been literally fulfilled, though man had not sinned: and that sentence became *penal,* simply because death became painful and terrible. The expulsion from Eden, and from the tree of life, had nothing to do with the dissolution of the body. The Patriarch David might have been "gathered to his fathers," and have seen "corruption," if the race were unfallen; for the body, having served its temporary purpose, must needs decay, and be buried. And when Christ followed man into the grave to gain a victory over the last "enemy," He stooped no lower than our bodies, which like autumn leaves, would have dropped, by the law of our original nature. He has not changed the appointed course of our physical nature—he has only smoothed our path, or dispelled the darkness that rested upon it. He has saved us from the grasp of Death, but from being roughly handled by him; that is, from his enmity. By the Redemption, we are released from his dominion, more happily, perhaps more speedily; whereas without sin, we should still have entered his domain; and without a Redemption, we should have been—we know not what.

I will not say that this view of death is akin to that taken by Emanuel Swedenborg, to which Calvin has given undesigned occasion in his definition of the "first resurrection."* (See his "Paychopannychy.") My difficulty is simply this—we are not told, in the above statement, what would have been man's physical destiny, if he had not sinned. *What change would have accomplished that which now depends upon the Resurrection?* What was the relation of the unfallen "natural body" to the "spiritual body?" Was the translation of Enoch an example of man's proper destiny, or an exception from it? Will the bodies of those who are "changed" at Christ's second coming, be transformed, or will they perish? These questions are im-

*The definition given by Calvin to which I allude is in this wise, that the "first resurrection" is that of the regenerate soul, immediately after the death of the body, to be succeeded by the "second resurrection,' that of the body at the judgment.

portant as they relate to that primary doctrine of the gospel—the Resurrection, which the pagan mind could neither mock at or defy, but which is, more than any other religious tenet, *peculiar* to Christianity. When the Scripture doctrine of death is illustrated by it, your inquirer will, perhaps, be still less "perplexed."

I shall not offer, instead of your solution, any of the vagaries of ancient or modern Chiliasm. And I am no Psychopannychist or Psycotomist. I know some of the difficulties of a true doctrine of the relation of matter and spirit, in the nature and destiny of man. I am indifferent to many points of detail; *e. g.*, whether the "tree of life" had medicinal ambrosial virtue, as Whately holds, or was symbolic and sacramental. But I am confident that modern philosophy has obscured the Scripture doctrine of man's original destiny, to the advantage of skepticism and error.

To show how the early Christians thought on this subject, I offer the following from Athanasius, the so-called Father of Orthodoxy, which might be supported by varied citations:

"God desired man to continue in incorruption. But men, neglecting and departing from the knowledge of God, and devising and regarding that which was evil, incurred the threatened condemnation of death. They remained no longer such as they were created, but contracted corruption according to their own devices, and came under the power and dominion of death. For by transgression they reverted to their native condition; so that as from non-existence they had begun to be, they must now in due time suffer the loss and destruction of their being. And that justly; for if, having once the nature of non-being, they were called into being by the presence and goodness of the Word, when they divested themselves of the knowledge of God and turned aside to non-entities, (for evil things are not entities, but good things are entities, seeing they are from God, who truly is,) it followed that they must be also divested of the nature of existing forever. That is, they must perish, and remain in death and corruption. For man is by nature mortal, in that he was created from non-being. Yet, as made in the likeness of the true Being, to be preserved by the knowledge of Him, he might have escaped the force of corruption, and remained immortal."—*De Incarnat. Verbi*; Opp, Ed. Commel, p. 40.

C. F. H.

OBITUARY.

DIED, at Braintree, Vt., Monday, May 28, ISAAC ALLEN, aged 82 years and 10 months. For forty-three years he was a member of the Christian church; during that time his life was one that may well be said to be that of a Christian. He never failed in his intercourse with his fellow-men, when opportunity offered, to present before them the name of his Redeemer. Faithful in his family devotions, never allowing business to interfere with these duties. He was a constant reader of the HERALD OF LIFE from the commencement of its publication until he became blind, which happened about two years ago.

Father Allen embraced the Life views, and expressed a great desire to hear Br. Storrs preach; which desire was gratified in Albany, N. Y., while on a visit to his son, J. L. Allen. He often expressed a wish that some of the brethren, who held the Life views, should preach his funeral sermon. It was found impossible to obtain the services in time.

He retired to bed as usual Sunday evening. About twelve o'clock his companion was awaked by an unusual breathing. She spoke to him and receiving no answer, immediately procured a light and saw him breathe only two or three times; and without a struggle fell asleep in Jesus, to awake in that glorious morning when none shall awake to weep, clothed with immortality and eternal life.

He was taken to Morristown, some sixty miles north, and buried in the family burying ground. The funeral services were attended by a Baptist clergyman, who had been acquainted with the deceased for thirty years; who, among other things, said that he had gone to sing the song of the redeemed around the throne; that his rejoicing was now the fulness of joy; and many other sayings which are in harmony with the traditions of the so-called "orthodox" church, but have no foundation in the word of God. Our hearts were pained while we listened to that part of his remarks. We could not help feeling sad that preachers who professed to be watchmen upon the walls of Zion, and for thirty years studying the word of inspiration, had not yet learned that the righteous, who fall asleep in Christ, rest from all their labors until the morning of the resurrection, when, at the sound of the trumpet, the *dead* (not the disembodied spirits) in Christ shall rise first, and we which are living shall be changed in a moment, in a twinkling of an eye, and be caught up to meet the Lord, and be forever with the Lord. Wherefore, comfort one another with THESE WORDS.

I. L. A.

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THE HERALD OF LIFE.

NEW YORK, JUNE 21, 1871.

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The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

THE HERALD OF LIFE.

A volume of this paper consists of 48 numbers. That makes at least four vacant weeks in a year. These have been distributed between Christmas, May day, Fourth of July, and the week following the anniversary of the Union. This year there was no vacation the first week in May, and it is thought best to have *two* weeks together in July; therefore, no paper will be issued on the 5th and 12th of July. The next issue will be on the 19th of that month. Let this be remembered.

In the meantime, our mail book will be examined, and such subscribers as are three months, or twelve numbers, in debt for the paper will be discontinued, unless we hear from them immediately.

"A PRIEST UPON HIS THRONE."

In the "World's Crisis" of May 31, the "Corresponding Editor" says:

"One of my correspondents desires to know if there is not positive proof in Zech. vi. 13 that Christ will be a Priest upon his throne . . . ? We answer, No; it does not even *hint* such a thing, but refers to the then officiating high priest, as the context shows."

He then quotes Zech. vi. 9–15, which our readers can turn to and examine, if they choose. After this, he speaks as follows:

"1. This refers to Joshua, the 'high priest,' here called the 'branch.' Some have incorrectly applied it to Christ, simply because Christ is sometimes called a 'branch.' On the same principle Ezekiel is called 'son of man;' so is Christ; but that neither makes Ezekiel Christ nor his type.

"2. The building of the temple, here ascribed to Joshua, is a past event, having commenced under the joint control of Zerubbabel the governor, and Joshua the high priest, in the second year of Darius (Hag. i. 14, 15); and God said, 'The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it.'—Zech. iv. 9. This was accomplished jointly by Zerubbabel and Joshua, and was finished in the past, and does not belong to the future."

"1." The first step in the above remarks is an assumption that Joshua is "here called the 'branch.'" That the expression "*The* BRANCH" is ever applied to the high priest, under the law, remains to be proved. The text, Zech. vi. 12, saith, "Thus speaketh the LORD of hosts saying, Behold the man whose name is *The* BRANCH," etc. It was *the* man who had this name, who was to "sit and rule upon *his throne;* and *He* shall be a priest upon his throne."—Verse 13.

Two questions arise here. 1. Did Joshua ever have a throne? 2. Had he ever been called *The* BRANCH? We hardly need spend time to prove that Joshua is never spoken of as a *king*, or as sitting to "rule upon his *throne*." Israel had no king or throne in the days of Zechariah's prophecy, nor at any period since: hence the prophecy before us cannot be applied to Joshua the high priest.

The second question admits of but one rational answer, viz., Joshua had never been called "*The* BRANCH;" hence is not "the man" spoken of here. This is a peculiar *name*, and belongs to the promised King that shall sit on his father David's throne, which is His *own* throne.

Isaiah says, "There shall come forth a rod out of the stem of Jesse, and a *Branch* shall grow out of his roots: and the Spirit of the *Lord* shall rest upon him," etc., "He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor," etc.—Isa. xi. 1–4.

Jeremiah says, "Behold the days come, saith the LORD, that I will raise unto David a righteous BRANCH, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS;" or, "The Lord of Righteousness."

Thus far there seems no ground of doubt as to who "the man" is who is called the "BRANCH"—none other than the Lord Jesus Christ. But Zechariah is tolerably explicit: he says, or rather, "Thus saith the LORD of hosts . . . Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: [Hebrew—*mouphaith—a sign*, or *type*]: for, behold, I will bring forth my servant *the* BRANCH."—Zech. iii. 8. Does not "*The* BRANCH" here spoken of refer to the prophecies of Isaiah and Jeremiah, who preceded Zechariah, and point out the King which God promised to "raise up unto David;" and who was to be "a righteous BRANCH?" In our mind there can be no question but what it is the same. Then why attempt to make "The man whose name is *The* BRANCH," Zech. vi. 12, mean Joshua, and not Christ; and to put the high priest of Zechariah's time on a throne which he never had?

But says our friend of the "Crisis," "Ezekiel is called 'son of man,' so is Christ; but that neither makes Ezekiel Christ, nor his type." Indeed! Is Ezekiel ever called "*The* son of man?" Though he is called "son of man" nearly a hundred times, in his prophecy, he never is once called "*The* Son of man." This is a phrase designating the Messiah, and is peculiar to Him alone. So of the expression "*The* BRANCH," it is peculiar to the Heir of David's throne, and cannot be applied to any other man; hence in Zech. vi. 12, "*The* Branch" spoken of is that *Heir*, and none other: it belongs exclusively to the Messiah, the Christ; and we think our good brother of the "Crisis" will yet see it so.

"2." As to "the building of the temple here ascribed to Joshua," if our brother's view is correct, that the temple spoken of is the one built under Zerubbabel and Joshua, "the glory" which the builder was to "*bear*" was not very great, nor did it last long; for this temple had no glory compared with the temple built by Solomon. The only thing which gave it its real glory was that Christ came to it; but that did not make the two joint builders—Zerubbabel and Joshua—into a "*He* shall bear the glory."

There are two temples yet to be built, according to the Bible: one literal, described by Ezekiel, last chapters of his prophecy; the other a spiritual one, which no Christian will doubt but Christ is the builder, and "He shall bear the glory," and He will not be likely to give that glory to another; and when He has completed it, "He shall sit and rule upon his throne; and He shall be a priest upon his throne;" for, "The LORD hath sworn, and will not repent," [will not change his mind], "Thou art a priest for ever after the order of Melchisedeck"—who had "neither beginning of days nor end of life, but made like unto the Son of God."—Psa. cx. 4, Heb. vii. 3. If the Son of God dies, his Priesthood will cease; not without, so far as any revelation informs us.

PROPHECY: LUKE XX.

"AND upon the earth, [*epi tees gees*—in the land—same words as used in verse 23—signifying same territory ruled by sun, moon, and stars], distress of nations, with perplexity." This has been and is fulfilling in the history of the nations occupying the old Roman Empire. The cause and effect of those things is next spoken of. "The sea and the waves roaring." We doubt if this language has any reference, as a sign, to any literal commotion of the ocean; but, like the sun, moon, and stars, is a symbol, which we will try to search out and apply. By turning to Isaiah xvii. 12, we read thus: "Wo to the multitude of *many people*, which make a noise like the noise of the sea; and to the rushing of nations that make a rushing like the rushing of mighty waters!" [That is, "the waters" of the sea.] "The nations shall rush like the rushing of many waters." So the destruction of Babylon is represented by the figure of the sea coming up upon her; see Jer. li. 42. So also of Tyrus, Ezek. xxvi. 3, see Psa. xciii. 3, 4; and particularly Rev. xvii. 15, where "many waters" are expressly declared to signify "peoples, and multitudes, and nations, and tongues."

Thus, then, "the sea and the waves roaring," is a symbol of an uprising of the people, who have long been the victims of lordly, kingly, and imperial misrule and oppression. When they rise up like the waves of the sea, lashed to fury by winds, their despotic rulers will find themselves like a time-worn and dilapidated ship, unable to stand the storm; yet there may be, for a short time, a calm, but the storm will gather strength. If we cast our eyes over Europe and mark the events of the past twenty-five years, have we not beheld a rising up of the people—the multitudes? And what has been the cry of this rising mass? Has it not been *republicanism?* Self-government? No more despots? Down with the thrones! And what is the effect of this uprising of the masses? "Men's hearts failing them for fear," etc. What men's hearts are these? Not all men's, but a special class, viz., the great men—kings, nobles, lords, despots of every class. This is evident from what follows, which is the reason assigned for the fear, viz.: "*For* [*gar*—a causative conjunction—*because*], the powers of heaven [the sun, moon, and stars], are shaken." The sea and wave-like convulsions of the people shake down these symbolic powers, and overturn them, carrying consternation and horrible fear among the tyranical dynasties of Europe, who revolved in their political heavens so long as to think the people only lived for them, and not they for the people. And while they found the political heavens so convulsed that their power seemed ready to come to an end, their hearts failed them for fear. At this moment they are far from feeling assurance of quiet; they "are like the troubled sea."

We now ask our readers whether the signs in the sun, moon, and stars, the sea and waves roaring, are not being manifested before our eyes? And may we not know with certainty that the times of the Gentiles are ending? Ought we not to inquire what is to come next? Or, what is before us?

We wish to call attention to a fact which we think has been generally overlooked, viz., that our Lord states distinctly *two* classes of events and two classes of signs that shall indicate the different events indicated. The first events are Jerusalem's desolation and subjection to the Gentiles. The second are Jerusalem's emancipation, and the establishment of "the kingdom of God."

The sign of the first class of events is thus stated, verse 20, "When ye see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." The signs of the second class of events are in the 25th and 26th verses; and our Lord adds, verse 31, "When ye see these things come to pass, know the kingdom of God is nigh at hand." Here are two different events, viz., first, Jerusalem's desolation, with days of vengeance, and subjugation to the Gentiles. Second, Jerusalem's emancipation, the redemption of the followers of Christ, and the establishment of the kingdom of God; and each class of events has appropriate signs for the guide of sincere inquirers after truth. Let these things be kept in mind that we may be saved from that confusion which is so often introduced into the exposition of this prophecy.

The expression, verse 24, "*Until* the times of the Gentiles be fulfilled," cannot be made to mean that the treading under foot was never to cease, but the reverse, viz., that a time would come when that desolation should terminate, and Jerusalem be no longer trodden under foot. To say otherwise is to contradict some of the plainest prophecies of the Bible. For example:

Jer. xxxi. 38–40.—"Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill of Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: it shall not be plucked up nor thrown down any more forever."

It cannot be pretended that this prophecy has had its fulfilment since the Babylonish captivity; for "the city" then rebuilt has been both "plucked up" and "thrown down;" and our Lord said it would be. This prophecy, then, of Jeremiah, is future, and will be accomplished in the deliverance of Jerusalem from the Gentiles, and the rebuilding of the city.

If our previous remarks are well founded, we are now living in a time of a series of convulsions that will not terminate before the great and glorious event takes place spoken in the following words: "And then shall they see the Son of man coming in a cloud with power and great glory."

"Then"—when? While these convulsions are going on, or, immediately after; for so the word signifies. "Shall they see;" "they," who? Is it not the same "they," or people, spoken of in verse 24, who were to be led away captive into all nations? and who, with their city, were to be subjected to the Gentile governments until their times were fulfilled or accomplished? Till that time our Lord had said of "Jerusalem" and her "children," [see Matt. xxiii. 37–39] "ye shall not see me," etc.; evidently implying that the time would come when he would manifest himself once more to that people at the termination of the times of the Gentiles, being at the time of, or in connection with his second advent. We do not affirm that this is the true interpretation of this verse; but we think when viewed with the 24th verse and many other prophecies, that we are probably not far from correct in our view of it.

The next verse is an address to his followers living at the period when these signs shall appear. "And when these things begin to come to pass, then look up, and lift up your heads, for *your* redemption draweth nigh." From the commencement of the signs, the living saints were to be encouraged and comforted with the expectation of a speedy deliverance; and were to look up for the return of their long absent Lord. Though we would not pretend to decide positively as to the order of events still future, yet we incline to the opinion that the gathering of the saints, or those who are to constitute the "kings and priests" of the coming dispensation, will take place prior to the manifestation spoken of in verse 27; and that while the convulsions among the nations are in progress; thus escaping some of the heaviest calamities that are coming on them that dwell on the earth near the time of the establishment of the kingdom of God.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For God is not the God of the dead, but of the living: for all live unto him."—*Luke xx.* 37, 38.

WERE we not well aware of the extent to which many expositors and others indulge the habit of severing passages of Scripture from their connections, and arraying them in seeming support of certain dogmas, we would never cease to wonder how it is that not a few men of intelligence and thought conceive that the above words of Jesus afford evidence of man's immortality. Quoting, with entire approval, from Mr. Landis, it is said, p. 137 of the work under review:

"The Sadducees believed that man ceased utterly to exist at death, and, consequently, they denied his resurrection."

This statement is, of course, framed to strengthen an exposition, but, as all must see, it is put wrong end foremost. Had it been said, the Sadducees denied a resurrection, and, consequently, they consistently believed that man ceased utterly to exist at death, the assertion would have possessed the very attractive and exalted merit of truthfulness, and would have commended itself to the judgment of every thoughtful person. Again:

"But he" (Jesus) "aimed at something more: for, had he simply proved a future resurrection, the Sadducees would still have objected that there was no such thing as a spirit; while, if the existence of the spirit after death is proved, the resurrection, as they viewed the matter, followed of course. Our Saviour, therefore, in order to disprove their views on both of these points, refers to Exod. iii. 6, 16, which affirms that God was still the God of Abraham, Isaac and Jacob, though they had been long dead; and upon which he also remarks, that '*God is not the God of the dead*' . . . '*but of the living;*' and then, directly in the face of their theory, he adds, 'for all live unto him'; that is, so far is man from ceasing to exist at death, as ye Sadducees pretend, that, even though they have ceased to be seen on earth, all that are dead still live to him."

We think the reader will agree with us in the opinion that should a man set to work to do his utmost in that direction, he could scarcely hope to succeed in crowding into a few sentences so much of sophistry, and so many mistatements and contradictions, mingled with *some* truth apparently unmeaningly uttered, as is contained in the foregoing extract. Mr. George distinctly affirms, and he repeatedly reasons upon the assumption, that man does not die, only something connected with him, which, when *the man* leaves it, is "only the remains" of a man. He urges, moreover, that Jesus so taught. In accordance with this position, it is insisted that our Saviour, by way of proving a resurrection, a reliving again of dead persons, substantially said to the Sadducees, "Abraham, Isaac and Jacob are not dead, as ye suppose, but are still living, therefore they will be raised from the dead." Profound logic! a kind, however, for which Messrs. Landis and George will not, we venture to say, receive the thanks of the more consistent members of their school. He must be firmly wedded indeed to a theory, and determined to sustain it at all hazards, who will deliberately attribute to our blessed Saviour such a style of reasoning.

Suppose Jesus *had* told the Sadducees that man possesses an undying spirit-entity: they would, most likely, still have replied, "well, that can be no proof of a resurrection, for if those spirit-entities exist now in a separate state why, may they not always so exist? Their existence cannot prove that there will be a resurrection of the dead. If what thou sayest, that 'God is not the God of the dead, but of the living; for all live unto him,' proves that some part of man is alive when the other part is *dead*, then our doctrine, that the *dead* will not live again, is established, for God, not being the God of the *dead*, will not raise them up again." A child can easily see that the argument imputed to Jesus would be altogether likely to confirm the Sadducees in their belief rather than convince them of their error, for to affirm, as is done, that the language, "God is not the God of the dead, but of the living," proves that some part of Abraham, Isaac and Jacob did *not* die, is 'to deny that so much of those patriarchs as *did* die' will ever live again. Thus the resurrection, the very doctrine which Jesus undertook to prove, and did prove, is denied.

Look at this:

"If the existence of the spirit after death is proved, the resurrection, as they viewed the matter, followed of course."

Followed of course! Let Mr. George go to some of the hundreds of thousands of professing Christians of to-day, who believe in the immortality of the soul, but who deny a resurrection of the dead simply *because* they believe man possesses an immortal entity, and he will quickly learn whether or not it is seen that "the resurrection follows as a matter "of course." If it follows as a matter of course, pray tell us why the inevitable tendency of belief in it to *denial* of a resurrection? The Gnostics were the only Christians in the early days of the church, we believe, who, as a body, held to the immortality of the soul, and they, like many in the present day, not seeing any necessity for a resurrection, the *real man* being better off in the fancied disembodied state, denied the resurrection of dead persons.

Does it, then, follow "of course?" Not so thought Justyn Martyr, who said: "If, therefore, you fall in with certain men that are called Christians, who confess not this truth" (the resurrection) "but dare to blaspheme the God of Abraham, and Isaac, and Jacob; in that they say there is no resurrection of the dead, but *that* immediately when they die their souls are received up into heaven—avoid them and esteem them not Christians." Nor did so think Wm. Tyndale, the martyr, who, replying to a Platonist, who attacked the doctrines of Luther, said: "In putting departed souls in heaven, hell, and purgatory, you *destroy* the *argument wherewith* Christ and Paul *prove the* resurrection." Darby, a so-called, orthodox writer, says: "It was just when the *coming of Christ was denied* in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul *came in to* REPLACE *that of the resurrection.*"

We assert that the tendency of belief in the conscious existence of a spirit-entity between death and resurrection is not only to *weaken* faith in the resurrection, but to *destroy* it altogether, a result it has accomplished in myriads of cases. Notwithstanding the doctrine of the resurrection was constantly insisted upon by the apostles and early fathers, comparatively few Christians of the present time attach any importance to it.

Why the change? Simply because men have learned to believe, in opposition to the plain testimony of inspiration, that a part of man (the *real man*) lives on at death, and, if holy, is unspeakably happy; and hence little or no *necessity* for a resurrection exists. He who holds that a belief in the idea of consciousness in death leads, as a matter "of course," to belief in a resurrection of the dead, has a theory which is opposed to palpable facts. But he may possibly say with another, "so much the worse for the facts." The doctrine of the immortality of the soul had its *origin* in the fact that men were seen to die, and turn to dust, and it not being seen how they could ever live again, and their identity be restored, it was concluded that a part of man *lived on*.

The truth is unwittingly uttered in the remarks that call attention to the reference of Jesus to certain Scripture "which affirms that God was still the God of Abraham, Isaac and Jaco , though they had been *long dead*," but the c. ation completely overthrows our author's own argument. He insists that Abraham, Isaac and Jacob are *not dead*. Yes, the truth is plainly spoken when it is said that Jesus refers to Scripture "which affirms that God was still the God of Abraham, Isaac and Jacob, though they had been *long dead*."

The language, therefore, "God is not the God of the dead, but of the living; for all live unto him," must of necessity have reference to something else than life in present actual possession. What is that something else? In what peculiar sense is God the God of Abraham, Isaac and Jacob, though they have been *long dead?* And how does the fact that he is their God prove that they will be raised from the dead? We shall see.

Unto Abraham God made certain promises of a specific character (see Gen. xxii). These promises were substantially repeated to Isaac, to whom it was said: "I will perform the oath which I swore unto Abraham thy father" (see Gen. xxvi. 2, 5). Jehovah afterward renewed the promises to Jacob, prefacing them with this assurance: "I am the Lord God of Abraham thy father, and the God of Isaac. . . . And, behold, I am with *thee*, and will keep thee in all places whither thou goest" (see Gen. xxviii. 13–15). Thus we see that in order that these ancient worthies might *know* that the promises would be fulfilled, even though *they* might not be able to see *how* that fulfilment would or could be accomplished, the Lord announced himself their God.

This assurance was given to Moses also, as follows: "I am the God of thy fathers, and the God of Abraham, and the God of Isaac, and the God of Jacob." Why did God make this declaration to Moses? Doubtless to assure the prophet that the promises to his

fathers were not forgotten, and though the patriarchs had died without seeing a fulfilment of them, they nevertheless would yet be fulfilled. Abraham, when as yet he and Sarah had no children, believed God would perform the promise of giving him a multitudinous seed: and when he went to offer up his only son, the child of promise, it was in the full confidence that "God was able to raise him up, even from the dead."

Well, were the promises made, for instance, to Abraham personally, fulfilled during his life-time? Let us see. Stephen, in his last address, declared: "Men, brethren and fathers, hearken; the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession."—Acts vii. 2–5.

Now, what have we here? We have the undeniable fact that God promised Abraham a certain country for an inheritance, but never gave him, during his life-time, "so much as to set his foot on." What follows? Why, God being still his God, Abraham is, unto God, reckoned as alive, because he is to be *raised from the dead to receive the promised inheritance*. Thus it is that Moses showed the resurrection of the dead when he called God "the God of Abraham, and the God of Isaac, and the God of Jacob."

Paul declared concerning certain worthies, of whom were Abraham, Isaac and Jacob, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country . . . Wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Because of their faith and works of faith, "God is not ashamed to be called their God," and "he hath prepared for them a city." Have they received that which God hath prepared for them? No, in no wise, for if there was any thing about them which did not die it was not a subject of promise, because they to whom the promises were made "all died in faith:' and beside it is the "promised land" that they are to have for an inheritance. As, therefore, they *died* without having received what was promised them, and as God's promises are sure unto all whose God he remains to be, it follows, inevitably, that they will be raised from the dead.

The Sadducees were not ignorant concerning the promises of God to their fathers, and so when Jesus called their attention to the fact that those promises had not been fulfiled, they saw at once that in order to a fulfilment there *must* be resurrection. They recognized the fact as an *unanswerable* argument, for "certain of the scribes, answering, said, Master, thou hast well said. And after that they durst not ask him any question at all." A more convincing and conclusive argument for the resurrection could not be produced, for to deny it when thus presented was to deny the stability of God's word.

We think no earnest seeker after truth will fail to see how it is that God is the God of Abraham, and of Isaac, and of Jacob, though they have been long dead, or in what sense all, whose God he is, "live unto him."

One thought more. The expression "God is not the God of the dead, but of the living," is incontrovertible evidence that they whose God he is *not*, are *dead* in that sense in which the patriarchs, whose God he *is*, are said to be *alive*. The reader will please note this point. If, therefore, the language proves that Abraham, Isaac and Jacob are living and conscious at the present time, it must also prove that they whose God he is "ashamed to be called" are *dead*—and *unconscious* at the present time. Thus the doctrine of the immortality of the soul, so far as it is thought to be favored by the texts under consideration, is demolished by the inexorable logic of the very argument adduced to sustain it. Let it go: it is a doctrine which will not bear the test of Scripture investigation.

To all who name the name of Christ we would say, strive to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, for thus you will be ever owned as God's children; and though you "go down into the valley of the shadow of death," you need "fear no evil," for God will continue to be your God, and hence will bring you forth, in fulfillment of his promise, to sit down with Abraham, Isaac and Jacob in the everlasting kingdom of Christ.

Rest assured that God is still the God of *all* his people, "though they have been long dead," and *because* he is so he will, in his appointed time, give unto them an eternal triumph over death. Until the dawn of that glad day, let us all both diligently strive and patiently wait.

It is written, "He shall keep the feet of his saints:" He will be with them in all the places whithersoever they go, and will preserve them, so that none shall be lost. He will not be "ashamed to be called their God, for he hath prepared for them a city." But what of those whose God he is "ashamed to be called?" "The wicked shall be *silent* in darkness." Then they will not be forever cursing and blaspheming against God and the whole host of heaven. No, no, they shall be "*silent*" in the "darkness" of the tomb. Wickedness shall cease, and evil shall be no more. O, that all who profess to serve God might earnestly and prayerfully consider these things, that so they might the more heartily and intelligently "sing praises to the Lord, and declare unto the people his doings."

L. C. T.

Camp-Meeting Fund.

Bal. paid from Geo. T. Adams, Treas.,	$175
W. H. Thorne, New York, (paid),	50
L. C. Thorne, " "	50
Geo. K. Carroll, " "	25
Jacob Grim, Philada., "	25
Wm. Roworth, New York, "	25
Three Brethren, Prov., (Caleb Thompson), (paid),	50
A Powell, New Britain, Conn.,	10
J. L. Boyd, Philada., (paid),	14
Mrs. S. F. Rogers, New London, Conn., (paid),	10
T. R. Weaver, Springfield, Mass.,	10
Silas Goodell, Hartford, Conn.,	10
Carrie C. Belden, New Boston, Mass.,	10
Thos. Wilkins,	10
J. O. H. Newton, Southwick, Mass.,	10
E. H. Glass, Vt.,	5
Thos. Thornton, New York, (paid),	5
Kate Clapp, E. Hampton, Mass.,	5
J. F. Whiting, (paid),	5
S. Cooper, (paid),	5
F. C. Upsil, Westfield, Conn.,	5
S. W. Bishop, (paid),	5
Mrs. L. J. Beach,	5
H. Killam,	5
Miss R. J. Turner, Hartford, Conn., (paid),	5
H. Rockwell, New Britain, Conn., ($9 paid),	12
John Oldershaw, Hartford, Conn.,	5
R. R. Bunnell, New Haven, Conn.,	5
John C. Day, (to be applied in work),	25
Geo. W. Denny, (paid),	25
Jasper Stone, (paid),	25
John Kemp, (paid),	25
Sally Dillingham, (paid),	1
William Brown, (paid),	5

We trust that all who feel an interest in the establishment of truth will aid in carrying forward the work which the Union, at our last anniversary, unanimously decided to undertake. Let us faithfully scatter the seeds of truth, and when the Lord of the harvest returns we will reap a bountiful harvest.

L. C. T.

The Camp-Meeting.

Preparations for this meeting are going forward briskly. Br. Day, who superintends the fitting up of the grove has been hard at work for weeks, and from present appearance I judge that everything connected with the arrangements of the grove will be of the most inviting character. Seats with backs have been made, sufficient to accommodate comfortably 1,200 persons. A building for culinary purposes, 20 by 30 feet, has been erected, also a boarding tabernacle, 30 by 70 feet. There will be several wells of water on the premises, so that an abundant supply of cool spring water will be insured. An exceedingly neat and commodious stand for the ministry has been completed, and from it the word of the Lord will sound forth to, we hope, the conversion of sinners and the edification of saints. Our ground has an area of six acres, thickly covered with fine trees, which will afford abundant shade. It is located about a quarter of a mile from the grove of our "Crisis" brethren. Its location is excellent, being off of the main road, thus securing us in a great measure from the great clouds of dust that rise from the main road during dry weather. All things considered I do not know that a better site could have been selected, and we now desire that the North, East, South, and West will be fully represented. This will be our first general camp-meeting, and I trust that it will be characterized by love, joy, peace, faith, gentleness, meekness, temperance and holiness on the part of all professed followers of Christ who attend.

Brethren and sisters, come up to this feast with praying hearts. Come as peace-makers. Let those who claim to have grown in knowledge show that their growth in grace has increased proportionately. With heads full of theory and hearts full of grace we are strong. Let sour-godliness not be tolerated by any one in themselves. If we have more truth than others, we should be more thoroughly sanctified than others. Do not use truth club-fashion. Draw, but do not drive. Entreat, but avoid threatening. Bear with each other's infirmities. "Let not harsh words mar the good we might do here." Take Christ for your pattern. He has left us an example that we should follow in his steps.

Let the coming feast show that we do love as brethren. Let brotherly love continue and abound. Keep controverted points out of our meetings, on the stand and elsewhere. We are agreed as to the signs of the speedy coming of Christ, life and immortality through Christ alone, the location of the saints' inheritance, practical godliness, and the work of converting sinners to Christ. Here we are one. Let us work here, and God will bless; but if we do otherwise, distraction will prevail and God's cause will be dishonored, and Christ will be wounded in the house of his friends. Give no real occasion to the enemy to speak evil of us.

Let the business meetings be conducted in a wise, temperate, courteous, and heavenly spirit, that the name of God be not blasphemed. The weapons of our warfare are not carnal, yet they are mighty through God to the pulling down of strongholds. A soft answer turneth away wrath, but grievous word stir up strife. Let us have peace so long as we profess to be subjects of the Prince of Peace. Follow peace with all men.

Yours, in Christ,

F. H. Burbank.

Springfield, Mass., June 15, 1871.

The Royal Test.

It was just before his death, and within view of that solemn event and all its associations, that the Lord spoke of himself as coming in glory to sit upon his throne and judge the nations. How significant is this fact? He was to be betrayed, judged and unrighteously condemned; but he would judge the world in righteousness notwithstanding all that should occur; nay, the bitter sorrow and the ignominy were waymarks in the path to a throne of peerless splendor and absolute supremacy. The world's representatives, in the persons of Jewish and Roman officials, were about to reject and crucify the Prince of Life; but as a prince of unequalled rank he would summon all nations to his presence, and pass upon them a sentence from which there shall be no appeal. The vilest of the people were to clamor for his blood, whilst thieves were his appointed associates in death; but he would come in glory, and holy angels with him, to welcome the righteous unto life everlasting, and to send the unholy to their doom. And the most tragic event in the world's history was about to take place; but the victim of that tragedy would yet be the acknowledged Ruler and Judge of universal humanity, and found an empire that should last as long as the sun.

All this, with much more, is suggested in this region of wonderful contrasts by the fact that on the eve of Gethsemane and Calvary our Lord enunciated his throne and kingdom and rule of judgment. The calm dignity of the speaker is worthy of the lofty theme; and though he knew that a long time would elapse before the actual fulfillment of his prediction, yet is there no thought of contingency, no hint of possible disappointment to his friends, or of the final triumph to his foes. It is all positive, real, certain. The chronology of prophecy is one thing, with which those may deal who have the requisite qualifications for that difficult branch of study; but the reality of its accomplishment, in the season which God has put in his own power, is quite another, which the most unlettered believer may press to his heart with the joy of absolute certainty. Jesus shall sit upon the throne of his glory, before him shall be gathered all nations, and his decision respecting the classes of character that are to stand at his bar will be final and irrevocable—Judas, Caiaphas, Herod and Pilate notwithstanding.

Let us, therefore, for practical purposes, attend to the test of loyalty which the King will employ on the awfully imposing occasion when He shall judge the living for the purpose of setting up his kingdom—"*Ye did it unto me.*"

This is the central principle of Christian loyalty. We are not writing a commentary on the sublime prophecy. We simply select the Sovereign's test for the purpose of self-application. Will our religion bear this test? What is the principle that animates and moves our every-day Christianity? Are we benevolent, devout, self-denying *to* Christ? No; there is no mistake in the form of this question; we mean it to stand just thus, because it brings to light the very heart of the principle. It is assumed that we are benevolent, devout, self-denying; but *why?* It is right to be generous, it is respectable to be religious, it is prudent and healthful to practice self-denial—are these your motives? They cannot bear the royal test. The rightness, respectability, and prudence of certain lines of conduct may be granted at once, but what have they to do with personal loyalty to the living, personal Christ? There is quite a crowd of lower motives habitually influencing human conduct, many of them excellent in themselves; nay, men have often done very good things from very bad motives, as building a church or founding a charity to gratify self-righteous pride; but the absence of the purest and noblest of all motives is a clear proof that their actions could not bear the royal test. But how sublime and ennobling it is when every thing is done for the Saviour's glory! How truly then does a man come out of himself, his sect, and his circle, when he gives his heart, his service, his money, his life to the Lord! Prompted by gratitude, admiration, love, he lays himself and all he has at the Lord's feet; and the offering which is graciously accepted, will be splendidly rewarded when the King comes in his glory. "Ye did it unto *me*."

This is the secret of Christian fruitfulness. "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for apart from me ye can do nothing." Apart from him there is no pure sap to nourish the branch, and consequently no clusters of beautiful fruit to the glory of the Father. You may be a devout Catholic; or a firm churchman, high, broad, or low; or a determined dissenter, Arminian or Calvinistic; without bearing any Christian fruit, or fruit to Christ. If your conduct be not the result of vital union with the Lord himself, union with any body of professing Christians goes for nothing as a proof of discipleship. It is obvious that the royal test identifies the head and the members of the Church; they are one and indivisible in the counsels of God; and this union is recognized through all revelation. What is done to them consequently, as Christians, is done to him, whether it be in the form of consolation or persecution. In proof of the latter position take the memorable words which arrested the persecutor near Damascus: "Saul, Saul, why persecutest thou *me?*" "Who art thou, Lord?" asked the terrified zealot. "And the Lord said, I am Jesus whom thou persecutest." It is clear, then, that work done to serve the interests of a religious society, or ecclesiastical system, does not for that reason prove itself a work of Christian fruitfulness. Nay, a thousand things have been done to serve "the Church," through a thousand years of ecclesiastical corruption, which not only Christian morality but the common sense of mankind must abhor as extremely iniquitous.

This is the strength of Christian faith. To live and labor, and patiently suffer for Christ himself; to bear whatever burden is laid upon us uncomplainingly for his sake; to endure as seeing him who is invisible; and to realize the fact that his eye is constantly upon us, as our Friend, and Brother, and Lord:—these things minister holy nourishment to faith, and make it strong for the day of conflict and sorrow. We then see Christ, not through the medium of any Church, but by the inner eye of the mind which he himself has anointed, and we become brave and bold to do or to suffer, to profess or protest as opportunity is presented or duty demands. The absent one then seems present—and he of whom cold criticism speaks as the historical Christ, is vividly realized in the life and love which are so pre-eminently his. O! in the day of his advent, may the character of our practical religion enable him to say of us, "*Ye did it unto* ME." And then the writer and the reader will be unspeakably thankful for the privilege now granted us of serving such a Prince.—*Editor of The Rainbow.*

"Defects of the Reformation."

The following is an extract from an examination of this subject by the late Carl Augustus Auberlen, *Ph.* D., D. D. Pages 214–216. Translated by A. B. Paton. He points out the defects of the Reformation with great force, and says:

"This eschatology is limited in the main to the idea of a state of blessedness or misery after death: the justified, who have received the grace of God, go to God in heaven; others go to hell. Even in this it hardly goes beyond the individual stand-point. At the end of time stands the last day, to decide once more the everlasting fate of all men; though one does not see why this is necessary, as a definite judgment is passed upon all immediately after death. A new condition of the world, in which the creature in its diverse spheres attains to the existence for which it is destined, was so little thought of, that the actual destruction of the world was taught by the old theologians. 'Fulfilment,' says Quenstedt, 'does not consist in simple change or renewal of qualities, but in total destruction and annihilation of the very substance of the world itself.' In this way, not only is more made of the dualism of the blessed and the lost than Scripture warrants; for the Scriptures teach that the whole universe, heaven and earth, is to be renewed, and that a gloomy abode of death exists only 'without' this glorious and only world of life; but one entire half of the world, viz., nature, has been overlooked, and Christ is not perceived to be, as he is—the Restorer of All Things. And as their view of the end of all things is thus defective, so is their view of the development of things. In fact, proper reference to this is not to be found either in the eschatology or in the history (universal and individual) of redemption. In the doctrines concerning the final end, the defectiveness is shown in the fact that, the two middle members, which, according to the Scripture, lie between the present state and final perfect one, are thrown out: the region of death, (hades, sheol) as distinct from hell (gehenna); and the future reign of Christ and his people over all kingdoms and lands of this world—as distinct from the final end and fulfilment of all things. The one doctrine was sacrificed to oppose the Catholic doctrine of purgatory; the other, to oppose the Anabaptist chiliasm. They had not ethical and metaphysical breadth or freedom for the first; for the second, they had not historical completeness of view. The subjective stand-point has hindered a fuller development of the Protestant church; but it has hindered still more a knowledge of the kingdom of God: as the King was little thought of, compared with the high priest, so, naturally, was the kingdom. Hope and love were neglected as compared with faith; and so was the future appearing of Christ, compared with the past, and the idea of the kingdom compared with personal salvation. Protestantism, like Christ himself, preached in all sincerity, 'Repent, and believe the gospel,' but that other part of the preaching of Christ, 'The kingdom of God is come nigh,' it kept back; just as from the same causes it kept back the apostolic view of the resurrection of Christ, and gave too exclusive heed to his death.

"This neglect of these doctrines of the new creation, and everything miraculous that is involved in them, revenged itself at a later period. The supernatural character of divine revelation was not considered sufficiently, or rather, the supernatural in it was not studied fully and on all sides: the great universal miracles of the end, as of the beginning, were neglected. Gen. i.–xi. Hence the miracles of the middle period, which the Old and the New Testaments record, seemed like arbitrary interruptions of the steadfast course of things. If the Scriptural idea of a grand development of the world, through the human acts of the fall and the divine acts of the restoration, had been vividly realized, then the miracles of the Old and New Testament would have fallen naturally into their place as parts of one whole, and would not have seemed like unwarranted exceptions."

Socrates.

"Though Socrates had more just ideas concerning the nature and character of Deity, and also of the nature and obligations of virtue, than the generality of his countrymen, and even of the philosophers, he does not appear to have had any more knowledge than others concerning the great sanction of virtue, in the doctrine of a future state. In none of his conversations recorded by Xenophon, on the subject of virtue, with young men and others, is there the least mention of it, or allusion to it; which was certainly unavoidable, if he had really been acquainted with it and believed it.

"Speaking of the happiness of his virtuous pupils, he mentions the pleasure they would have in this life, and the respect that would be paid to them, and says that, 'when they died they would not be without honor consigned to oblivion, but would be forever celebrated.' Having said this, could he have forborne to add their happier condition after death, if he had had any belief in it?

"It is particularly remarkable that nothing that Xenophon says as coming from Socrates, not only in his conversations with his pupils, but even at his trial, and the scenes before his death, implies a belief of a future state. All that we have of this kind is from Plato; and though he was present at the trial, and therefore what he says is, no doubt, entitled to a considerable degree of credit, it wants the attestation of another witness; and the want of that of Xenophon is something more than negative; especially as it is well known that Plato did not scruple to put into the mouth of Socrates, language and sentiments that never fell from him, as it is said Socrates himself observed when he was shown the dialogue entitled Lysis, in which he is the principal speaker, as he is in many others.

"In Plato's celebrated dialogue entitled Phœdon, in which he makes Socrates advance arguments in proof of a future state, we want the evidence of some person who was present; for Plato himself was at that time confined by sickness, so that it is very possible, as nothing is said of it by Xenophon, that he might not have held any discourse on the subject at all.

"Besides, all that Socrates is represented by Plato to have said on this subject is far from amounting to any thing like certain knowledge and real belief with respect to it, such as appears in the discourses of Jesus, and the writings of the apostles. Socrates, according to Plato, generally speaks of a future state, and the condition of men in it, as the popular belief, which might be true or false. 'If,' says he, 'what is said be true, we shall in another state die no more.' 'In death,' he says, to his judges, 'we either lose all sense of things, or, as it is said, go into some other place; and if so, it will be much better; as we shall be out of the power of partial judges, and come before those that are impartial; Minos, Rhadamanthus, Alacus, Triptolemus, and others, who were demi-gods.' Taking his leave of them, he says, 'I must now depart to die, while you continue in life; but which of these is better, the gods only can tell; for in my opinion no man can know this.'

"His first argument is, that as everything else in nature has its contrary, death must have it also, and if so, it must be followed by life, as day follows night, and a state of vigilance always follows sleep. But might it not be said, that, for the same reason, everything that is bitter must, some time or other, become sweet, and everything that is sweet become bitter?

"His second argument is, that all our present acquired knowledge is only the recollection of what we knew in a former state. But what evidence is there of this?

"His third argument is, that only compound substances are liable to corruption, by a separation of the parts of which they consist; but the mind is a simple substance, and therefore cannot be affected by the dissolution of the body in death.

"This is certainly the most plausible argument of the three, but it is of too subtle a nature to give much satisfaction. If the mind have several powers and affections, and be furnished with a multiplicity of ideas, there is the same evidence of its being a compound as there is with respect to the body; and if the power of thinking, or mental action, bear any resemblance to corporeal motion, it may cease, and be suspended, though the substance remain."

J. Priestley.

—*Selected by* F. H. Burbank.

Meeting in Illinois.

Notice is hereby given that there will be a meeting of Life Believers at the Cross roads in the grove, close by the White School-house No. 1, Holland Township, to commence on the 30th of June and hold over the Sabbath. Preaching brethren of different orders are invited to come and take part. Come one and all. Elders J. Lewis, S. L. Walter, and Clinkinbeard are invited.

J. Duncan, M. D.

Mode, Shelby Co., Ill.

From Geo. P. Hill.

Editor of Herald: I am pleased with much that I see in the Herald, and wish that others could be interested to learn the *truth* concerning man's nature and destiny. But the truth, as revealed in the gospel, is so strongly opposed to their idol creeds, that they will not listen to its alluring appeals, nor heed its generous requests. It is to them a "strange doctrine," therefore they cry, As our fathers were, so are we.

An evil eye;
Darkness;
Death.

Happy the man who hath God for his guide
In whose word and wisdom his heart doth abide;
A servant of his fellow—his heart it is free,
Happy, O happy, truly happy is he.

Davenport Centre, N. Y., 1871.

BETHLEHEM HOME SCHOOL.

This excellent and well-known institution has just passed into the charge of Rev. Ambrose Rondthaler, who for upwards of sixteen years has been a Professional Teacher and Principal of educational institutions in York, and at Bethlehem, Pa.

The course of study is thorough, and all students enter not only the school-room but also become part of the Principal's family. All sectarianism is banished from the school.

The Bible only is the standard of religious instruction.

For terms and particulars send for circular.

Rev. AMBROSE RONDTHALER,
Principal.

Note by the Editor.

It gives us pleasure to insert the above notice in the Herald of Life, that our friends may know where to send their children to a school of a right character. Br. Rondthaler is one of our firmest friends. For many years a minister in the Moravian church, but unsectarian, and a firm believer in the Life views.

Agent for the Rainbow.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

Geo. W. Young,
25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

Murdock's Syriac New Testament.

Geo. W. Young, 25 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

Appointments.

Fairhaven, Mass., Sunday, June 25.
New Bedford, Mass., evening, June 27.
Acushnet, evening, June 28.
West Abington, Mass., Sunday, July 2.
Hartford, Conn., (Talcott & Post's Hall), Sunday, July 9.
Springfield, Mass., Sunday, July 16.
Meriden, Conn., Sunday, July 23.
Winsted, Sunday, July 30.

W. S. Campbell.

Springfield, Mass., Sundays, June 25, and July 2.
Holden, Mass., Sunday, July 9.
Wolcottville, Conn., July 16.

W. N. Pile.

Dresserville, N. Y., first Sunday in each month, through the year.
High Bridge, N. Y., (Onondaga Co.,) second Sunday in each month during the year.

James H. Jacobs.

Springfield, Mass., Sunday, July 9.
Hartford, Conn., (Post & Talcott's Hall), Sunday, July 16.
New Britain, Conn., Sunday, July 23.
Meriden, Conn., Sunday, July 30.

H. M. Bryant.

Middletown, Conn., Sundays, June 18 and 25.
West Meriden, Conn., July 2.
New York, (Cooper Institute, Room 24), Sunday, July 9.

Wm. Stuart.

Union *meeting house*, Wales, Me., July 2.

Wm. H. Doughty.

Business Department

Cash Receipts.

One dollar each from—B. Browne (pays to April 1, 1872), N. Devendorff, N. D. Wight, A. K. Morse, Susan Fuller, J. W. Buckland.

Two dollars each from—Mrs. C. Alexander, A. A. Babcock, Isaac L. Allen.

Parcels Sent Since Last Issue.

Wm. Stauts, Geo. Atkinson, Wm. W. Day, Wm. Nichols, A. R. Eastman, Mrs. R. W. Pierce, Wm. T. Littell, S. L. Walter ($1 received), W. W. Wentworth, J. D. Sheridan ($1 received), Geo. H. Waterhouse, Daniel Wiley, D. Cass, Christopher Cushing, Wm. Brown, N. R. Sage, Mrs. Wm. Y. Tasker, Susan Fuller, E. A. Poole, Thos. Read, W. E. Cory (by express), J. W. Whiting, D. H. Willard, John Gimson, John Noyse.

To Correspondents

Wm. Forester.—Your paper is paid for to the end of this volume.

Geo. T. Collins.—You will please consider your paper paid for to the end of vol. viii. We regret to hear you are sick.

Samuel L. Walter.—The "Pamphlets" were a *donation*. We send you another parcel.

The Lesson of the Spring.

BY E. K. S.

Long had the winter-winds blown chill,
O'er snow-capped height, and frozen strand;
Long voiceless was the murmuring rill,
And mighty rivers of the land.

Smothered within the frozen earth,
The Violet and Arbutus lay
Still yearning for the spring's sweet birth,
To burst their walls of clay.

When lo! a gentle voice was heard;
A balmy sweetness filled the air;
It woke the tender song of bird,
And fairy music, everywhere.

The ploughman turned the springing grass,
And piped his song of rustic cheer,
And as he heard the black-bird pass,
He whispered, "Spring is surely here."

The tiny flowers in lone retreat,
Hearing the joyous anthem ring,
Half wondered if they dared to peep,
To hail the coming of the Spring.

First timidly, then boldly one
Looked out upon the face of day,
Turned its chill brow unto the sun,
And laughed to greet the sunny ray.

Then one by one, till all the wood
Lay robed with cheeks of white and blue;
And Nature in her dreamy mood,
Woke from the old life to the new.

As children rashly haste to greet
Some joy they would not long delay,
And perish, ere their tender feet
Have found the calm and quiet way.

So Nature, in her kindliest hour,
Was met by bitter winds and storm;
And springing grass and bud and flower,
All perished in Spring's sunset morn.

And this the *moral* we would teach,
To young and old with eager heart;
Grasp only joys within your reach;
And make them of your life, a part.

Learn Patience in the walk of life;
A humble trust in God alway;
And know in life's severest strife,
A Blessing born for every day.

—*Children's Friend.*

"The Wicked must be Raised."

BY H. M. BRYANT.

An article with the above caption appeared in the "World's Crisis" of May 17. We wish through the Herald to notice some of the points presented by the writer to substantiate the assertion.

He first quotes a sentence from the "Child's Primer," "In Adam's fall we sinned all," and immediately proceeds to annihilate the Primer by the emphatic declaration,

"No such thing. Adam's fall brought death upon all. Adam died for his own sins, but not one of his posterity have ever died for their sins. Yet death is the penalty for sin." "Therefore *justice demands* that the sinner be raised from death and die for their own sins."

Now we do not give the writer this notice for the purpose of defending primer theology, notwithstanding we consider his attack on the time-honored juvenile volume uncalled for, and the distinction made, to be without a difference. By Adam's fall he doubtless meant his *sin* or transgression, as sin is the transgression of the law. And if we refer to Rom. v. 12, we read, "Wherefore as by one man sin entered the world, and *death by sin*, and so death passed upon all men," (because Adam sinned? No), "for that *all* have sinned." James also agrees with Paul. He says, "Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."—James i. 15. "For the wages of *sin* is death."—Rom. vi. 23.

In sin, therefore, we discover the cause, or one of the causes that produces the effect—death. And if, in consequence of the relationship that exists between us and the first transgressor, we inherit the effect, do not we also by the same relationship inherit the cause or the first instalment of death, namely, sin? Most assuredly. Therefore, we still prefer the Primer Version, that by our relationship to an earthy, animal parent we inherit such a nature as by the immutable laws of generation, like begets like. Consequently, we find ourselves involved in sin by the natural law of generation, and without *regeneration* death eternal will be the result, as the "wages of sin." It is the "Spirit that *quickeneth; the flesh* profiteth nothing."—John vi. 63.

As the result of sin is death, the query may arise, What causes sin? James has already informed us. "*Lust*, when it is conceived, bringeth forth sin, or transgression: hence sin is not the first cause; and the remedy that effects a cure must be applied to the foundation or seat of the disease. Therefore the law of God demands the nature that is productive of sin; as actual transgression is the development of the law that controls the animal man. The apostle informs us (Gal. v. 19), that "the works of the flesh are manifest." As much as to say, the law controlling the natural man produces legitimate fruit, agreeing in character with such nature, transmitted to us through the first representative, natural man. "For the first man was natural, and not spiritual."—1 Cor. xv. 46.

Thus, however far our first parent fell, he could not have fallen from a spiritual to a natural man, as he did not possess a spiritual nature; and he could not have fallen from an elevation to which he had never attained; and nowhere, in all the book of God, are we taught that Adam's nature was changed by the trial in the Garden of Eden. The animal man was placed on trial as an animal man; and the strength only of the animal was developed, not to demonstrate to the Creator the power of the creature, but to demonstrate to the creature his own impotency and the superiority of his Maker.

The man, not God, is taught the lesson, and made to understand his own inferiority and incapability of controlling, unaided, his natural propensities, or the law of his nature. Like the apostle, the "law of sin, that was in his members, brought him into captivity," (Rom. vii. 23), thus demonstrating to him his unfitness in his present animal condition to have the dominion. The law that condemned Adam was a law present that condemned the man of the future, as all men will do the same things and commit the same acts under the same circumstances; and never has there a child of Adam lived but that would have done precisely as he did, had they been surrounded by the same force of circumstances with which he was surrounded. And the apostle, in referring to him says, "As is the earthy, such are they also that are earthy."—1 Cor. xv. 48. All bear his image and sustain his nature. Hence the condemnation was by one that represented all. The stream cannot rise higher than the fountain; consequently the law that condemns the fountain must condemn the stream. The question may recur, Was not Adam condemned for an actual act of transgression? We will suppose the forbidden fruit to have been an apple. The temptation is before him, and when he had fully determined I *will* eat of it, and reached forth his hand to grasp the forbidden fruit, is he not a transgressor before the actual act is committed? Most certainly. Hence by the act of transgression he was true to his nature as an animal man. True, the actual act was condemned. Murder cannot be condemned without condemning the murderer. Sin cannot be condemned without condemning the nature that produces sin. The law of God was as spiritual six thousand years ago as now. It condemned Adam; it condemns us; it condemned Paul. He says, "For we know the law is spiritual; but I am carnal, (or animal), sold under sin."—Rom. vii. 14. An outward, physical act is not necessary in order to condemnation. A man may be a murderer and never take life. "He that hateth his brother is a murderer."—1 John iii. 15. And "whosoever looketh on a woman to lust after her hath committed adultery already in his heart."—Matt. v. 28.

This animal nature, or law controlling the man of flesh, is condemned by the law of God, from the fact it produces acts agreeing in character with itself, and is the soil from which spontaneously grows the following fruits: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."—Gal. v. 19–21.

This is the savory dish for which the writer in the article referred to puts in a special plea, and prates loudly of justice. Was not the spiritual law of God that condemned the tree, productive of such fruit, the perfect embodiment of justice? Let the apostle answer. "Wherefore the law *is* holy, and the commandment holy, and just, and good."—Rom. vii. 12. The "Crisis" writer says, "Justice demands that these characters live again." If justice demands the resurrection of the animal man, or that the sinner have life restored to him, the condemnation could not be just; and an act of injustice has been committed, which act must recoil upon the originator, and no future act of justice could possibly obliterate the injustice already committed. Thus he charges the God of justice, love and mercy, with an act of rank injustice, and *demands* of him a reparation of the injury.

Again, if justice demands that the sinner live, it follows that when he lives justice is satisfied; and the justice, that gives him life, cannot take it from him again. The theological problem that has ever exercised the mind of the Bible student has been, "How can God be just and the justifier of the ungodly? but this writer emphatically affirms, God cannot be just *without* justifying the ungodly. Blasphemy. Our God has never involved himself in debt to the animal man. "The wages of sin is death, but the *gift* of God is *eternal* life, through Jesus Christ our Lord."—Rom. vi. 23. "For by *grace* are ye saved, through *faith;* and that not of *yourselves*, it is the *gift* of God."—Eph. ii. 8. Who then will be justified to life? The faithful. "Therefore being justified by *faith* we have peace with God."—Rom. v. 1. Hence there is *no* justification without faith; and no resurrection without justification; and no salvation without a resurrection. Consequently the natural must give place to the spiritual, by faith, before we can be justified or hope for future life. The first Adam must be driven out and the second Adam installed in his place: "For, if ye live after the flesh, (or natural man) ye shall die; but if ye through the Spirit (or spiritual man) do mortify the deeds of the body ye shall live."—Rom. viii. 13. Thus the animal nature must be changed and we be made partakers of the *divine* nature, by faith, through the great and precious promises. See 2 Pet. i. 4. Being therefore in possession of a new nature, another law must of necessity control the new creature. "Which, after God, is created in righteousness and true holiness."—Eph. iv. 24. And we shall find fruit resulting from and agreeing in character with such nature; "which are love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance: against such there is *no law*."

"This is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life." O when will men cease their endeavors to extricate the God of heaven and earth from seeming difficulties? And when will they cease to strengthen the hands of the wicked, and to cause the hearts of the righteous to be sad by promising the wicked life? See Ezek. xiii. 22.

Portland, Me., May 25, 1871.

Dogs in a Siege.

The thought must have occurred to all reflective and observant persons, that some animals may possibly know more about the affairs of this world than they are supposed to. If animals do not understand human language, neither can we understand their language. If a dog cannot read and write, neither can a man bark. If a horse cannot peruse a morning paper, neither can the accomplished editor of the morning paper trot a mile in two minutes and a half, or neigh like a steed of the prairies.

It is probable that, so far as a mutual understanding is concerned, animals have the advantage of us; for dogs, horses and some other beasts do have a partial understanding of their actions. All of us have observed how the sympathies of human beings and of animals blend together on the occasion of some great calamity. The house dog will share the household grief at the death of a member of the family, and dogs have even been known to lament themselves to death on the grave of a beloved master. The cavalry horse shares the battle spirit to the full extent with his rider, and it is said that during the war in France a troop of horse, whose riders had been slain galloped into line and rallied ready for action, on hearing the sound of a trumpet.

This brings us to an interesting report of the conduct of the dogs and cats in Paris during the recent siege of that city. It might be supposed that the siege was no concern of theirs, but the facts show that it did concern and interest them, for they exhibited all the unhappiness of the Parisians themselves at the distressed condition of the beleagured capital. The dogs took notice of the abnormal condition of things from the first day. They seemed to know there was something wrong—that some calamity was hanging over the city. The beating of drums, the parades, the rapid movements of bodies of armed men, and the fierce preparations for defence, excited them, and rendered them uneasy—"set them to reflecting," is the expression used by M. Gautier, a French journalist, who described the situation, and its effects on the dogs. The suburban dogs, that were driven in with their masters, seemed like strangers in an unknown land. They were uncertain in their movements, they hesitated in their choice of streets, scented their paths, and, according to M. Gautier, at every corner took counsel of some other dog, supposed to be more familiar with the neighborhood.

At last matters grew so bad that a common sense of danger impelled them to a co-operative movement. In true human style, they resorted to public meetings. "Every morning," says M. Gautier, "there assembled before our door what appeared to be a council of dogs, presided over by a broad-backed, bandy-legged, brown and yellow terrier. The other dogs paid him great deference and listened to him attentively. It was evident that he spoke to them; not after the manner of men, in an articulate harangue, but by short barks, varied mutterings, pursing of the lips, movements of the tail, and excessive play of the physiognomy. Every now and then a new comer seemed to bring news, and the council commented on it, and after a while dispersed."

As the siege progressed, and provisions grew scarce, the poor animals seemed to wonder why they were not fed. They grew unusually gentle, and would put their noses into the hands of strangers, as if begging for food. Then, as the famine advanced they grew suspicious and wild. They appeared to apprehend that after the horses, and the pigeons, and the parrots and canary birds had been slain and eaten, their time would come next.

The cats perceived this sooner than the dogs did, and became exceedingly cautious as to whom they allowed to touch them; on the least quick movement they fled to the roof or the cellar; but at length the dogs, too, "smelt a rat," and ran away when any one called or whistled to them. Birds, but especially the sparrows, for some time visited the city, as usual, to pick up crumbs and worms, but after finding themselves already made targets of, they disappeared and returned no more.

M. Gautier regards this conduct as proof that animals think, and have a more intelligent conception of things than we give them credit for; and it is not improbable that if we could communicate directly with them, in a mutual language, we might find them possessed of something higher than the instinct we attribute to them.

Pythagoreans.

"According to the Pythagoreans, the human soul is not of a nature so distinct from the body that it has both some connection with it, and some properties in common with it. 'The source of vice,' says Timæus, 'is in pleasure and grief, desire and fear, which, being excited in the body, get mixed with the soul, and have obtained various names from their various effects, as love, desire,' etc., so that the passions are common to the soul and the body, though they are first excited in the latter.

"They maintained, however, the superiority of the mind to the body, as when Archytas says, 'In all human things wisdom is most excellent, as the sight is more so than the other senses, the mind than the soul, and the sun than the stars.' Here we have two parts of the soul, or of the man, distinguished by their respective names, the former signifying the seat of intelligence, and the other that of mere animal life.

"Timæus explains this division of the soul farther, when he says, 'One part of the human soul is endued with reason and intelligence, but the other is without reason, and stupid. The former is more excellent, but both have their seat about the head, that the other parts of the soul, and the body too, might be subservient to it, as being under the same tabernacle of the body. But that part of the soul which is without reason, and which is prone to anger, has its seat above the heart; and that which has concupiscence has its seat about the liver. But the brain is the principle and root of the spinal marrow; and in it the soul has the seat of its government.'

"Theages divides the soul in the same manner. 'One of the parts,' he says, 'has reason, another anger, and the third desire. The virtue of prudence belongs to the first part, fortitude to the second, and temperance to the third, and justice is the virtue of the whole soul.'

"The account given by the Pythagoreans of the state of the soul after death, is still more unsatisfactory and inconsistent. According to the golden verses, the soul is immortal. 'Science, and ancient and venerable philosophy, free the mind from false and vain opinions and great ignorance, and raise it to the contemplation of divine things; to the knowledge of which, if a man so attain as to be content with his lot, and to rise above the accidents of life, and thus aspire after the moderate and temperate life, he is in the way to true felicity. And certainly, he to whom God has given this lot is led by the truest opinions to the most happy life. But if, on the other hand, any be refractory, and will not obey these sacred precepts, he will be amenable to those laws which denounce both celestial and infernal punishments. Unrelenting punishments await the unhappy manes, and other things mentioned by the Ionic poet, as derived from ancient tradition, by the hearing of which he wished to draw the minds of men to religion and purity. On this account I approve of his conduct. As we cure diseased bodies by unwholesome medicines, if they will not yield to those that are wholesome, so we restrain minds with *deceitful* discourses, if they will not yield to true ones. On this account, too, foreign punishments are denounced,' that is, such as were believed by foreign nations, 'as the transmigration of souls into various bodies, viz., those of the idle into the bodies of women; murderers, into those of wild beasts; of the libidinous, into those of hogs or bears; of the light and rash into fowls; of the idle and foolish, into aquatic animals.' Certainly the man who could write this, could have no belief in the future punishment of the wicked, whatever he might think of the state of the virtuous after death.

"But when the question, 'What is death?' was put to Secundus, his answer is decisively against any future state at all. 'It is,' he says, 'an eternal sleep, the dread of the rich, the desire of the poor, the inevitable event, the robber of man, the flight of life, and the dissolution of all things.' Such were the comfortless prospects of this philosophy in its most advanced state. What a wretched choice would a Christian make by exchanging his religion for this!" J. Priestly.

—*Selected by* F. H. Burbank.

Chist Born to be King.

At the birth of Jesus, wise men came from the East to Jerusalem, inquiring, "Where is he that is born King of the Jews?" Being convinced that the Messiah was born, these wise men felt confident that he was destined to be the King. And this impression was in harmony with prophecy, for the angel Gabriel, in predicting the first advent of the Messiah, styles him, "Messiah the *Prince*"—an heir to a throne; and about four hundred and eighty-three years later, the same angel affirmed, "The Lord God shall give unto him the throne of his father David." In harmony with this, Jesus himself "witnessed a good confession" "before Pontius Pilate," in reply to Pilate's question, "Art thou a King?" Jesus confessed, "To this end was I born;" but in the same conversation, he affirmed, "My kingdom is not from hence"—not from this time onward. At some time, and in some locality, he must reign as King.

If he is simply to be King in heaven, over disembodied men, why need he ever have been born to be King? Would it not be more appropriate to have a bodiless King over bodiless subjects? A kingdom with a physical King, and immaterial subjects, would be a strange kingdom. But when we learn that our vile bodies are to be "changed" at his return from heaven, and "fashioned like unto his glorious body," and that "we shall reign on the earth," the plan looks harmonious and beautiful. With physical subjects to reign over, it was appropriate that Jesus should be "born to be a King." Soon may he "reign in Mount Zion," and be "King over all the earth." W. S.

—*World's Crisis.*

The Bible, so little in bulk, like the five barley loaves and two fishes, what thousands upon thousands in every age it has fed! And what multitudes it will feed in every land of Christendom, till the end of time!

Children's Department.

The Loss of Self-Respect.

Real self-respect is that high, noble, manly feeling which comes only from doing right and from having a good heart. The moment you do wrong or do a mean act (and meanness is the worst form of wrong-doing), that moment you lose your self-respect. Last fall I saw some boys in my orchard stealing apples. I went up to the fence, intending to call out to them to take all they wanted and welcome, only next time to ask before they took. I had no hostile intention, but as soon as they saw me they ran as if for dear life. A boy who respects himself holds up his head, and runs away from no man. Self-reproach always accompanies the loss of self-respect. When you have done any thing wrong, although the world may not know it, you know it yourself, and you cannot get away from the thought.

Some years ago, when I was a boy, a party of us boys went one afternoon and made a sort of camp on the edge of a pond known as Pitman's Pond, because it was on the farm of a man named Pitman. We built a house of bark and branches, and a large fire-place and chimney of flat stones, and in it we made a roaring fire. It was great fun. We played that we were sailors cast ashore, wrecked, and that we would live there till some ship passed by. Of course we must live, so we went into neighbor Pitman's melon patch and helped ourselves to the best melons; then we tried his corn-field, and returned to our fire with great stores of green corn, which we roasted by the fire, and ate of our plunder with great relish. I felt all the time that it was wrong, but were we not playing wrecked sailors, and were we not entitled to food wherever we could find it? But this flimsy excuse would not do. In plain English, I had been stealing melons and corn, and I could not deceive myself by any talk of "wrecked sailors." A few days after, I was walking down the road, when "Old Pitman" came along in his wagon. I tried to avoid him, but he hailed me (I guess he suspected that I was one of the melon thieves) and asked me to get in and ride with him. I tried to excuse myself, but he was all of a sudden, as I thought, very kind, and insisted on my riding with him. I at last consented, and took my seat by his side. He began then to tell about the raid on his melon patch. How "a lot of boys from over where they were building the railroad—Irish boys, who had not been taught better, boys whose bringing up had been bad, boys whom we should pity and try to reform," and all that kind of thing—had been robbing his melon patch, etc. I tell you, boys, he was awful hard on me; every word cut like a knife; till finally, when he said, "Of course, Chris, *you*, with your good bringing up, never would do such a thing!" When he said this I melted quite down, and I burst into tears, and sobbed out, "Mr. Pitman, I did it. I took those melons, and I am very sorry for it." I was utterly humiliated; my self-respect was gone, and I did what was the best thing for me to do—I confessed and asked forgiveness. After my confession he gave me a few kind words of admonition, excused me on the ground that I was probably led away thoughtlessly in my play, and then he forgave me; and when I parted from him he shook hands kindly, and in his cheery way said, "Now, Chris, don't err again by doing a mean act, by which you lose your self-respect."

Before I saw Mr. Pitman I thought nobody knew that I took those melons. At home everybody treated me as kindly as ever. People bowed to me as pleasantly, and my Sunday-school teacher was as candid; but all the time I had the inward consciousness that I had done wrong, and I was not happy. I had lost my self-respect, and when that is gone a sad load takes its place on the heart. Self-respect makes a boy light-hearted and jolly, but the loss of it weighs him down most fearfully.—*Churchman.*

The Mischievous Hand.

See the roguish little eyes peeping out from under the dark lashes, and the little hand stretched out to pull down the pretty ink-stand, which is on the table. Take care, little Mattie, very pretty it looks on mamma's scarlet table-cloth, but oh! the ugly black stain it will make if mischievous hands disturb it.

So it is in each little life, naughty deeds sometimes look very plain at a distance, but once meddled with, are sure to leave dark, ugly stains. Mattie's mamma tried hard to keep the little hands from mischief, but in vain, and many a merry time did Mattie miss, in consequence of being punished for some piece of mischief. My dear wee ones, have you mischievous hands? If you are tempted to grieve your mamma by letting the little hands stray where they ought not, do some little kindness instead, and remember that little verse which says:

"Satan finds some mischief still
For idle hands to do."

Aunt Carrie.

—*Children's Friend.*

"My father taught me," said a certain once poor but now very rich man, "never to play till my work was finished, and never to spend my money till I had earned it. If I had but an hour's work in the day, I must do that the first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind."

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to
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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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THE OBJECT of this paper is to promulgate the truth of "*Life only in Christ;*" or, a future life and a resurrection from the dead are both conditional, and only bestowed at the Second Advent of Christ, "at the last day."—See our Motto.

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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PREACHERS AND PREACHING.

AN unknown friend in England has sent us "The Christian World" of May 12, which gives an account of the meeting of "The Congregational Union of England and Wales." The "Rev. THOMAS JONES, of Swansea, delivered the opening address. His subject was "The Work of the Christian Preacher." "Preaching," said Mr. Jones, "will be ever necessary, because there are in me and in every thoughtful and godly man, emotions, loves, faiths, experiences, that can never be written, but must be looked, spoken and gesticulated." We commend the following remarks in his address:

"There is nothing superfluous in "the gospel of our salvation. Whatever has been revealed is needed; and the wise preacher will take the broadest possible view of the grand theme, will endeavor to see it as it is, and to assimilate it, and make it the life of his own spirit; and, having done so, he will reject every theolog cal system, every religious creed, and all the narrow-minded traditions of the pulpit, and the ignorant prejudices of the churches, that require him to set aside or withhold any doctrine, suggestion, precept, duty or promise contained in the Word of God."

The following on "sectari n fences," also, is good, and shows how absurd it is to attempt to fence in the mind and shut out an increase of knowledge:

SECTARIAN FENCES.

"I have seen in the inland counties of England flocks of sheep in the midst of a large field, fenced in by hurdles. The poor captive flock looked with longing eyes to the green pastures beyond the fence, but these were not for them. (Laughter.) There, within the narrow limits assigned, must they graze. Thus do men enclose within their creeds particular portions of the truth, and they expect you to rest and be satisfied within the narrow circle they have formed. But you are not satisfied; and now and again you cast a longing glance upon the pasture lands beyond—you see the waving fields that stretch away to the horizon, and you would remove the obstacles, and have the liberty of these vast outlaying domains of Truth. But this is not to be; and when you think or speak thus, you are, if not a heretic, bordering upon it. (Loud applause.) It is delightful to escape from this narrowness into the open regions of the Bible. Entering here you may sing with David: 'The Lord is my Shepherd, I shall not want.' Here you lie down in green pastures, rest by the still waters, drink of the living fountains, muse by the flowing streams, climb the fruitful hills, inhale the fragrance of vineyards and orchards and gardens, and satisfy your soul with the fatness of this land which flows with milk and honey."

The following affords food for reflection, and preachers everywhere and of all persuasions will do well to lay it to heart:

METHODS OF PREACHING.

"Having spoken of the preacher's subject, let us now consider what manner of *speech* he should use. His aim should be to make the people understand the gospel, as far as that is possible; to believe that the gospel is truth; to feel that it is 'the power of God;' and to embody it in a holy Christian life. And the question here is, What kind of speech is best adapted to accomplish this four-fold purpose? There should be perfect harmony between the words we use and the convictions and feelings of our hearts. We read of the inspired teachers that their minds were 'moved,' that they felt 'the burden of the word of the Lord,' and that His word was in their 'heart as a burning fire.' Hence speaking became a necessity, for thereby they lightened the burden, and gave out the fire that consumed them. When they had tidings of mercy to deliver, their 'doctrine dropped as the dew, and as the small rain upon the tender herb;' but when the judgments of heaven were their theme, they 'cried aloud,' and their speech was terrible as a midnight alarm. Sometimes there is a wail of sorrow in their words—a sorrow so deep and great that they fail to express it—they speak in broken sentences, and their words resemble the mutterings of a storm which fails to break into loud reverberating thunder. Now, before a man is justified in using their language, he must have the same depth of feeling. To use their terrible words without their emotion is false. (Hear, hear.) Our words must correspond with the clearness of our mental insight and the intensity of our spiritual emotion. We live in the most real of ages, the most intense of ages, and, I think, an age of great, earnest faith. We must be earnest, true, sincere and honest; and the day must come in England when the pulpit shall not be regarded as a place where the speaking is hollow. (Applause.) If 'the burden of the word of the Lord' weighs heavily upon you—if your spirit is in anguish for the sins of your people, and if your heart is breaking with a divine concern for the souls of men, then speak as prophets spoke. Blow the trumpet in Israel, sound the lamentation in Judah; cry aloud, 'Woe, woe unto thee, saith the Lord God.' But if not, then you should speak calmly, and reason with men, and suggest the truth, and persuade and attract as a friend; nothing more.

BE TRUE AND REAL.

"Loud-sounding words which are out of all harmony with the state of our mind are of no value. Falling on the speaker's own ears, they sound hollow, and in his deepest heart he knows that they have no meaning. The hearers also, in time, will discover the truth of the matter, and see plainly enough that what he says is said because speaking is his profession. And then will follow this most natural result—the alienation of thoughtful men from the institutions of religion. Brethren, the first thing for us all is to be *real,* for no good can come of unreality. Mimic thunder causes no alarm, artificial flowers have no fragrance, painted fire does not burn. (Applause.) The language of the Bible is poetic and figurative, and such should the language of the preacher be. The reasons of this should be stated, for it did not come to pass by accident. First, there is a pre-ordained harmony between things spiritual and things material. Material objects represent spiritual truths, and are intended to do so. The whole universe is an embodiment of Divine thoughts, and every thing in nature is more than it seems. The inspired writers beheld this harmony, and cho e from the visible creation the proper symbols to represent the thoughts they had to utter. Again, it is impossible to press the great spiritual truths into mere word-definitions. I envy not that man who can satisfy himself on Sunday morning by the mere use of words. It is a proof to me that he has not gone far into the mysteries of the kingdom of God. Let him go there, and he may become a little poetic, to say the least of it. Use the best words within your reach. Borrow from nature symbols or emblems of vastness, tenderness, beauty, splendor, grandeur, duration; rob the sun of his light, the thunder of its terror, the stars of their trembling beauty, the young glow of the dawn—bring all that is grand, sublime and wonderful in nature; exhaust the English tongue, exhaust nature if you can, and you will still find that 'the glorious gospel of the blessed God' has not been fully expressed. The widest channels of human speech are too narrow for the flood of Divine truth; it overflows the banks, and carries away the works we have constructed."

BE BOLD.

"An arrogant declaimer the preacher should never be; but the timidity that hesitates, the doubt that stammers in the presence of the people, and the caution that can do little more than apologize for the gospel, should be far from him. The prophets cried, 'Thus saith the Lord;' and the apostles said, 'What we have seen and heard declare we unto you.' They gazed, and saw the Divine visions; they listened and heard the Divine voice; and therefore spoke with confidence and authority. May we not do the same? Have we never heard a voice, or seen a vision of truth, in the Bible, in nature, or in our own consciousness, of which we can speak with unwavering confidence, and even dare to dogmatize? If not, then preaching is not our vocation; but if we have, we are bound to use 'great plainness' and 'boldness of speech.' A mincing, affected style of speaking, accompanied, as it generally is, with commonplace thinking, educated vanity, and dignified dulness, will neither convert the world, nor edify the Church; but the clear, thoughtful, bold, ringing words of an earnest man God will bless. In the ancient times, 'holy men of God spake as they were moved by the Holy Ghost,' and there is a power corresponding to this manifested in the history of the Christian preacher. There are seasons when all the faculties of his mind are enlarged; his spirit is bathed in a heavenly light; his heart yearns for the salvation of men; his faith is changed into vision; his love is kindled into a bright consuming flame; and his whole being seems permeated by a mysterious force which belongs not to him at other times. The promise of the Bible is fulfilled in him—he is 'baptized with the Holy Ghost and with power.' 'The hand of the Lord' is upon him, and he quivers under the awful touch. At such a season as this, he should not permit the conventionalisms of public worship, or any supposed dignity of the pulpit, to restrain the Divine afflatus. God has chosen him, for the time, to be a medium between himself and his Church. On one side of his nature he is in contact with heaven, on the other he touches the congregation; and he should yield himself to the power that is working in him, and allow the life-giving current to flow freely to the people. You may trust yourselves in these bright hours; for every word is living, every sentence burns, and every utterance is melodious when you are 'moved by the Holy Ghost.' You have then reached the nethermost springs of music, therefore play on; and minds shall be enlightened, hearts shall be subdued, souls shall be saved, and evil spirits shall be chased away by the lofty strains of your inspired song. Will you let me make this remark? It is a common mistake with English preachers, if there be a great movement in the depth of their heart, to keep it back. Why, sir, God put it there; He put it there that you may let it flow forth. Do not quench the Holy Spirit; do not restrain the Divine afflatus. If He answers your prayers, and a movement passes through your spirit like the cooling breeze on a hot day, then let it pass on. Speak as you are moved. Believe in the Holy Ghost. He is still living; He is not a mere report; He is not a mere history. Let us believe in our own prayers and in the spirit of God; and when He comes down upon us, let us use the liberty He intended us to use."

We trust the foregoing extracts may be read with profit to others besides preachers. God does not give us light on his word to be put under a bushel, or to be hid because some are fearful of its effects, or because it is beyond or even opposed to some of our own or others previous positions. Israel might have remained forever at Horeb if the Lord had not said, "Ye have dwelt long enough in this mount: turn you and take your *journey,*" etc.—Deut. i. 67. There is a proneness in all to love rest; and having become settled, as they suppose, in some important truth, they dwell upon it with self-complacency, and say the same things over and over till they weary others with their one idea, and forget that God has bid them, "Go forward." The land of still more glorious truths is before us; and let us beware that we do not fall before we reach it, as some of ancient Israel did.

GRACE AND GRATITUDE.

ARE we doing what we can to make known to others the precious and glorious truths which the LORD, in his great grace, has made known to us? Grace prompts gratitude; living faith works; light and responsibility are twins. "I have not concealed the words of the Holy One."—Job vi. 10. "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth."—Psa. xl. 10. "And they made known abroad the saying which was told them concerning this child."—Luke ii. 17. "I kept back nothing that was profitable to you."—Acts xx. 20. These are fine precedents, noble examples. Let us copy and follow them. The time in which we live, the importance of the truths we have accepted, and the honor of our glorious MASTER, require this at our hands.

The time in which we live. Every age has its peculiarities; every generation its special duties modified by these peculiarities. The present age is marked by wonderful mental activity; every region of thought is occupied by inquisitive students; and, in this country at least, freedom of speech is allowed to all men who will honestly express their convictions within the limits of social order and religious reverence. Nothing escapes the keen inquisition of the day: and the result in our department of earnest labor has been the vindication of some great truths which tradition had long obscured, or false glosses perverted. We—the expression of course includes our esteemed fellow-workers—feel that the time is auspicious. Men are inquiring whether the doctrines we teach will stand the test of Scripture. This is just what we wished above all things. By that blessed test we desire to be tried. Let true criticism and competent learning come to the task. The Bible is open; we believe it is inspired; we reverence the holy oracles; and we want to accept and teach only what they utter. To have clear apprehensions, as far as may be, concerning the church and the kingdom of Christ, the nature and destiny of man, and the character and government of God, is supremely desirable; and to place before others at such a time as this the conclusions we have reached on these and kindred subjects, is a duty we may not neglect—a privilege we would not willingly forego. Let us courteously ask our readers if they are doing what they can to diffuse these truths. We hold ourselves responsible for the appearance of the magazine at the proper time; but that is the limit of our power. It is at this point that the work of our friends begins; at this point *all* is left with them, and upon their co-operation we rely. Of David it is said that "he served his generation." True, but he has been serving all generations since. Let us serve ours; and, by the blessing of God, the light we are privileged to diffuse, may stream across generations yet unborn, and fill with joy and gratitude many a heart as it turns in worship and love to the glorious Head of the church.

The importance of the truth we have received suggests that we should make them known to others. To state this proposition is to prove it. No intelligent man will ask argument in support of the self-evident. Assuming, therefore, as granted, that these truths *are* important, let us say a word or two on that pleasant motive-power, Christian benevolence. *Christian benevolence!* What a sublime privilege and honor it is for any human being to do good to his fellow-man from regard to Christ the blessed Son of God! To do good!—O, yes, we believe in "good works," Sir Antinomian!—to do good, physical, mental, or spiritual, because we love our Lord Jesus who went about doing good, is a luxury indeed. Already many are giving fervent thanks to Him from whom every good cometh, for the light and liberty, the joy and peace they have obtained through the medium of this publication; already, east, west, north, and south, at home and in the colonies, petty persecution is laying its hands on those who deny the "ferocious superstition"* of everlasting torments, and believe the glorious revelation, that eternal life is the gift of God in Christ Jesus; and already the "Rainbow" is denounced by the persecutors as the advocate of pestilent heresy, whilst the editor and his friends fulfil the prophecy of Paul, that in the latter times some shall depart from the faith! All this is proof positive that the precious truths we defend are making their way under the direction of Him whom we desire to serve. Truth is a revolutionist, for its mission is to attack and overthrow error—a mission which it will not cease to carry on until complete and everlasting victory be declared on our side. The pride of human nature will contend for the doctrine of natural immortality;† it cannot brook the idea of being robbed of the "godlike attribute," with which heathen speculation has endowed it; but it will have to descend from its giddy altitude, for mere theories of human nature cannot live when the broad light of divine revelation falls upon them. Earnestly, therefore, would we beseech our readers, on the ground of Christian kindness to their friends and neighbors, to co-operate in the diffusion of that pure and holy light.

The honor of our glorious MASTER requires this at our hands. What live we for? Why have we been made alive in Christ Jesus? What is the meaning of existence as new creatures in him? Are we not called and qualified for the highest service by the Spirit of the living God? No doubt each of us has sung the following lines and *felt* their truth:

"My gracious Lord, I own Thy right
To every service I can pay;
And call it my supreme delight
To hear Thy dictates, and obey.

What is my being for but Thee,
Its sure support, its noblest end?
Thy ever-smiling face to see,
And serve the cause of such a Friend?"

Consecration has no nobler object, service no higher end, than the glory of Him who gave himself for us, and who is coming again that our joy may be full. If regret can find entrance into the minds of any who shall be glorified when the MASTER returns, let it not be, in the case of any one of us, that we neglected precious opportunities of speaking of him as "*the* Eternal Life," and the FATHER'S anointed KING of the universal empire.—EDITOR *of the Rainbow.*

* Charles Buxton, Esq., M. P., in the House of Commons.

† NATURAL IMMORTALITY.—Belgravia seems to have exceptionally good opportunities of hearing both sides of this great question. Not long since, on Sunday morning, at St. Paul's, Knightsbridge, Mr. Liddell denounced the "fashionable doctrine" of immortality only in Christ, which he said was "pervading all classes of the community," as an abominable and damnable heresy, much worse than the belief in purgatory, and to be met by the stern rebuke, "Get thee behind me, Satan." At the same time, in Eaton Chapel, not half a mile distant, Mr. Minton was pronouncing the idea of an immortality inherent in man to be a pure figment of heathen philosophy, invented to relieve the awful gloom that always surrounds the grave where life and immortality have not been brought to light by the Gospel. He said it was part of that philosophy against which Paul warned the Christians of his own day; though now, strange to say, it was held to be so essential to Christianity, that those who denied it were accused of preaching "another Gospel," and asked "if the irony of events could produce any thing to exceed this avenging of the Greek philosophers upon their greatest antagonist by the hands of his own professed disciples." One thing appears quite certain, that the subject is attracting universal attention, and will not be easily laid to rest.—*Christian World.*

THE MYSTERY OF CREATION.

IT was, from the beginning, in anticipation that God was, in a most marvellous way, to show forth his glory in creation and make a full unfolding on its platform of all the attributes of his inexhaustible being. To this end creation, proceeding from him, was to be brought into marvellous accord with him through the creation of a new order of being, differing from angels, linked to the world of matter, subject to its limitations and liabilities, and yet made in the image of himself and so linked to God. The mystery of evil was to be allowed to do its work in this new realm and upon this new creature of His hand that, in the discipline of conflict with it, he might gain a wider experience and be prepared for his high destiny. Evil was suffered to impose its yoke of bondage to corruption upon the neck of the creation which God had made, and upon man placed upon its summit. But the promise was, that the mystery of evil should be rebuked and disclosed by the revelation of a greater mystery of godliness, by which the fallen sons of men, redeemed from sin and death, should be made the appropriate and efficient instruments of showing forth the glory and the grace of God in the ages to come, and over the field of creation to be disenthralled at their manifestation. This plan, therefore, required that some sheltered nook in the universe should be made ready for the introduction and abode of this new creature, man. A planet in this solar system out of innumerable systems was designated. The earth was chosen on which the mighty Powers before referred to, which men call the powers of nature, have wrought to produce a settled order, such as we do not see elsewhere. No other planet of this system, and certainly no one of those furnaces of blazing fire we call fixed stars, presents such an aspect of chemical equilibrium and cosmical order as we find here, where sun and moon and stars of light, fire and hail, snow and vapors, stormy wind, mountains and all hills, fruitful trees and all cedars, unite not only in praising God, but in sustaining and blessing man. Man then was placed here, the crowning work in the whole series of the works of God, the monarch of creation; the earth the most perfect work yet cast up from the depths of this seething sea of fire, and man upon it, the pearl of great price, which even the Lord of glory came to seek and find.

And how did He come? He was made flesh, and dwelt among us. He took upon him our nature, and entered wholly into the sphere of this human life of suffering and conflict. He carried our nature triumphantly through all; paid down the wages of its sin, which is death, that, through death, He might destroy him that hath the power of it; and carried it through resurrection on to the pinnacle of power and of glory. God, in the person of his Son, has thus taken man into perpetual union with himself, and crowned him king of this dominion. And, in lifting up man to his throne, He is lifting up the whole system, of which man was made the head, out of its transient eclipse, into the eternal order and beauty of that new creation, in which the glory of our Father God, which we now see through the veil of things temporal and through a glass darkly, shall be revealed to us face to face and heart to heart. His Son, who made all things, as Jesus the Incarnate Word, once dead, but now alive forevermore, is the appointed Heir of all things. The First-Begotten of the Father from eternity, in the new relation and order of being, He is now the First Begotten from the dead, whom, when the Father raised, He declared to be his Son, and commanded all the angels of God to worship, giving Him lordship over all kindreds of the earth, and all the hosts and realms of heaven. And this, His passage through humiliation and death to this glory, was that He might become the First-Born among many brethren. It was to bring many sons unto glory. So that we are brought face to face with the amazing, the unspeakable wonder, that this mighty work of creation was begun, and has been carried on, and this earth was selected and fitted up, that, through conflict and triumph over evil, there might be born and trained here that anointed race who should be let into the deepest secrets of the mind and heart of God, who should be in the highest and most sacred and endearing sense, His sons, the heirs of His estate, and the prime ministers in the coming administrations of His kingdom, that shall flood the wide fields of space with a brighter effulgence of His glory than that which sparkles from suns and stars. Man, in resurrection glory, linked by embodied being to the material world, and yet in origin and by new creation made one with God, shall be the golden bond in that heavenly marriage of the future when the whole creation, like a beauteous bride, shall stand suffused with the light and radiant with the loveliness of God.

We have no sympathy, then, with those dwarfed conceptions of the ways of God in creation and redemption which make man to be a miserable, solitary rebel in a remote and insignificant corner of one of His provinces, whom it were a pity to let perish without a great effort to rescue. That he is a sinner is, alas! too plain. That he has passed under the power of death is sorrowfully true. That he is, in the sight of God, insignificant, is also true in one aspect; in another, he is the pivot around which turns the whole plan of creation, as it has been unfolding in the ages past, and sweeps away into the ages to come. He is nothing in himself; but the good pleasure of God has made much of him. He will never achieve his destined greatness, except, as in union with the risen Jesus, he shall rise into the rank of excellent being which he has attained. Many will not enter in through unbelief; but a royal seed shall not fail to come to the same joy and honor, who shall inherit all things, and be kings and priests unto God forever.

The discoveries of science then, in these last days, instead of disproving to the devout believer the gospel on which all his hopes are based, have only disclosed to him sublimer views of the wisdom and grace that stooped to his low estate. They have uncovered depths before hidden, and lifted him on to splendid heights in the knowledge of the love of God, which is in Christ Jesus our Lord—the theme which he shall explore with delight forever, but never exhaust; for it filleth to all the fulness of God. They have immeasurably enlarged our conception of the works of Him who has taught us to call him Father, and given us views of his eternal Being and wisdom and power of appalling magnificence. But they all tend to magnify the riches of that grace which has let itself down to us, that it might lift us up forever.

Welcome, then, the most advanced teachings of all true science. They let us more into the mystery of the love of God in our salvation. The doctrine of the Word made flesh gives us who believe the key that unlocks the arena of the universe. We see the plan by which the worlds were framed. This sublime masonry of suns and stars is crowned on its summit with a cross; and on that cross a Lamb slain from the foundation of the world. The structure is not too grand and costly for such an altar. And on the platform, where stands that cross, and around its base, there is being gathered that royal company who are to be kings and priests in this temple of the skies, which the glory of God and of the Lamb shall lighten. A few short graphic strokes of St. John's inspired pen sketch out this plan of ages, which the wisdom of this world could never find out, which its princes did not know, else they would not have crucified the Lord of glory. "In the beginning was the Word. . . . All things were made by Him. . . . The Word was made flesh and dwelt among us. . . . To as many as received him, to them gave He power to become the sons of God." This is His manner of love to us, he writes in another place, that we are now the sons of God; although it doth not yet appear what we shall be; but when this mantling veil of things visible is rent, and his glory is revealed, we shall be like him and appear with him in glory.

In the light of these reflections, the importance of that cardinal doctrine of our faith, the resurrection of the dead, is apparent. There are many fascinating speculations nowadays that etherealize into emptiness the grand verities of revelation, making embodied life to be the lowest form of life, and affirming virtually that there is no resurrection of the dead. But the doctrine of God our Saviour affirms that the highest form of life and being has been embodied. The whole drift and energetic action of creation has been toward the production of a creature that should be fashioned out of its materials into an image of God. The first Adam, of the earth earthy, was made such an image. Sin and evil were suffered to pollute and deface the image for a while; but only in order to its reconstruction after a perfect model in him who, as the Risen Man, is now the Image of the Invisible God, the First-Born of every creature. The Second Adam is the Lord from heaven. It would seem as if the Son of God would take on a form, not indeed to enhance his own happiness, but that He might communicate of his ineffable fulness to the children of men. The Word was made flesh, died for our sins, and was raised again in the power of an endless life, the Type and Fount of pure and undestructible manhood, set in the highest heavens, the model and the goal to which He would bring us. The being clothed upon, then, with this glorified humanity at the resurrection, is as essential to this plan of ages as is the keystone to an arch. The stock of this human family is the noblest tree that has blossomed out on the field of the universe, the grains in whose soil are stars; and that stock has yet ripened but one fruit, one Risen Man, the corn of wheat that fell into the ground and died and rose again, the germ of springing harvests that shall make this wide field glad with golden sheaves, and vocal before God with perpetual joy. It is this embodied immortality, this incorruptible manhood that bears the stamp of God's own image, to the production of which He has been working through all the ages, for whose manifestation the whole creation now waits as an expectant travailing to bring to light the kingly race whose birth shall be her rest and joy. And through this race, not of disembodied spirits, but of men, who come to their immortal manhood at the redemption of their bodies, shall the designs of God in creation be unrolled in the ages to come.—*Selected.*

The Comforting Voice.

BY WM. H. SPENCER.

DEAR travel-worn pilgrims, listen to the comforting voice of God, which is ever speaking to you in these latter days, to warn you, to cheer you, and to lead you safely through these perilous times. The pathway that leads through this wilderness, is beset with thorns and dangerous snares, and darked by sorrow and death. Then how needful that we heed that "sure word of prophecy" as a "light that shineth in a dark place until the day dawn."

If you are tempted by the temptations and sufferings of this life to give up the journey that leads unto eternal life, I admonish you to remember that Jesus passed through the same path. He was "a man of sorrows and acquainted with grief." He was despised and rejected of men; even judged and put to death by his enemies. Are you deserving of less persecution of the world than he received? He bore all the sufferings of Calvary without a murmur or a word of complaint. He took the load of our sins upon himself; "he was oppressed, and he was afflicted, yet he opened not his mouth." He is the great example. He suffered patiently to obtain glory; you must do the same.

Do you fear the reproach of men, and the revilings of the wicked? Jesus bore them; so must you. They smote him and reviled him, yet he endured it all without a murmur. Listening to the voice of comfort we find worthy words of counsel. "Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool."

Are you laying up treasures on earth and glorying in your wealth? I entreat you to read the words of Jesus. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; *for where your treasure is there will your heart be also.*" And in the great day of the Lord, about to break forth upon this groaning world, you will discover that "your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days."

Is your patience, in waiting for the Master's return, beginning to fail, and do you begin to say in your heart, "My Lord delayeth his coming?" Again listen to the voice of promise: "Behold, the Lord hath proclaimed unto the ends of the world, Say to the daughters of Zion, Behold, thy salvation cometh," and "My righteousness is near." "Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke; . . . but my salvation shall be forever, and my righteousness shall not be abolished." "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; *for the coming of your Lord draweth nigh.*"

Perhaps, dear reader, you are languishing upon a bed of sickness, and are exhausted from long confinement. I would point you in faith to that blessed promise which will never fail. "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your sins one to another, *that ye may be healed.*" "The effectual prayer of a righteous man availeth much."

And to all who profess the name of Jesus, and are looking forward, I would unfold to their vision the conclusion of this world's history as written by the inspired penman. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Thus we see that the precious words of inspiration are ever coming to our vision, to cheer our hearts and encourage us to wait patiently for the coming of our Lord. Truly the time of his coming is at hand.

ROCHESTER, N. Y., June, 1871.

Meeting in Illinois.

NOTICE is hereby given that there will be a meeting of Life Believers at the Cross roads in the grove, close by the White School-house No. 1, Holland Township, to commence on the 30th of June and hold over the Sabbath. Preaching brethren of different orders are invited to come and take part. Come one and all. Elders J. Lewis, S. L. Walter, and Clinkinbeard are invited.

J. DUNCAN, M. D.

MODE, Shelby Co., ILL.

"THE NEXT DISPENSATION; *A Scriptural Examination of its Commencement, Nature, and Duration.* BY WM. H. SPENCER." Specimen copies sent free upon receipt of a two cent stamp. Address, WM. H. SPENCER, (Lock-box 507,) *Rochester*, N. Y.

THE HERALD OF LIFE.

NEW YORK, JUNE 28, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Herald of Life.

A volume of this paper consists of 48 numbers. That makes at least four vacant weeks in a year. These have been distributed between Christmas, May day, Fourth of July, and the week following the anniversary of the Union. This year there was no vacation the first week in May, and it is thought best to have *two* weeks together in July; therefore, no paper will be issued on the 5th and 12th of July. The next issue will be on the 19th of that month. Let this be remembered.

In the meantime, our mail book will be examined, and such subscribers as are three months, or twelve numbers, in debt for the paper will be discontinued, unless we hear from them immediately.

Prophecy: Luke xxi.

"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."—Verses 29–31.

THIS illustration is exceedingly forcible. It shows that the near approach of the kingdom of God—of the dominion and reign of Christ—can be as surely known as the approach of summer by the budding of trees. Hence Christian men are inexcusable if they remain in ignorance of a matter of such startling interest and importance.

We suggest whether our Lord in his reference to the fig tree may not have had the nation of Judah, or the Jews, especially in mind. In Luke xiii. 6, he compares that nation to an unfruitful "fig tree." In Matt. xxi. 19, our Lord cursed a barren fig tree, and said, "Let no fruit grow on thee henceforward forever" —*aiona*—for the age. This transaction has been by many considered emblematic of the curse that afterwards fell upon the Jewish nation, to be continued to the close of the then coming age, or gospel age. That curse fell at the compassing about of Jerusalem with armies, and remained till the present time. But just as the times of the Gentiles give evidence of closing, we see the iron oppression which has trodden down the Jews, giving way, and the Jews everywhere rising up to a position among nations which indicates returning life to them as a people. The present century has witnessed privileges and advantages, civil and ecclesiastical, to them, to which they have been strangers for eighteen centuries previous. The United States were the first to set the example of abolishing all those distinctions which had so long oppressed and crushed the sons of Jacob. Since then other nations have changed their policy towards them, till those oppressive acts under which they groaned are everywhere giving way to a policy which opens to them, equally with other men, posts of honor and profit. It were easy to enlarge here, but to those who have access to the general news of the times in which we live, it is unnecessary at this time. That the Jews give signs of returning life, as a fig tree putting forth leaves, none can doubt, except they are inexcusably in the dark. If these things are so, then we have an unmistakable sign that summer approaches; or, "that the kingdom of God," the fifth universal monarchy upon earth, "is nigh at hand." Yes, that the Lord God is about to give Jesus Christ "the throne of his father David," as he promised by the mouth of Gabriel, Luke i. 31–33, and in many other prophecies. How eventful—solemnly interesting, is the time in which we live! How does it become us all to keep awake to the word of the Lord, and the events of his providence, in a day like this!

"Verily, I say unto you, this generation [who are witnesses of the foregoing signs] shall not pass away until all be fulfilled,"—take place, come to pass, or occur. The last thing in the prophetic chain is the establishment of the kingdom of God. If then our interpretation be the true one, many now living will see the establishment of Jesus Christ, in his glory, on David's throne, with his dominion over all the earth, or "under the whole heaven." The decree has gone forth, and it is unalterable; kings and great men of earth, whether republicans or monarchists, will rage against this universal and personal reign of Christ with his "joint heirs," the saints of the Most High, but their rage will be vain, for he will break them in pieces who oppose, as a potter's vessel is broken. Let them haste then to do him homage, and submit themselves to him, "lest they perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psa. ii. 1–3, 10–12. We are now brought down to the admonitions and cautions connected with this important prophecy: these are found in the following language:

"And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of man."—Verses 34–36.

Every word here is emphatic, and of solemn importance. "Take heed," mind, observe: give attention—"to yourselves;" remember it is a personal matter, and every one should now look well to himself—"lest," for fear that "at any time"—as you know not the exact time—"your hearts be overcharged with surfeiting and drunkenness"—excessive eating and drinking; or, be overloaded by food or drink, either of which unfits us for sober thinking, and that circumspection of life which the solemn scenes before us and at hand, demand.

"And cares of this life." However important these cares may be, we are to beware lest we are overloaded by them; "and so that day may come upon us unawares"—unexpectedly, or without due preparation to meet it; "for as a snare" [or net] "shall it come on all them that dwell on the face of the whole earth." It "will come in an hour" even the saints "think not." But though they too are taken in the snare or net, they shall be safely gathered, according to the parable of our Lord, in which he compares the kingdom of heaven to a net cast into the sea, which, when it was full, they draw to shore and gather the good into vessels, but cast the bad away. To share the part of the good, our Saviour enjoins upon us to "watch and pray always." Always to be vigilant, wakeful to the solemn events before us, and in prayer to God for that aid without which we shall ail for "lack of wisdom" and strength to overcome the innumerable besetments by which the things of this life entice us away from God and his service. But if we heed the warning, caution, and admonition here given us, we have the gracious assurance that we shall be accounted worthy to escape harm and to stand before the Son of man; which language imports his acceptance and approval at his coming; a reward truly sufficient, if duly considered, to lead us to constant effort and obedience.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

"*Immortal*" — "*Immortality*" — "*Eternal Life.*"

IN our interpretations of Scripture, words and phrases should be accorded their literal and obvious meaning unless there is a manifest necessity for doing otherwise in order to sound sense and harmony with the general tenor of Scripture teaching on any given subject. Richard Watson writes:

"The terms of the record are to be taken in their plain and commonly received sense; figures of speech are to be interpreted with reference to the local peculiarities of the country in which the agents who wrote the record resided; idioms are to be understood according to the genius of the language employed; if any allegorical or mystical discourses occur, the key to them must be sought in the book itself, and not in our own fancies."

Jeremy Taylor remarks:

"In all interpretations of Scripture, the *literal sense* is to be presumed and chosen unless there is evident cause to the contrary."

Hooker says:

"I hold it for a most infallible rule in expositions of sacred Scripture, that when a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous and delusive than that act which changes the meaning of words, as alchemy doth or would the substance of metals; making of any thing what it listeth, and bringing in the end all truth to nothing."

Supporters of the theory of inherent immortality were long since compelled to the necessity of violating these reasonable and obvious principles of exegesis in their interpretation of terms which express the penalty of transgression, insisting upon attaching to certain words a meaning differing very widely from what is clearly imported, a meaning almost if not directly the opposite of what is held to attach to the same terms whenever they are met with in any other book than the Bible, and that, too, when the circumstances attendant upon the Scripture use of them necessitate, in order to justice, the plainest and most direct forms of expression.

So-called, orthodox theologists have, we say, long since taken the liberty of affirming that *death*, the divinely announced penalty of sin, means *life in a state of torment*, while the *life* promised as a reward to the obedient, means *happiness*. That this is most bold and unjustifiable assumption, at war with both reason and the simplest principle of justice, every unprejudiced reader of the Bible must see. Dr. John Locke but expresses what ought to be a universal sentiment, when he says: "It seems a strange way of understanding a law which requires the plainest and most direct words, that by 'death' should be meant eternal life in misery." Most of that class of interpreters stop here; but a few, more daring and reckless, go farther.

Having written profusely, and earnestly, and oftimes bitterly in his efforts to prove that all men are immortal, undying, Mr. George comes to the text which declares that God "only hath immortality;" and finding no less unreasonable a way to "dispose of" so plain a "thus saith the Lord," he makes the term "immortality" mean eternal happiness. Lest it should be said that he does not claim that all souls are immortal, we quote the following written, seemingly, before he had found it necessary to attempt to strip the term immortality of its true meaning. He says: "But did ever any one contend that *immortality* was the *only* attribute of the soul?" Thus we see he has been claiming that soul-entities have certain attributes, one of which is immortality.

If immortality is an "attribute of the soul," *every* soul must be immortal. "But," says he, in another part of his work, "we have found no Scriptures which teach that all men are immortal." True enough: he surely has not; nor will he ever find any. The Bible does not teach that men are immortal, but just the reverse, and hence all are urged to "*seek for*" immortality. Although he uses *soul* and *spirit* interchangeably to express the supposed undying part of man, he says "man has a spirit within him which is unending in its nature, so that it cannot wear out and die." And he adds:

"But that poetry is not fact, which, by some unaccountable means, has found its way into the revised edition of the Methodist Hymn Book, which says, 'Our souls are his immortal breath.'"

As we cannot do him the injustice to even suppose he is so ignorant of the facts in the case as not to know that the author of the hymn used the term "immortal" in the sense of undying, and not in the sense of "happy," we must understand him as, in this one instance, affirming *mortality* of man. Then, too, he can now lay no claim to Gen. ii. 7, as favoring the immortal-soul idea. Dr. Adam Clarke says of the words, *God formed man of the dust*:

"In the most distinct manner God shows us that man is a compound being, having a body and a soul, distinctly and separately created; the body out of the dust of the earth, the soul immediately breathed from God himself. . . . Of the soul it is said, *God breathed into his nostrils the breath of life.*"

How could the Dr. have more plainly expressed the sentiment, "Our souls are his immortal breath?" Judging from the exceeding great importance attributed to the fact that those who hold what we believe to be the Bible view of man's nature and destiny differ in some particulars, a reader of "Annihilation not of the Bible," might suppose that its author never held an opinion differing from any leading Methodist mind; but we have elsewhere shown him widely at variance with prominent Methodists, and we now find him characterizing a sentiment expressed by Dr. Clarke and the author of the hymn referred to, as well as by all who sing the hymn believingly, as "poetry" but "not fact." He states what is *true*, but in doing it he inflicts a terrible blow upon his own theory. He yields the very text which some learned and thinking men of the popular faith have been compelled to conclude is about the only one which teaches their doctrine. It is said of the terms "immortal" and "immortality:"

"They are generally considered, in the theological world, to mean, *eternal conscious being*; whereas the *Scriptural import* of the term is, *eternal happiness*, being synonymous with the phrase 'eternal life.'"

Yes, the terms "immortal" and "immortality" are "generally considered," theologically, to mean, primarily, "eternal conscious being;" not subject to death, eternal life; and "mortal" and "mortality" are, in consequence, held to mean, *temporary conscious being*, subject to loss of life. If, therefore, immortality means "eternal happiness," then, by parity of reasoning, mortal, and mortality must mean *temporary happiness*. Apply such a principle of interpretation to the following, relating to God: "Now unto the King eternal, *eternally happy* (immortal) invisible, the only wise God," etc.—1 Tim. i. 17. How absurd is the supposition that *immortal*, applied to God, means, *eternally happy*. And again: "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath *eternal happiness* (immortality)."—1 Tim. vi. 15, 16. Comment is needless.

Read, too, in the light of such an interpretation, the language of Paul, where he proves the resurrection of the dead, and an analogous change in the living, and see what worse than absurdity is produced. The apostle thus writes:

"The dead shall be raised incorruptible, and we shall be changed. For this corruptible shall put on incorruption, and this mortal must put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. xv. 32–34.

The expressions, "dead shall be raised incorruptible," and "this corruption must put on incorruption," refer to the change which is to take place in the dead who will be raised to life; and the expressions, "we shall be changed," and, "this mortal must put on immortality," refer to the change in the condition of believers who shall be then living. *Incorruption* and *immortality*, therefore, represent one and the same condition, while their opposites also represent like condition. So if "immortality," in verse 53, means *eternal happiness*, "incorruption," in the same verse, must also mean *eternal happiness*; while "mortal" and "incorruptible" must mean, *temporary happiness*. Thus we not only have Paul representing the sorrowing, and struggling, and suffering pilgrims of the last day as being changed from a condition which they could not be said to be in, but we have him also representing the dead in their graves as coming out of a condition of *temporary* happiness to one of *eternal* happiness. None will contend that there is happiness, or even consciousness in the grave. "There is no work, nor device, nor knowledge, nor wisdom, in the grave," is the language of inspiration.

But let us see whether the Scriptural meaning of the term *life* is happiness; and whether the phrase "eternal life" means, "eternal happiness." Substitute "happiness" for "life," in the following passages: "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our *happiness* (life)."—Luke i. 75. "In him was *happiness* (life); and the happiness (life) was the light of men."—John i. 4. When Christ was tempted, hungered, spit upon, buffeted and scourged, and finally suffered death on the cross, was his happiness the light of men? "I am the bread of *happiness* (life)."—John vi. 35.

How transcendently absurd is it to suppose that "life" in the foregoing, and many other texts means happiness. It will be objected that life does not mean happiness in that class of texts. A convenient style of explaining, truly! Life always means happiness when it suits a darling theory to have it so, no matter how much it conflicts with or contradicts other portions of Scripture.

If Jesus had meant to convey the idea of "happy" or "happiness," in any of the texts where "life" and "eternal life" occur, he could just as well have used *makarios*, or *makarismos*, as to have used *zoee*, which does not mean happy, or happiness at all, but *life*. He used the former term, *makarios*, more than a score of times to express "happy," or "blessed." We may rest assured Jesus did not use terms which do not express the idea which he wished to convey.

"Search the Scriptures; for in them ye think ye have eternal *happiness* (life). . . . And ye will not come to me, that ye might have *happiness* (life)."—John v. 39, 40. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought *happiness* and *eternal happiness* (life and immortality) to light through the Gospel."—1 Tim. i. 10. To make "life," in this text, mean "happiness," is, beside making nonsense of it, to affirm Universalism; for if "life" means happiness, the antithetic term, "death," must mean misery; and how can misery be abolished, except by conferring universal happiness?

We need not quote more texts, enough having been done in that direction to satisfy any reasonable mind that the Scripture import of "life" is not "happiness," nor that of "immortality," "eternal happiness." While Christ promised eternal *life* more than forty times, he *not once* promised eternal *happiness*, a fact in view of which it is worse, far worse than folly to assert that he *meant* to promise happiness. Of course, *life* and *death* are both sometimes used figuratively, but in all such cases the context renders it easy to determine the fact.

The expressions, "life," having reference to future life, "eternal life," etc., are *many* times used in the New Testament, but we meet with nothing which may be construed into a caution that they are to be understood in any sense other than that of living existence, a conscious being which will not be subject to death. The terms, therefore, mean just what they naturally import. Happiness is inseparably connected with the life which Christ bestows, but it is *life* that is "the gift of God;" the unspeakable joy, glory, and "pleasures forevermore" are consequent upon the bestowal of life. Christ came to give men *life*, so that they may have the joy and the glory. *Literal life*, a conscious existence that will not be subject to interruption by death is the *promise of the Gospel*; it is the *Gospel hope*. It is said, assuming that 1 Tim. vi. 15, 16, refers to Christ:

"The man Christ Jesus is the only man who has not been affected by the fall, and who, consequently, did not suffer the loss of immortality by it."

We had supposed that we were, by what we had already seen, prepared for any thing in the way of absurdity, but we had evidently miscalculated the ability of some in that direction. In the first place the language cannot refer to Christ, for, there being a God and Father over all, Christ cannot be said to *only* have immortality (eternal happiness, as is claimed). Beside, it is said, "whom no man hath seen;" and we know that Christ was seen even in his incorruptible state. Paul would hardly write thus of one whom, he affirms, he had himself seen.

Then, too, eternal happiness is not and cannot be subject to *any* sorrow, much less such agony as "the man Christ Jesus" suffered at various times, and hence it is pitiable to talk about "the man Christ Jesus" possessing "eternal happiness" before his death, and resurrection from the dead; quite as pitiable is it as to talk of his being immortal, in the true sense of the term, while he was yet subject to death. We are led to think that the depths of folly into which men may sink in their efforts to sustain a false theory are immeasurable.

"None of the ungodly will inherit immortality in the sense of the term as employed in the Scriptures . . . None but the saints are heirs to Bible immortality."

Thus we see our author plainly admits that the ungodly will not inherit immortality; that no man is immortal now, the "saints" being only "heirs" to immortality. We have dwelt thus at length on this subject because he has staked all upon the assumption that the Scripture-meaning of *eternal life* and *immortality* in "eternal happiness," and we have, as the reader has seen, shown that the interpretation is far more than untrue; it robs certain Scripture language of its force and renders it senseless and ridiculous. So far from being true, it cannot even lay a reasonable claim to truth. "The wages of sin is death; but the gift of God is eternal life," literal life that will endure forever. *Life* is the gift, but the gift, when bestowed, will be accompanied by glory and delights far too great to enter "into the heart of man to conceive."

We have now, in the progress of our review, examined the texts that are by many relied on with some degree of confidence to sustain the doctrine of the immortality of the soul, and while we have found some things which, superficially considered, are somewhat calculated to confirm the prejudices of those who go to the Bible with not only a strong conviction that inherent or natural immortality is true, but with a determination also to make *some* part of the word of God teach it, we have found nothing which, interpreted in the light of all well-understood Scripture language, could possibly create such a belief. It should not be forgotten that not a few theologists and Bible students who hold to the doctrine frankly admit that it is not found in the Bible.

Watson, the great Methodist, says:

"Some suppose consciousness is an essential attribute of spirit; and the soul is naturally immortal; the former of which cannot be proved, while the latter is contradicted by the Bible, which makes our immortality a gift dependent on the will of the giver."

Watson is strictly correct in saying that inherent immortality is "contradicted by the Bible, which makes our immortality a *gift* dependent on the will of the giver." God has nowhere said he would give immortality to any but the saints; but it *is* said, "all the wicked will he destroy." Again, in attempting to prove that the presence of an immaterial soul with the body is the source of animal life, Mr. Watson says:

"It is granted that, on the premises laid down, not only must an immaterial principle be allowed to man, but to all animals possessed of volition; and few, perhaps none, are found without this property . . . It does not however, follow that they are *immortal* because they are *immaterial*. The truth is, that God only hath independent immortality, because he only is self-existent, and neither human nor brute souls are of *necessity* immortal."

Darby, in his *Hopes of the Church*, says:

"We would express our conviction that the idea of the immortality of the soul has *no source in the gospel;* that it comes, on the contrary, from the Platonists."

These are testimonies of learned men, and as they *believed* the doctrine, we may be sure they would have found it in the Bible were it there. A simple acknowledgment of the fact that the Bible does not teach it, would have been very significant; but they go farther, one of them affirming that it is "*contradicted* by the Bible," the other that it "has no source in the gospel," but "comes, on the contrary, from the Platonists." The reader can easily see why such strenuous efforts are made to show that "immortality" does not mean immortality at all, but something else. The attempt, however, itself lamentable, has resulted, as must always be the case, in most miserable failure, rendering its authors, whoever they may be, objects of commiseration.

Hereafter, when so-called orthodoxists desire to shield their pet theory from the overwhelming force of the truth that it is not a child of inspiration, it will become them well to attempt to show that the above named and many other learned men and leaders among them were all wrong on the question. Until they do this, it were better that their severe and unchristian denunciations should not be suffered to "see light." L. C. T.

CAMP-MEETING.

AT a meeting of the Committee held on their new Camp-ground, June 21, it was voted that our annual meeting this year commence on Monday, August 14, and continue over the 20th. There will be dedication service and, probably, other meetings on Sunday, the 13th. Arrangements will be made for the accommodation of all who arrive as early as Saturday the 12th. The Committee will have for rent as many tents, (size 12 by 15 feet), as are wanted if notified soon; price, during the meeting, $5. Any brethren or sisters desiring tents are requested to inform Br. J. C. Day, or T. R. Weaver, Springfield, Mass. Br. Day is on the ground and will build tents of any size that may be wanted at reasonable prices. Brethren should write him at once if they desire a good tent and a pleasant location.

Arrangements will be made with railroad companies for a reduction of fare from 10th of August to the 30th. The price of board per day will be 80 cents. Particulars hereafter.

T. R. WEAVER, Sec'y.

Now that the principal features of the Camp-meeting arrangements are known and published, we trust all friends of the Union will endeavor to so arrange their business that they can be present. All are needed there. Every one who goes, carrying with him or her a heart filled with love and a mind illuminated with the Spirit will find there a work to do, one that, being done, will cause them to rejoice in the Lord. All such will, we doubt not, carry with them throughout the following year the conviction that it was good to be there. In the meantime, let us remember that, like all other means of doing good, it involves expense. If that expense is met by as many as can afford to contribute, and in proportion to their ability, it will be comparatively light. L. C. T.

Camp-Meeting Fund.

Bal. paid from Geo. T. Adams, Treas.,	$175
W. H. Thorne, New York, (paid),	50
L. C. Thorne, " "	50
Geo. K. Carroll, "	25
Jacob Grim, Philada., "	25
Wm. Roworth, New York, "	25
Three Brethren, Prov., (Caleb Thompson), (paid),	50
A Powell, New Britain, Conn.,	10
J. L. Boyd, Philada., (paid),	14
Mrs. S. F. Rogers, New London, Conn., (paid),	10
T. R. Weaver, Springfield, Mass.,	10
Silas Goodell, Hartford, Conn.,	10
Carrie C. Belden, New Boston, Mass.,	10
Thos. Wilkins,	10
J. O. H. Newton, Southwick, Mass.,	10
E. H. Glass, Vt.,	5
Thos. Thornton, New York, (paid),	5
Kate Clapp, E. Hampton, Mass.,	5
J. F. Whiting, (paid),	5
S. Cooper, (paid),	5
F. C. Upsil, Westfield, Conn.,	5
S. W. Bishop, (paid),	5
Mrs. L. J. Beach,	5
H. Killam,	5
Miss R. J. Turner, Hartford, Conn., (paid),	5
H. Rockwell, New Britain, Conn., ($9 paid),	12
John Oldershaw, Hartford, Conn.,	5
R. R. Bunnell, New Haven, Conn.,	5
John C. Day, (to be applied in work),	25
Geo. W. Denny, (paid),	25
Jasper Stone, (paid),	25
John Kemp, (paid),	25
Sally Dillingham, (paid),	1
William Brown, (paid),	5

WHAT BIGOTRY CAN DO.

Some years since an English paper was sent us containing an article headed "The London Inquisition." It is well enough to keep such transactions in mind, lest we with all our professions of hatred to sectarianism should fall into the like spirit. The article reads as follows:

"The Principal and Council of King's College, London, have just been making a sad spectacle of themselves. It seems that one of the Professors of the institution, a Rev. Mr. Maurice, had some critical notions about the Greek word *aionion*, which our translators of the Bible render "eternal;" and he took occasion to speak out his views respecting said word, in a lecture he recently delivered. This gave the alarm to the Principal, Dr. Jelf, who immediately wrote to the Professor, to explain whether he intended to question the orthodox doctrine of eternal punishment. The Professor replied that he believed in the eternal punishment of the wicked, in the New Testament sense of the phrase; but that he did not believe in it as some did; he thought that thousands of British youths under their instruction ought to have right conceptions of the matter; and hence he spoke out in the lecture. This was still more alarming to the pragmatical old Doctor, at the head of the heap, and so he convened the inquisition, *alias* the Collegiate Council, and they, by the aid of old Pope Jelf, excommunicated Professor Maurice from the College and delivered him over to Satan—the fate of all heretics. The Professor has appealed from his decision, alleging that his assumed judges had no jurisdiction in the case, inasmuch as he is accountable only to God and his ecclesiastical diocesan for his religious opinions, and not to his officers in the College.

"Whether this appeal be right or wrong, we know not, having no access to the charter and constitution of the Seminary. But this we say, it is a bold and unwarranted step to take in these enlightened and tolerant times. Let us see, the Church of England, that it may hold all the fish coming to its net, opens its bosom wide enough to receive Calvinists, Arminians, Socinians, and the idolators and image-worshippers of the corrupt Church of Rome. Ay, old Pusey himself may still fill the Hebrew chair in the highest University of the realm, even though his heresy is rank, and smells to heaven, if not to hell. But Professor Maurice must be cut off, and sent a beggar upon the streets, because he doubts the unphilosophical fact, that brimstone and fire coming in contact will not at last burn out! It seems the Professor thinks with Bailey, the author of *Festus, that the eternal punishment of the wicked will be their total destruction*, wherein sin shall be destroyed; and by the power of Christ a new creation shall succeed, wherein shall "dwell righteousness;" and those who have once lived and been destroyed, shall be raised up in the new creation, and there shall be no more sin, or death, but "sorrow and sighing shall flee away." Whether the Professor's notions are right or wrong, is nothing to the point. If he is in error, he is in company with many others in the church, whose speculative opinions are much more objectionable than this. We have known many very worthy and good men, who doubted that a benevolent Deity would make erring mortals eternally wretched, for a finite offence; and we do not think this sentiment an unworthy view of the attributes of a God of love.

"But say it is an error; yet we protest against an old dogmatical bigot having the power to crucify unto death for such an error. This shows us what we have often seen and deplored, the sad condition of our seats of learning in this country, while under the thumb of narrow-minded bigoted priests. Tell of having escaped from the intolerance and persecution of Rome!—it is all an empty boast, so long as such creatures as Dr. Jelf can ruin his professors, and send them to Coventry, for believing a little more or a little less than he does."

TAKE THE SAFE SIDE.

THERE are certain classes of persons who seem to be unable to satisfy themselves entirely of the truth of the Scriptures and the Christian religion. They respect Christianity, possess a degree of conscious religious sensibility, and are inquiring with some moral earnestness into religious duties and obligations. They cannot be said to be indifferent, but they have their doubts upon the Christian evidences. They cannot feel assured that the whole thing, much as they are persuaded in its favor, may not, after all, turn out to be a delusion. They do not wish to be skeptics, and yet they are not fully satisfied that Christianity is what it professes to be, and what they would fain consider it if they could just be made sure.

Now, we have a word to say to such persons. Our own conviction is clear and positive that Jesus is the Son of God, incarnated for our redemption; that He was a true teacher of eternal truth; that the records we have of him are thoroughly reliable; and that all He said, commanded and ordained, is verily Divine and certain. But even upon the supposition that the case is not perfectly made out, and that there really is room for honest doubt, there is still a just reason and prudence in the case sufficient to determine the question in favor of an earnest and faithful obedience.

It certainly is very unwise to risk great interests unnecessarily, particularly if nothing is to be gained by it. It is altogether best to keep on the safest side of a perilous question. And even upon the assumption that the claims of the gospel are not conclusively established, and that room for honest doubt may exist, we still claim that in fair and correct reason the decision ought to be given in favor of obedience and faith. The justice of this claim is manifest from the following considerations.

First, a man risks nothing by becoming a Christian. Christianity, heartily embraced, does in no way disable or harm him, either for this world or the next. It does not make him a worse citizen, or any less a useful member of society. The best men that have ever lived were Christians. The purest models of morality, orderliness and correct living, are to be found among the most conscientious believers in the Scriptures and in Christ. Genuine faith in no way subtracts from a man's usefulness and just right to respect. It takes nothing from his happiness. An infidel or despiser of the gospel has no advantage over him in any of these particulars. The infidel is no better father, husband, brother, friend or citizen than a true Christian. He cannot meet the inevitable trials and sorrows of life with any better temper, or to any better advantage, than a believer. He cannot contemplate death with any greater composure, nor resign himself to it with any greater peace or comforting hope, than a Christian. And even upon the supposition that the Christian religion may turn out to be false, the devout adherent of it is not a whit worse off than the skeptic. He loses nothing by his faith. He has made a mistake, and that is all.

Second, the infidel's creed, or non-creed, has no greater guarantee of certainty than our creed. To say the very least, it is quite as liable ultimately to turn out false as our system. It would be nonsense for any one to dispute this. Suppose, then, that it should finally turn out that the gospel is true, and all skepticism false, (which is surely as possible as the reverse), what will be the situation of the unbeliever? Will he lose nothing by his persistent unbelief? Will not his mistake have been an awfully fatal one? The gospel being true, there is no possible hope for him. Its plain word is: "He that believeth not shall be damned." He must, therefore, encounter a destiny than which it would have been better for him had he never been born. Thus, then, he risks everything, with no possible advantage from it; whilst the believer risks nothing, and is yet in a position to be infinitely the gainer, in case Christianity be true.

Admitting, then, that the case is doubtful, wisdom and common prudence ought to restrain an honest man from standing aloof on the strength of that doubt. It is a risking of too much without possibility of any advantage from it. It puts one on the dangerous side of the question, and bootlessly exposes to the most dreadful calamities that can befall a man. No reasonable being ought to place himself in such a position. It is unwise. It is a sin against his own existence. It is an exposure which can be justified on no sound principles. And whether the evidences of Christianity have been made out to demonstration, or not, it is hence the bounden duty of every honest thinker, in such a state of the case, to embrace it with all his heart, as the only way to put himself in a position of safety until the question is conclusively solved.—*Selected.*

FROM JAMES F. LEE, M. D.

BR. STORRS: A much admired commentator gives us the following description of man: "He is a mean, frail creature, little as dust, light as dust, weak as dust; his doom is therefore read, 'to dust thou shalt return.' Man is indeed the chief part of the dust of the world: he is a mortal, dying creature, and hastening to the grave: . . . a great man is but a great mass of dust and must return to his earth. God intrusted Adam with a spark of immortality, which he, by a patient continuance in well-doing, might have blown up into an everlasting flame: but he foolishly blew it out by wilful sin; and now death is the wages of sin. The soul, like the body, returns to the dust of this world; its tendency is that way; it has an earthy taint."

Adam, if MATTHEW HENRY is to be credited for truth, blew out a spark of immortality, by sin; but might have blown it up into an everlasting flame by patient continuance in well-doing. God intrusted him with an *immortal spark*. Adam blew it out! It is astonishing indeed to contemplate the various and surprising attributes attributed to Adam by the fertility of man's distempered and unbridled fancy. He is made, says one, immortal; he blew out a spark of immortality; his knowledge was comprehensive, perfect! Understood astronomy, geology, botany, zoology, husbandry, theology: the only perfect being that ever did exist. And what is still astounding, I have heard it said, that Christ is Adam, the very Adam himself. It is hard to say something new, or something that was never before fancied, imagined or uttered. *Where* and *when* I obtained ideas, *how* I received them, or through what sources, it is utterly impossible for me accurately and truthfully to declare. I am inclined, however, to believe they did not exist or come according to the fancy of Aristocles, commonly known as *Plato*, so called, "from the largeness of his shoulders." If there is such a thing as the unwieldy burden of human fancies; if those fancies are weighty and burdensome in consequence of the superabundance of absurdity and nonsense they contain, it is well that Aristocles had shoulders large enough to bear up under a *burden* so oppressive, vexatious and mischievous. What a medly of absurdity, nonsense, interspersed with some sparks of truth, glimmering, but almost extinguished, are found in the notions of mankind. It was so among the Jews at the first advent of Christ. Will it be a whit better at his second advent among Christians? Human nature is always the same, prone to trouble, to vagaries, as the sparks are to fly upward. Nothing can regulate, control and guide the mind of man but the Spirit of God, or keep it within the bounds of revealed truth.

How much revealed truth is, apparently, ignored in our day! and how much folly manifested by men who profess to be governed by inspiration! Alas! many inspire falsehood as freely as they do the vital air! and expire it too before they hear a matter. Solomon would call such men, "fools," though they might have D. D., and L. L. D., or A. M., and M. D., added to their names. And, in truth, it should be no offense to say, "He that answereth a matter before he heareth it, it is folly and shame unto him."

At the end of this age, the second advent of Christ, there will be but one King supreme to rule, govern and reign. He will have appointed kings, priests, judges, etc., under him, like unto him, in his image, and that image, is the image of God, peculiar to the Sons of God. What a glorious revelation—a glorious inheritance.

The Old and the New Testament afford the only light that enables us to behold the New Earth as it will be,—together with many things sufficiently clear to lead us to the conclusion, that there will be ample employment and work allotted for such as are worthy to inherit that land forever. Negatively and positively, thus is much revealed, and much unrevealed, until the kingdom appears. I have, I trust, some view of the *unsearchable* riches of Christ, and a hope, through grace, I shall inherit the new earth. What my employment will be, I know not. But this much I am constrained to believe: I will not be idle. I shall have full and free feelings of joy and pleasure, forevermore. Amen.

How often has my heart been melted at the repetition or reading of these words: "Blessed are they that have not seen, and yet believe." Yes, I shall see, by grace; I shall see *things* in the kingdom of heaven—and hear *things*, not yet revealed. This is my hope—this is the promise of God to all that love the Lord Jesus, in sincerity. This promise is not fulfilled. It will be literally accomplished as it is revealed. Patiently I will wait to read what my brother, S. has to say relative to the promise of God to Abraham.

The *two witnesses* will be in the kingdom. There will be no nonsense or absurdities current there on man's theology—no such kings as any earthly wicked autocrats or rulers. Enough: such are a few of my heart feelings.

NORTH CAROLINA, March, 1871.

FROM SERENO FISK.

BR. STORRS: Enclosed find three dollars; two of which for the excellent HERALD OF LIFE, and the balance I send for your late work. I thank God that He has almost miraculously brought you up from the brink of the grave, to publish this work; and I thank you, most heartily for your great favor toward me, in continuing the HERALD of the future or coming kingdom. I trust you will not lose your reward at the resurrection of the just.

You know I have been slow to adopt your views concerning evil spirit, the Devil and Satan, of which the Bible speaks in many places. You know that in my first letter to you, March, 1857, I no longer believed in the future eternal misery of the wicked, for the reason I could not find it to be a doctrine of the Bible, after long and careful study; so now, I do say, that I do not believe in the existence of one mighty malevolent spirit, at the head of hosts of others, continually doing mischief to the children of men. Yet I do not feel certain that I am right in this doubt. But, the more I study the Bible the more I thus doubt. I long for the appearing of our dear Lord, when all darkness shall flee away. Meanwhile I am resolved to keep my eye upon the eye which shines in a dark place, until He comes whose right it is to reign.

It is now near eight years since I saw you last; and O, how many times have I longed to see you and counsel with you since I saw you. We have both passed through great trials since our last meeting; but how great are God's mercies. In the midst of great trials, I can often call on my soul, as the Psalmist did, Why art thou cast down O, my soul! for I shall yet praise the Lord! And He will take up my feet from the mire and clay, and set them upon a rock and establish my goings; and He will put a new song in my mouth, even praise to God.

I earnestly pray, that we may meet at the Camp-meeting at Springfield.

May God continue to bless and help you in your blessed work of promoting the cause of truth, the truth of God.

Your brother in the hope of the everlasting kingdom of God.

KENOSHA, WIS., June 18, 1871.

FROM N. JANE LUCAS.

BR. STORRS: Although a stranger to the most of the readers of your excellent paper, the HERALD OF LIFE, yet I feel it a duty to write a few lines in favor of the truth it advocates. Recently, under the labors of Eld. W. M. Bryant, I became convinced that there is no life from the dead out of Christ. I was somewhat prejudiced at first, though not fully aware of it at the time; have said, repeatedly, that there was not anything more clearly taught in the Bible than the two resurrections; but I think I never had the truth so clearly presented before as by our dear brother. I can now understand fully how God is represented as being a God of love. Praise the Lord. What glorious light shines around my pathway. Truly the word of the Lord is a lamp to my feet and a light unto my path. I feel confident you have the truth. I praise the Lord for opening the eyes of my understanding to see the beauty and harmony there is in the Scriptures. I have laid away many friends in the cold and silent grave. Some of them sleep sweetly in Jesus, awaiting his gracious call; and some of them died having no hope in Christ; and O how comforting it is to me that they are not coming up to be judged, and suffer the pangs of the so-called, "second death." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."—John iii. 36. Jesus says, "I am the resurrection and the life. He that believeth on me, though he were dead yet shall he live."—John xi. 25. This language is very plain and unmistakeable, to my mind, that it is the sleeping believer that is going to have life from the dead, and not the wicked; for they have no hope. A short time ago I could not have believed there was so much in the sacred volume showing that the wicked are to have no resurrection from the dead. How blessed the truth looks. It makes us free. Let us have the whole truth, if it cuts our theory to pieces. Praise the Lord, O my soul.

I stand upon his precious word,
My soul rejoiceth free,
The glorious light the gospel gives,
Is light that shines for me.

I'll suffer now, I'll triumph then,
I'll die for Jesus here;
In that bright world I'll live again,
A conqueror's crown to wear.

Your sister, in hope of life when the LIFE-GIVER comes.

LEWISTON, ME., June 24, 1871.

FROM ELD. R. V. LYON.

BR. STORRS: I have spent three Sundays in Canada West; and we had some excellent meetings. Also great freedom in presenting the truth. Immersed one into the name of Jesus our LIFE-GIVER, for the remission of sins.

I obtained one new subscriber for the HERALD OF LIFE.

Last Sunday I preached in our own house, to a good congregation, who gave the best attention to my message.

Immersed one in the pure waters of Niagara for the remission of sins.

Friday I leave home to hold a number of grove meetings in C. W.

Yours, in hope of Life through Jesus our LIFE-GIVER.

SUSPENSION BRIDGE, N. Y., June 20, 1871.

P. S. I have revised and enlarged my review of Eld. L. C. Thomas: "Did Christ Redeem all Men?" The work contains 84 pages. Price, single copy, 20 cents, free of postage.

THE NUMBER 666.

DEAR SIR: Could you afford room for this short note, which has no reference whatever to any man's name; but only to the number 666 itself.

We know that in Scripture the number 8 is used to express supernatural or superhuman perfection, being one degree above 7, which stands for ordinary perfection. And we find that our Lord's name in the Greek contains exactly the number 8 three times—888—so as to express the utmost degree of superhuman or heavenly perfection. Now, it is evident that the number of the beast ought, by all the rules of analogy, to be a complete contrast to the number of our Lord—to the number of "Jesus"—in the same Greek language. Therefore, it follows that the number of the beast must, by analogy, be composed of three sixes—666; for 6 in Scripture expresses earthly imperfection, being one degree less than 7; so that the contrast is absolutely complete between the number of the beast and the number of our Lord. Three *eights* in one, superhuman perfection; three *sixes* in the other, earthly imperfection. And each thrice repeated to make the perfection or the imperfection more intense. Therefore, I feel convinced that the true "number of the beast" is 666, in spite of all contrary readings; for it is evident that 606 (for example), or any other number except 666, would completely destroy the *contrast* between the two names and the two numbers. Our Lord's own number being positively fixed by the Greek word "*Iesous*," must give the number 888, and no other number; thus fixing the contrasted number of the beast to 666.

Believe me, dear Sir, yours sincerely,

Torquay. R. A. PURDON.

—*The Rainbow.*

SAYINGS OF BISHOP WHATELY.

A MISTAKEN notion of the Christian unity spoken of in the Scriptures, which represents it as consisting in having one community on earth to which all Christians belong or ought to belong, and to whose government all are bound to submit, has led to truth being made the secondary, and not the paramount object.

THE church is undoubtedly *one*, and so is the human race *one;* but not as a society, for as such, it is only *one*, when considered as to its future existence. Its present unity consists in that its various societies are designed to be modelled on the same principles, and to enjoy common privileges; "One Lord, one faith, one baptism;" and all forming part of that great society of which the Head is in heaven, and of which many of the members only "live unto God" or exist in His counsels; some having long since departed, and some being not yet born. The term unity is applicable to the Universal Church, as one in reference to its Supreme Head in heaven, not as one community on earth, as the human race is one in respect of the One Creator and Governor; but this does not make it *one family or one state.*

To vindicate our own or any other Church, not on the reasonable ground, that they are not at variance with gospel-principles, or with any Divine injunction designed to be of universal obligation, but on the ground of the exact conformity, which it is notorious they do not possess, to the most ancient models, and even to go beyond this and condemn all Christians whose institutions and ordinances are not "one and utterly like" our own, on the ground of their departure from the apostolical precedent, which no Church has exactly adhered to—does seem, to use no harsher expression, not a little inconsistent and unreasonable. This principle would go to exclude at once from the pale of Christ's Church, almost every Christian body, since the first two or three centuries.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN:

OR,

"THE PROMISE AND OATH OF GOD TO ABRAHAM."

A pamphlet of 48 pages, with covers; by GEO. STORRS.

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The course of study is thorough, and all students enter not only the school-room but also become part of the Principal's family. All sectarianism is banished from the school.

The Bible only is the standard of religious instruction.

For terms and particulars send for circular.

REV. AMBROSE RONDTHALER,

Principal.

Note by the Editor.

It gives us pleasure to insert the above notice in the HERALD OF LIFE, that our friends may know where to send their children to a school of a right character. Br. Rondthaler is one of our firmest friends. For many years a minister in the Moravian church, but unsectarian, and a firm believer in the Life views.

AGENT FOR THE RAINBOW.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

GEO. W. YOUNG,

25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 25 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

APPOINTMENTS.

WEST ABINGTON, Mass., Sunday, July 2.
HARTFORD, Conn., (Talcott & Post's Hall), Sunday, July 9.
SPRINGFIELD, Mass., Sunday, July 16.
MERIDEN, Conn., Sunday, July 23.
WINSTED, Sunday, July 30.

W. S. CAMPBELL.

SPRINGFIELD, Mass., Sundays, June 25, and July 2.
HOLDEN, Mass., Sunday, July 9.
WOLCOTTVILLE, Conn., July 16.

W. N. PILE.

DRESSERVILLE, N. Y., first Sunday in each month, through the year.
HIGH BRIDGE, N. Y., (Onondaga Co.,) second Sunday in each month during the year.

JAMES H. JACOBS.

SPRINGFIELD, Mass., Sunday, July 9.
HARTFORD, Conn., (Post & Talcott's Hall), Sunday, July 16.
NEW BRITAIN, Conn., Sunday, July 23.
MERIDEN, Conn., Sunday, July 30.

H. M. BRYANT.

WEST MERIDEN, Conn., July 2.
NEW YORK, (Cooper Institute, Room 24), Sunday, July 9. WM. STUART.

UNION *meeting house*, Wales, Me., July 2.

WM. H. DOUGHTY.

NEW YORK, (Cooper Institute, room 24), Sunday, July 2. F. H. BURBANK.

PROVIDENCE, R. I., Sunday, July 2.
CHARLESTOWN, Mass., Sunday, July 9.

GEO. W. BROWN.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. Isabel Tyler, Russell Bernard, R. M. Cooper, Hiram Hurd, Cyrus C. De Cos er.

TWO DOLLARS EACH FROM—J. H. Waterbury, Sereno Fisk, Mrs. D. B. Strope.

VARIOUS SUMS—John Noyes, $2 39, pays to July, 1872; W. H. Ford, $5; E. G. McCullough, $5; Adam Warthman, $10; Calahan Lent, $2 23.

PARCELS SENT SINCE LAST ISSUE.

Benj. Mellor, Dr. J. F. Lee, Abby A. Perry, Wm. Brittle, Sereno Fisk, Joel A. Simonds, R. M. Cooper, Matilda Hillstream, A. Logan (money received), Mrs. T. W. Hoffman, Joseph J. Sink, Abel Larkin.

TO CORRESPONDENTS

CHAS. WESLEY MORSE.—We cannot supply all the back numbers you speak of. We send only from vol. viii. No. 31.

FRANCES LESLIE.—We cannot supply the paper back of June.

I Need Thee, Precious Jesus.

I need thee, precious Jesus,
For I am very poor;
A stranger and a pilgrim,
I have no earthly store:
I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.

I need thee, precious Jesus,
I need a friend like thee,
A friend to soothe and pity,
A friend to care for me.
I need the heart of Jesus,
To feel each anxious care,
To tell my every trial,
And all my sorrows share.

I need thee, precious Jesus,
I need thee day by day,
To fill me with thy fulness,
And lead me on my way;
I need thy Holy Spirit
To teach me what I am,
To show me more of Jesus,
To point me to the Lamb.

I need thee, precious Jesus,
I hope to see thee soon
Encircled with the rainbow,
And seated on thy throne;
There, with thy blood-bought children,
My joy shall ever be
To sing thy praises, Jesus,
To gaze, my Lord, on thee!

—*Selected.*

[We place before our readers the following very interesting communication, furnished us by Dr. E. P. Miller, whose services were so effectual in our case last winter.—Editor.]

Turkish Baths.

Geo. Storrs: *Dear Sir:* On reading the highly complimentary editorial notice of myself and my Institution in the Herald of Life of January, and knowing the deep interest which your readers feel in whatever tends to the restoration and preservation of health, I thought perhaps they might like to learn something more of the processes which we employ for such purposes, and, with your permission, I will lay before them a brief description of the Turkish Bath.

The essential features of the Turkish Bath can be traced back through more than three thousand years of this world's history; and it is a significant fact that the people of all nations, whether barbarous, civilized, or enlightened, and the physicians of all schools of medicine, have devised some form of bath with which to produce the effects so readily achieved by the Turkish Bath.

These effects are summed up in a few words, namely: to purify the blood, to cleanse the skin, to remove the causes of disease, and restore health by means of free perspiration and ablutions.

Various contrivances have been employed to secure these ends. The rude Indian, on the bank of the river, constructs a cabin of bark, covers it with skins, and in this exposes his body to the vapor arising from the heated stones immersed in a pool of water; and when perspiration is reeking from every pore he darts from his cabin into the river, and returns renewed and invigorated by the processes.

The lamp bath, the steam box, the vapor chamber, the vapor bath, the Russian bath, the wet-pack, and numberless other inventions, have been employed for inducing perspiration; but all these are far inferior to the Turkish Bath in the grand results produced, and in promoting the pleasure and comfort of the bather.

In all of these processes heat vapor or moist air is employed as the means of inducing perspiration. In the Turkish Bath dry air is used instead of vapor or moist air, and for various physiological reasons, we are satisfied that it is in a majority of cases far superior. It is an admitted fact that a dry climate is more healthful than a moist one: that far greater extremes of heat and cold can be borne with impunity in a dry than in a moist atmosphere: that malarious and contagious diseases are much less prevalent in a dry than in a moist climate. The reason for this is that too much moisture in the air checks the action of the skin, retaining impurities within the body; while dry air favors the action of the skin and aids their elimination. Nearly three-quarters of the impurities of the body pass off through the pores of the skin; and whatever retards their elimination, in this way, tends to produce disturbance and disease. Most diseases are caused by the presence of morbid matter or poisons in the blood. The skin is one of the principal organs concerned in eliminating these poisons. "Taking cold" is simply closing the pores of the skin, thus preventing the escape of impurities from the body.

Fourcault, a French anatomist, made numerous experiments upon animals, which have thrown much light upon the function of the skin. Rabbits that were covered with varnish so as to prevent the action of the skin died from axphyxia in a few hours. Dogs that were partially coated with pitch became paralyzed in the hind legs in a short time. Guinea pigs that were covered with tar soon became afflicted with scrofulous ulcers. Consumption, fevers, and a variety of diseases were developed by a partial closing of the pores of the skin; and death in every case results from the complete suspension of its function.

Human beings are often afflicted with paralysis, scrofula, consumption, fevers, and various other diseases, simply because the skin does not properly perform its functions. The attack of bronchitis, from which you have just recovered, was no doubt induced by a severe cold which closed the pores, driving blood in upon the mucous linings of the bronchial tubes; and you will remember what an amount of depuration was performed by this membrane during your sickness; neither could you get relief until by the persistent use of fomentations, bathing and friction the action of the skin was re-established, and the blood was diverted from the mucous membrane to that organ, and its function fully performed.

When we study the structure and function of the skin, we cease to wonder at the dangerous results which follow when its action is obstructed or prevented. The number of pores in the skin varies in different individuals from five millions to eight millions, and each one of these pores is the opening or outlet of a little perspiratory tube an eighth of an inch in length. If the perspiratory tubes of a medium sized person were placed end to end they would reach twenty-eight miles! At the bottom of each of these tubes is a little tuft or gland which filters out from the blood certain poisonous or effete matters which must be removed, or they soon load the blood with impurities and cause disease. The vast number of these short tubes scattered everywhere upon the surface of the body, forms a complete and thorough system of drain pipes, through which, by sensible and insensible perspiration, the blood is purified and the body kept in a healthy condition.

A number of chemists and physiologists have analyzed the perspiration, and they find in it the following substances, many of which are poisonous to the human system: water, chloride of sodium, lactic, butyric, acetic, and carbonic, acids, chloride of potassium, lactates and acetates of potash and soda, phosphates of lime and ammonia, peroxide of iron, urea, desquamative epithelium, and alcoholic matters. In various diseased conditions it contains bile, sugar, urate of soda, albumen, and different acids, with other substances which cause disease. Dr. Stark of London found sulphur, mercury, sodium, iodide of potassium, assafœtida, garlic, saffron, olive oil, rhubarb, indigo, copper, quinine, and the different alkalies and acid salts; in short, almost every drug used as a medicine, when such substances had been taken.

The Turkish Bath is the most effectual method yet devised for inducing perspiration, and for removing these poisons from the system.

The processes of the baths consist in the application of heated air to the body until perspiration is freely induced, followed by rubbing, shampooing, and kneading the body with the hand, gloves, or brushes, and finally washing, soaping, spraying and cooling the body by the shower or plunge bath, as is most agreeable.

The bath comprises, usually, an office, three large rooms of different temperatures, and one or more shampooing rooms. The first of the larger rooms is called the cooling room; connected with which are the dressing rooms. In the cooling room the bather reclines after the active processes of the bath until the body is reduced to its normal temperature. This room is kept at about 70 degrees Fah.

The second room is termed the tepidarium, or tepid room; in which is maintained a temperature of 120 degrees or more. The third large room is called the sudatorium, or hot room, where a temperature of from 150 degrees to 180 degrees is maintained.

After assuming the bath apparel, the bather enters the tepidarium, reclines upon a couch, and drinks freely of cold water until perspiration is induced. This takes place in some cases in a very few moments, while others require from twenty minutes to half an hour. The hot room is now entered, where the bather reclines until perspiration issues freely from every pore. The fresh water that is drunk immediately enters the blood, absorbing its impurities, and is again drained out through the perspiratory tubes, leaving the blood and tissues of the body in a purer and healthier state.

The time to be consumed in the perspiratory process depends entirely upon the condition of the bather; some remain in only a short time; others from half an hour to half a day.

In acute rheumatism, and other affections occasioned by poisons in the blood, the patient is frequently sent to the bath twice a day, and remains from one to three hours each time. After sufficient perspiration has been induced the shampooing room is entered. Here water is applied to remove the perspiration, and the shampooing begins. This consists in rubbing and kneading the body all over to take off the dead cuticle, epithelium scales and effete matters that have accumulated on the skin, and to soften hardened tissues, limber stiffened joints, and bring the blood to the surface. When this process has been sufficiently prolonged, soap is applied by means of a sponge or brush, and this is followed by a warm, tepid, and cool spray; and this at the option of the bather by the plunge, shower or needle bath, at a temperature which is most agreeable. The bather is then dried with towels, wrapped in a sheet and sent to the cooling room, to recline upon a lounge or to walk about as is preferred. When the body is sufficiently cool the clothing is resumed, and the bather departs a cleaner if not a wiser and better man.

Now the question arises—What has been accomplished by all these processes? The blood has been purified, the skin cleansed, the joints limbered, the tissues rendered soft and firm, the circulation made vigorous at the surface, congestion of internal organs relieved, and better conditions of body and mind established.

Nearly all forms of chronic diseases, and many acute diseases are curable, or at least may be benefitted by this bath. Colds, rheumatism, neuralgia, sciatica, sore throat, chronic bronchitis, catarrh, etc., are effectually relieved by it.

This bath is a luxury to those accustomed to it, and is one of the most effectual means of warding off disease which we have at our command. If a majority of the people in all our large cities would patronize the baths once or twice a week there would be far less disease, and far less money spent for drugs.

Yours, very truly,
E. P. Miller.

A Good Work among the Chinese.

In San Francisco and vicinity the American Baptist Home Mission Society has been doing a good work for the evangelization of the Chinese. One of the missionaries employed at this point was Fung Saung Nam, a native Chinese preacher, singularly consecrated as a Christian man, and effective as a public speaker. He came to this country about fifteen months ago with Rev. R. H. Graves, who had been instrumental in his conversion from heathenism. Last week, after a few days' illness, Fung died, in the triumphs of a gospel faith. The cause of his sickness was overwork for the Master. While sick and nearing the end, his ruling passion still was for the salvation of his countrymen through the preaching of Christ. What a contrast between such a death in the enlightenment of Christianity, and one in the vague delusions of heathenism! This death has created a profound impression among those interested in the cause of Chinese evangelization, and is already having a marked effect upon such of the Chinese as knew him. And indeed many knew him, for he was accustomed each Lord's day to preach to a street audience of hundreds, and to receive the visit of a goodly number of interested hearers to his rented rooms. On Sunday his funeral was largely attended by both Chinese and Americans, at the First Baptist church. The services, conducted in two languages, were deeply interesting. The taking off of this good man is a mysterious providence; but we cannot doubt that God will make it the best for the mission cause. We believe that this now planted corn of wheat will bring forth much fruit.—*Am. Baptist.*

Items.

If to the cross you go and mean to stay
Be sure to take old Sinai in your way:
Mercy becomes a source of sweeter trust
When we already see the law is just.

"We must go into the stripping room before we enter the robing room: we must be sick before we can be healed."—*Spurgeon.*

A Scotch elder, on learning from his minister that he proposed a series of lectures on Revelation, cautioned him: "I've nae objection to ye taking a quiet trot through the seven churches, but for on'y sake drive *canny* among the seals and trumpets."

The Beggar and Dr. Smollett.—A beggar asking Dr. Smollett for alms, the doctor gave him, through mistake, a guinea. The poor fellow, perceiving it, hobbled after him to return it; whereupon Smollett returned it to him with another guinea, as a reward for his honesty, exclaiming at the same time:

"What a lodging has honesty taken up with!"

It was said proverbially at Rome, that it was unbecoming a Roman soldier to fear while Cæsar was alive. It is much more unworthy of a Christian soldier to fear, for Christ ever liveth. He says, "Because I live, ye shall live also."

"Oh the sweet joy this sentence gieves—
'I know that my Redeemer lives.'"

He who has struck his colors to the power of an evil habit, has surrendered himself to the power of an enemy, bound by no articles of faith, and from whom he can expect only the vilest treatment.

Those who in the day of sorrow have owned God's presence in the cloud, will find him also in the pillar of fire, brightening and cheering the abode as night comes on.

"I never knew a man," says an old author, "who could not bear another's misfortunes just like a Christian"—which reminds us of the old lady who thought every calamity that happened to herself a trial, and every one that happened to her friend a judgment.

Man has two chambers in his heart—the one for himself, the other for a friend; but the latter had far better be empty than filled with that which is false.

Children's Department.

The Bird Preacher.

"O mother! the poor boy who always brings us white sand for our kitchen-floor is standing at the door in the rain, and he has brought me a beautiful canary-bird in a rough little cage, which he has made himself. He says that he would like to make a present to me, because I once knit his grandmother a pair of warm stockings as a Christmas gift. He has reared the beautiful bird himself. May I accept it from him, mother? I will give the boy a good big piece of money for it, if you say so."

"Of course you must accept it, Eva, but you must not give him any money for it. He brings it to you out of the kindness of his heart, and he would not like it if you paid him for it. After a month or two, you can give him something which is of more value than the bird, but do not do it now. Thank the kind boy for his present, and I will see that he does not leave the house without having eaten a good lunch."

Eva ran as fast as she could, and brought the beautiful bird into the house. She hung the cage by the window, and said to her little sister: "Mimi, the bird belongs to me alone, and nobody shall feed it but me. You shall never climb up on my chair, Mimi, and never even touch the door of the cage, for then the canary-bird would fly out, and get away from me altogether."

Mimi was a pale, sickly little girl, who was sitting on a low stool, and plaiting a little lamp-mat. She could walk but a few steps, though she had been old enough to do so for several years. Her hands and feet were very weak. She was a dwarf, and she sat nearly the whole day on her little seat, and played with her dolls, read her little story-books, or did any little work which she loved to do best. She was already ten years old, and while other children were out of doors, running around, and enjoying themselves in every possible way, she could only sit at the window and look at them. Occasionally, you could see the tears coming to her eyes, for she felt sorry that she could not run around and play too, but then they soon dried up again, and she looked as patient and as cheerful as any girl that passed along the street. Mimi was very glad when she saw the little canary-bird brought into the room, and she clapped her hands together in joy, for she thought it would be a splendid little companion for her, being compelled to stay in the house so much as she was. But she felt badly enough after her sister had spoken in such a harsh way to her, forbidding her ever to have any thing to do with the bird. Their mother was not in the room, for if she had been, she would have cast a glance at Eva that would have been a sufficient reproof for her unkindness toward her little dwarf sister.

The next day, Eva came from her bedroom, and said that she had had a wonderful dream about her canary-bird. She had noticed yesterday that her bird had just a little black feather upon the top of its head, which looked for all the world like a little cap. Now, last night she dreamed that the little fellow had a black velvet cap on, and stood upon a large ink-bottle, and that he had preached a little sermon. She felt sorry enough that she could not understand a single word of his sermon, for she knew that it must have been very fine.

Her mother was listening to her all the while, and then she said: "Now, who knows but that you may learn a good lesson from this?"

Eva looked up with some astonishment, and said: "Mother, what could I learn from a canary-bird? Why, I am a scholar in the second class!"

"Well," said the mother in reply, "you see that little Jack sings every day when you give him his seed, and when you fill his little cup with water. Now, it is not every little girl that is happy and thankful when she eats her meals and is satisfied with what she gets. God is the Giver of every good gift, and you cannot thank him enough for the least blessings which he bestows, and your heart should be as happy as God is willing to give. I will tell you another thing that little Jack can teach you: he can teach you to observe little things, and a mere glance of the eye, or the raising of the finger either by your father or myself, should be a sufficient indication of our wish, which you should always be glad to obey."

"How so," exclaimed Eva, in surprise and a little anxiety.

"Have you not noticed that whenever you take a cloth and lay it over Jack's cage, that he becomes as still as a mouse, and you would not know he was there until you took it off again?"

"Yes," said Eva, and then she saw the force of her mother's remark.

"How good it would be," continued her mother, further, "if all children would obey a hint like that!"

After a few days, little Jack had become an old story to Eva. She was heartily tired of feeding him, and was even half sorry that she had taken him. "What shall I do with the bird?" she said. "I go every day to school, play on the piano, and must take my exercise in the garden. I have so much to do, especially since I have commenced English, that I do not see how I can take upon myself any more labor. I think I will have to give up this work, and get somebody else to do it for me."

"No," said her mother, who heard these words with considerable surprise, "you must not cease to perform these little duties, for they will prepare you for greater ones which will devolve upon you when you become older. Besides, Eva, when one does a thing willingly, there will always be time enough to do it. Suppose, for instance, that you get up in the morning just a quarter of an hour earlier?"

"But it is so pleasant, mother, to lie in bed a good while."

"Yes, I know it is sweet, but every thing in excess that is sweet has an unfortunate result."

"Now, mother, I know what you are thinking of. You are bringing up again the preserved pineapple in Aunt Aurelia's cellar, which I ate so much of one day that I had to take a great deal of bitter medicine after it. Now, you know I was only a little thing then, and did not even go to school. Now, if I have to get up earlier in the morning, and provide seeds and water for little Jack before I go to school, the sand-boy will have done nothing for me but given me trouble and more duties to perform. The twig cage is very homely, and if I have a nice cage, it would cost more spending-money than I can now spare."

"One must always honor a present," said her mother. "Your money is sufficient to buy a beautiful cage, and the little trouble which Jack gives you will be a great benefit to you, if you perform it right. Life, especially the life of a woman, is one continual succession of little cares and many small duties, and just what you are doing now is a discipline that you really need to make you happy and useful hereafter. Little Jack will, by and by, amply pay you back for all your trouble by the confidence he will place in you, and the attachment which he will show to you; and all that will be very pleasant."

These words led Eva to think the matter over in a more sensible way than she had ever done before. After a couple of weeks, she bought a beautiful new cage, and every morning she arose twenty minutes earlier than she had previously done, to provide little Jack with what he needed. She used to call him her "bird preacher," for she could not forget the beautiful little dream that she once had about his preaching on top of an ink-bottle.

One day, her Aunt Aurelia came from the city and saw the little "bird preacher" for the first time. "What a charming little bird this is!" said she, as she looked at Jack. "I only hope he will not have to suffer what my little bird has had to pass through. Just think, my canary-bird is the first present which my husband ever made me, and the poor little fellow has been blind for several weeks. Now he strikes himself against the wires of his cage, and often cannot find his food. It is very pitiful to see him, and I often have to hold the grains in my hand and let him pick them up in his little bill, for it does seem to me sometimes that he would really starve if I did not attend to him this way."

"O Aunt Aurelia! just bring over your bird and let him live with my little Jack, for Jack is so good that I really believe he will take care of your bird too. You see what a nice large cage I have got. I will put them both in it, and we will see what they will do."

Her mother looked up with a smile, which seemed to say to Eva: How glad I am that you still find time to do a kind act for another! The aunt willingly accepted Eva's proposition, and the following day a messenger brought the blind bird to Eva, who put it in the cage with little Jack. "Now," said she, "I want you, Jack, to carry out your reputation of being a little bird preacher, and I want you to be very kind to your blind playmate, and if he is not very good and patient in his affliction, I want you to preach to him occasionally."

Jack did not know a word that she said, of course, and he looked at his new acquaintance, the blind bird, very closely, and kept his distance for an hour or two. In fact, several days passed by before Jack showed any friendliness to his blind companion. But, by and by, there was an evident change. He came nearer to the poor blind bird—whose name, I should have said long ago, was Bill—and helped him find his way to the water-cup, and to the place where the seeds were.

Once Eva watched them closely to see what they would do, and, to her great surprise, she saw Jack pick up grains very rapidly and put them in Bill's mouth. And what should Bill do but flap his wings and sing a little, just as much as to say that he was very thankful for what Jack had been doing for him. Then she saw Jack take his place right alongside of Bill, and flap his wings against him a little, and lead him in that way to the little bath-tub which stood in the farthest corner of the cage, and which Jack was very fond of visiting himself. As soon as he had led Bill there, he left him again, and Bill was evidently delighted to take a bath. Eva watched these manœuvres every day, and she one day saw Jack's kindnesses so plainly manifested to Bill, that she blushed deeply, and the tears started to her eyes.

"Oh!" said she, "how unkind and impatient I have been to my poor sick sister! I have not been half as good to her as Jack has been to poor blind Bill. I shall always be kind to Mimi hereafter. O Jack! you don't know what a little preacher you have been to me." And, with weeping eyes, Eva ran to her mother, and embraced her, and told her of her resolution. She then hastened to Mimi, and the sisters went together as they had never done before.

From this hour poor blind Bill was never separated from Jack, for the attachment which they showed to each other, and the kindness and forbearance which they always manifested, made it too plain that they ought to live together all their lives. So kind did Jack continue to be, that he lost his name in due time, and was only called the "bird preacher."

As I have passed by that house many times, and have seen the birds so happy in the same cage, and even hearing them sing so charmingly, I have wondered why all the little girls do not learn, not from the birds alone, but from the cattle in the field, and all the animals that are so friendly toward each other, the great lesson of kindness.—*The Methodist.*

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to
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On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By Geo. Storrs

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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MAN'S DESTINY.

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The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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A FREE GOSPEL FOR GOD'S POOR.

CHRIST draws the soul to himself, then casts it out into the world of work. Not spurning it from His presence, but arming it with God's power to do God's bidding; charging it with a commission that might appal a phalanx of angels—the completion of that of which the suffering and death of Jesus was but the sublime initiatory work—the rescue of a doomed, exiled world from the powers of death.

When the sinner sees Jesus, and cries, in mastering joy and gratitude, "Lord, what wilt thou have me to do?" the mighty arm thrusts him out into the vineyard with the command, "Go work."

SAVED FOR HIMSELF.

A soul washed in the fountain of blood, dwelling ever and only in the immediate presence of Christ; never wandering out into the night, groping and stumbling, weary, footsore, disheartened in the search for the lost; never overwhelmed in the swelling waters of longing for the perishing, till the rigid lips cry, "How long, O Lord, how long?" a soul, unconscious of the sin that cost the ignominy and agony of the Son of God, "singing herself away to everlasting bliss," would be an anomaly in the moral universe of God. God must deny himself, reverse his purposes of grace and write "folly" on the sufferings of his Son Jesus to make it a possibility. And yet, some who make periodical, pious pilgrimages to the land of their youth, and, guided by some well-remembered landmark, dig long and deep for

THE OLD BURIED HOPE;

and when unearthed, shed childish tears of joy over it, are no more concerned for the world, that without hope, or God, or Christ, is perishing, than if they were inhabitants of another sphere, and the earth was only the potters field where their hope was sepulchred.

This longing for Christian emotional enjoyment, to the exclusion of anxiety for hard, heart-testing work for Jesus; this longing for heaven, with little regard for the earth, is one of the most successful snares for unsuspecting Christian souls. Dr. Lyman Beecher's blunt, courageous words ought to be framed for the walls of every Christian home: "A great many professed Christians have no other idea of religion than that it is the means of getting to heaven when they die. As to doing anything for God while they live, it does not enter into their plans. I tell you, my brethren, I do not believe there is one in five hundred of such professors that will reach heaven; for there is a magnanimity in true religion that is above all such contemptible meanness."

CHRIST'S IDEAL.

The real purpose of Christ concerning his followers; the tenor and spirit of every principle of our religion; the true law of development in the world of souls, is plainly seen in that familiar parable of Jesus. When the wealthy neighbors of the Royal Host had cried, in concert, "Have me excused;" spurning his feast and daring his displeasure, his servants were sent hurrying into the lanes and streets of the city, the homes of the despised and forgotten poor, to invite the maimed, and halt, and blind. They came in eager, wondering crowds, hobbling on crutches, piteous in tatters, and yet there was room. Out again into the highways and hedges, hunt through the dens of vice and hovels of squalor, beat up the hiding-places of the lost, as a sportsman beats the thicket; heed no stammered apology; accept no bold, defiant "I pray thee have me excused;" compel them to come in, that "My house may be filled."

Looking at the nature of our Great Commission, its divine authority; remembering that the Gospel of Jesus is God's power unto salvation, who can wonder that the tidings of life are to be carried to "every creature," or that the limit of the missionary field of the church of Christ is The World and human souls? The cross of the dying Jesus was divine charity, embracing all the lost; the story of that cross must be imbued with the same measureless charity. When thinking men of the world hard press Christians with the spirit of the teachings of Jesus and their inevitable outgrowth in the duties of practical Christian living, they often plead that circumstances are greatly changed since the days of the primitive church, and changing circumstances have brought different methods and have materially altered our relations and modified our responsibility. Has the Great Commission been changed, in word, or syllable or letter? Has the *character* of the world, as Christ-hating and truth-despising, been marvelously modified? Do not the multitudes now, as then, at the hearing of the invitation of mercy, in concert begin to make excuse? Is the great majority of the earth's millions, Christian? Are there fewer of the lost than when Jesus, the weary exile, preached the Gospel of his kingdom; or when Paul proclaimed the unknown God in sneering Athens? Are there fewer of God's poor to whom the pitying Jesus would have his Gospel preached?

No sane man would dare underrate the work of the Church in the proclamation of the Gospel of Christ. It is a story of splendid triumph. No pen can write it but the pen of a recording angel. No book can contain the record, but the book of God's remembrance. But we need to-day to read again the command of Jesus, and to measure again the field of the world. We are not, as we should be, preaching

THE GOSPEL TO THE POOR.

Here and there their tatters are touched by the fingers of far-reaching charity, and their dull ears are pierced by the welcome of life; but the masses—the great, countless, sinning, sorrowing masses—are crowding deathward in fearful, piteous truth, "having no hope, and without God in the world."—*Selected.*

FROM MRS. P. A. KRISE.

BR. STORRS: I found the enclosed extract in "Fox's Book of Martyrs" the very day I read Br. Ellsworth's exposition of Matt. xxiv, in the HERALD issue of May 17th. I thought it possible that you had not read it, and it seems so much like the fulfilment of that prophecy, that I cannot forbear calling your attention to it. I have waited this long, however, hoping some one else would do so. Br. Ellsworth says, "No earthly power or potentate has ever yet declared, 'no man shall buy or sell' save he wears a certain mark." Fox, speaking of the persecutions in Louis XIV's time, on page 437, says, "Protestants were expelled from all offices, *trades*, privileges and employs, thereby depriving them of the means of getting their bread." If Br. E., reads this book, I think he will conclude that human ingenuity was taxed to the utmost to make "a time of trouble such as never was since there was a nation," etc. Its accordance with Scripture seems so striking that one almost expects it to close with, "That it might be fulfilled," etc., though of course I may be mistaken. From the memoir of Fox's book (which is partly torn out) I gather that he lived in Queen Elizabeth's time, was eleven years engaged in this work, and the papists were seriously alarmed at his labors, and exerted every possible means to depreciate the value of his writings; but this opposition had the most essential advantages, as it compelled him to weigh, with scrupulous attention, the certainty of the facts he related, and the validity of his authorities. The date of the publication of the book is torn out.

Can any one explain to what Matt. xxiv. 34 refers, and also where Elijah and Enoch went, if "no man has ascended to heaven?"

I am delighted with the "Oath of God to Abraham." I would rather be the author of your tracts than the greatest of earth's heroes.

May God bless you, and keep you under the shadow of His wings, is the prayer of

YOUR FRIEND.

LYNCHBURG, VA., June 28, 1871.

The following is the extract Sister Krise speaks of.—EDITOR.

"AN ACCOUNT OF THE PERSECUTIONS IN THE VALLEYS OF PIEDMONT, IN THE SEVENTEENTH CENTURY.

Pope Clement the Eighth sent missionaries into the valleys of Piedmont, to induce the Protestants to renounce their religion; and these missionaries having erected monasteries in several parts of the valleys, became exceedingly troublesome to those of the reformed, where the monasteries appeared, not only as fortresses to curb, but as sanctuaries for all such to fly to, as had any ways injured them.

The Protestants petitioned the Duke of Savoy against these missionaries, whose insolence and ill-usage were become intolerable; but instead of getting any redress, the interest of the missionaries so far prevailed, that the Duke published a decree, in which he declared, that one witness should be sufficient in a court of law against a Protestant; and that any witness, who convicted a Protestant of any crime whatever, should be entitled to one hundred crowns. It may be easily imagined, upon the publication of a decree of this nature, that many Protestants fell martyrs to perjury and avarice, for several villainous papists would swear anything against the Protestants for the sake of the reward, and then fly to their own priests for absolution from their false oaths.

To encourage as much as possible, the apostacy of the Protestants, the Duke of Savoy published a proclamation, wherein he said, "To encourage the heretics to turn Catholics, it is our will and pleasure, and we do hereby expressly command that all such as shall embrace the holy Roman Catholic faith, shall enjoy an exemption, from all and every tax for the space of five years, commencing from the day of their conversion."

The Duke of Savoy likewise established a court, called, The council for extirpating the heretics.

As if these severities were not sufficient, the Duke, soon after, published another edict in which he strictly commanded, that no Protestant should act as a school-master, or tutor, either in public or private, or dare to teach any art, science, or language, directly or indirectly, to persons of any persuasion whatever.

This edict was immediately followed by another, which decreed, that no Protestant should hold any place of profit, trust or honor; and to wind up the whole, the certain token of an approaching persecution came forth in a final edict, by which it was positively ordered, that all Protestants should diligently attend mass. The publication of an edict, containing such an injunction, may be compared to unfurling the bloody flag; for murder and rapine were sure to follow. To give greater vigor to the persecution, the Duke of Savoy called a general assembly of the Roman Catholic nobility and gentry, when a solemn edict was published against the reformed, containing many heads, and including several reasons for extirpating the Protestants; among which were the following: 1. For the preservation of the papal authority. 2. That the church livings may be all under one mode of government. 3. To make a union among all parties. 4. In honor of all the saints, and of the ceremonies of the church of Rome.

This severe edict was followed by a most cruel order, published on January 25, A. D. 1655, under the Duke's sanction, by Andrew Gastaldo, doctor of civil laws. This order set forth, "That every head of a family, with the individuals of that family, of the reformed religion, of what rank, degree, or condition soever, none excepted, inhabiting and possessing estates in Lucerne, St. Giovanori, Bibiana, Campiglione, St. Secondo, Lucernetta, La Torre, Fenile and Bricherassis, should within three days after the publication thereof, withdraw and depart, and be withdrawn out of the said places, and translated into the places and limits tolerated by his highness during his pleasure; particularly Bobbio, Angrogna, Villars, Rorata, and the county of Bonetti. And all this to be done on pain of death, and confiscation of house and goods, unless within the limited time they turned Roman Catholics." A flight with such speed, in the midst of winter, may be conceived as no agreeable task, especially in a country almost surrounded by mountains. The sudden order affected all, and things, which would have been scarcely noticed at another time, now appeared in the most conspicuous light. Women with child, or women just lain in, were not objects of pity on this order for sudden removal, for all were included in the command; and it unfortunately happened, that the winter was remarkably severe and rigorous."—*Fox's Book of Martyrs. Pages* 475–477.

"The massacres and murders, already mentioned to have been committed in the valleys of Piedmont, nearly depopulated most of the towns and villages. One place only had not been assaulted, and that was owing to the difficulty of approaching it." Page 483.

THE N. Y. SUNDAY HERALD.

FROM ELD. WM. ROWORTH.

BR. STORRS: I send you an article taken from the "New York Sunday Herald," of June 25, which I thought might interest some of the readers of the HERALD OF LIFE. I read it with pleasure, to find that some of our views were spreading, and that the Pagan doctrine of the soul's immortality was losing ground. I have not found any in this place who sympathize in our views. I had an opportunity one Friday evening of making a few remarks at the first Presbyterian meeting, which were well received; formerly Dr. Duffield's church, who had preached considerable on the Advent. I have an invitation to preach to a large congregation of colored people in this city, and hope to be able to preach the truth as it is found in the word of God.

DETROIT, MICH., July 8, 1871.

"THE HERALD AND FREE RELIGION"—THE REV. JOHN WEISS AND HIS VIEWS.

To the Editor of the Herald:—

In Sunday's "Herald," June 25, is an interesting article, headed "The Herald and Free Religion," in which the writer says:—"In our comments upon Rev. John Weiss' assertion, that 'the nature of the Creator is in the material created,' we said we could hardly see how to escape the logical consequence of a changeable and perishable God."

Now, sir, in view of the fact that the elements of which all the bodies in the universe are composed are eternal and indestructible in their nature, we may easily see how the material creation, so-called, may reflect the attributes of Deity. The Apostle Paul says, "The invisible things of God are clearly seen from the creation, being understood by the things made, even His eternal power and godhead." So far, then, the "Hebrew philosopher" and the Hebrew apostle agree. Philosophically speaking, there is no such thing as creation. The popular orthodox theory of creation is that God made the earth and all the heavenly bodies out of nothing, than which no greater fallacy was ever presented to the contemplation of a rational being. Nothing in nature can be destroyed. The forms may be modified or totally changed; or they may be reduced to the natural elements of which they are composed; but those elements are indestructible, and must, therefore, be eternal in their nature and duration. All the creation there is consists in making one thing out of another. If we make a chair or a table out of a tree it is as much a creation as to make the earth out of materials already in existence. But as we could not make the chair or table without the tree, so no more could the earth or any of the celestial bodies have been made without the elements of which they are composed, and which are eternal and indestructible in their nature. The theory of making one thing out of nothing is worthy of priestcraft, the source from which it emanated, and it does to mix with purgatory and other insane dogmas. "Infinity within, infinity without, belie creation." From these scientific facts we may perceive, with the Apostle Paul and the "Hebrew philosopher," that "the nature of the Creator is in the material creation."

Again you say, "Mr. Weiss expressed his lack of faith in the soul's immortality and independence of the body," and you add that "scientific facts can never alter the common and universal belief of mankind in the soul's immortality and consequent independence of the body." And to support the assertion you refer the reader to numerous passages of Scripture, not one of which contains a declaration that man has within him an immortal soul which can exist independent of the body. And there is no man living who can produce either from the writings of the Old Testament or from what is called the New, a single passage containing such a declaration. Christendom has again and again been challenged to produce such a passage, and failed to do it. In England a hundred pounds reward has been offered in public prints to any one who would produce such a passage. A very popular orthodox London preacher admitted, in his own pulpit, that there was no such doctrine to be found in the Word of God, but that "the philosophy of reason taught it." Yes, heathen philosophers, Plato, Socrates and their pupils, taught it. And modern Gentile would-be philosophers, since the days of Christ and the apostles, have been vain and anti-Christian enough to engraft that heathen dogma into their theology. But are the dogmas and doctrines of men to be preferred to the Word of God? "In vain do they worship Me, teaching for doctrines the commandments of men."

You say, "Our Hebrew philosopher appeals to Jesus and Paul, who, he says, never advanced such a doctrine." There are, sir, today, thousands of intelligent believers in the Word of God in these United States, Canada, England, Ireland, Scotland and Wales, who declare the same thing, and who are prepared to live and die in the faith. "The wages of sin is death," but the gift of God (to true believers only) is eternal life, through the medium of a resurrection. Paul, in arguing with the Sadducees (a sect that did not believe in a resurrection), says, "If there is no resurrection there is no future life, and if there is no future life let us eat and drink, for to-morrow we die" (and are done with.) Moreover, he says, if your doctrine of no resurrection be true, "all the righteous dead are perished." Refer to 1. Corinthians. xv, (one of your own selections). Now, if Paul had been a believer in the heathen dogmas of the soul's immortality and of going to heaven or hell at death, what reason had he for declaring that, if there was no truth in the doctrine of a resurrection, as the Sadducees affirmed, all the righteous dead were perished? If he were a believer in the dogma of the saints going to heaven at death, what difference did he suppose the doctrine of no resurrection would make to them? To the saints already in heaven, enjoying their reward of a virtuous life in the flesh, what difference to them whether there ever was or was not a resurrection? But Paul declares, if there is no truth in the doctrine of a resurrection there is no hope of a future life, and that all who have "gone before" (who died in the faith) are perished. Paul declares, as plainly as language can convey ideas, that there is no conscious existence between death and the resurrection, and that if, as the Sadducees affirmed, there is no resurrection, there is no future life, after the breath has gone from the body, for either saint or sinner. And Paul said, "No other things than Moses in the law and prophets did say." The teaching of Paul on this subject is the teaching of the word of God from Genesis to Revelations. Well might Paul say to the Sadducees, if your doctrine is true, "let us eat and drink, for to-morrow we die" (and are done with). But for an apostle who believed in going to heaven or hell at death to preach epicureanism, let us spend the remainder of our lives in the beastly practice of eating and drinking, because our lives are short, is incomprehensible, in an orthodox point of view, and degrades the character of the apostle to that of a common baccanalian. But who can believe it? Read carefully the whole of the fifteenth chapter of the First Corinthians, and you will be convinced that I have not misinterpreted the argument of Paul on the subject. Therein he says that "at the last trump this mortal must put on immortality." There is, therefore, no immortality obtainable, by the human race, till the morning of the resurrection, till 'the trumpet shall sound, and the dead shall be raised incorruptible." Man, in his present state, is purely mortal, with nothing within or about him that is not perishable. In this respect, and in the article of death, Solomon says, "Man hath no pre-eminence above a beast; as the one dieth, so dieth the other; both go to the same place; both are of the dust, and both return to dust." Both would sleep an eternal sleep of unconsciousness, but for the promise to man of a resurrection, when "the trumpet shall sound." The promise of a resurrection to man constitutes the mighty difference in the future destiny of man and the beasts. But if we take away the doctrine of a resurrection, where, then, is the difference? We might well say, in the language of Paul, "Let us eat and drink, for to-morrow we die" like the beasts and are done with. Man's only hope of immortality and eternal life is to be found in the promise of God to resurrect all who, "by a patient continuance in well doing in this life, seek for glory, honor and immortality." All such are to be resurrected incorruptible, immortal, to die no more. This is the distinguishing reward of the righteous. Of the wicked, it is said, "they shall not see life, but the wrath of God abideth upon them." "Shall not see life," and yet orthodoxy says they have immortal souls which can never die. Awfully conflicting statements. Which is to be believed, the word of God or the traditions of men? Let God be true though every man be a liar.

"Now, that the dead are raised even Moses showed at the bush, when he calleth the Lord the God of Abraham, the God of Isaac and the God of Jacob; for he is not a God of the dead, but of the living." This last sentence, sir, you have selected, as one among others, to prove the soul's immortality, and that the souls of the saints enter heaven at death; whereas it is used by the author of Luke's gospel in reference to God's promise of a resurrection, whereby all true believers in Christ are to be made "equal to the angels, and can die no more, being the children of the resurrection." So that the fact that "God is not a God of the dead, but of the living," proves nothing, according to Moses, but that God will ultimately raise the dead saints. Meanwhile they sleep in the dust; they rest in hope of a joyful resurrection, and God is, therefore, prospectively the God of the living only—not of the dead. How could a saint in heaven be said to "rest in hope?" A saint said to be resting in hope of what he is in possession? The dead saints are said to "sleep in Jesus" till the morning of the resurrection. Neither Jesus nor Paul taught the heathen dogmas of the soul's immortality, and of the soul going to heaven or hell at death.

I certainly have no sympathy with your "Hebrew Philosopher" in his expression of the worthlessness of a "creed" in a system of religion. I am as much opposed to creeds as it is possible for a man to be, believing as I do that there is but "one faith, one hope, one baptism, one God and Father of our Lord Jesus Christ," etc. In the word of God there is but one creed from beginning to end. The gospel preached to Abraham was the gospel preached by Jesus and Paul. The essence of the gospel is contained in the covenants and promises made of God to Abraham, Isaac and Jacob. The covenants and promises are the gospel in a nutshell—the gospel *multum in parvo.* Paul declares he preached no other thing than Moses in the law and prophets taught. The hope of Paul was the Israelitish hope; the faith of Paul was an Israelitish faith, and he said there was but one faith, whereas, now, we have a thousand faiths; in fact, there are scarcely two persons in the sectarian world who believe alike, or who know exactly what they do believe. Not five per cent of the sectarian world can tell the creed of the sect to which, by accident, as a rule, they belong. One of the precepts most strenuously urged by Christ and the Apostles was to preserve the "unity of the faith" in the bond of peace. Now, the cry is, "I am of Paul, and I of Apollos and I of Cephas," etc., etc. Is Christ divided? Truth is catholic; sectarianism is as false as God is true. There can be but one creed that is true. God cannot be author of confusion. We have a perfect "Babel" of creeds, and not one that is popular and orthodox is worth the attention of a Hottentot. The popular creeds are a mixture of heathenism and Judaism, with the slightest imaginable tincture of genuine apostolic Christianity. The creeds now ventilated were never found in the Word of God, but had their origin in the fancies and follies (traditions and commandments) of men—Luther, Calvin, Wesley, and hundreds besides, having contributed to produce the confusion around us. It would be impossible now to produce a creed so irrational that it would not find adherents. What is this state of things but that general "falling away" from the "faith once delivered to the saints," which some of the Apostles, in their epistles, predicted would take place in the "last days" of the present Gentile dispensation? We are realizing the predicted condition of the Church, when its worship would have dwindled into the mere "form of godliness," without the power. True, there never was a period in the history of the Church when religion (the profession) was more popular or more fashionable; and it is equally true that there never was a period in its history when there was less vital religion in it. Truth has fallen in the streets. The gospel taught by Christ and the Apostles is ignored both in theory and practice. The world is asking, "Where is the promise of Christ's coming? All things continue as they were from the beginning;" and a thousand other popular falsehoods.

A. B. C.

THE TRIAL OF FAITH AND OF FRIENDSHIP.

FAITH and friendship are seldom truly tried, but in extremes. To find friends when we have no need of them, and to want them when we have need of them, are both easy and common. Who will not profess to love a man in his prosperity; how few will show that they do it indeed in his adversity? When we are happy in the spring-tide of abundance, and the rising flood of plenty, then the world will be our servant; then men flock about us with bare heads, with bended bodies, and protesting tongues. But when the waters fall to ebbing; when wealth but shifteth to another stand; then men look upon us at a distance, and stiffen themselves as if they were in armor, lest they should get a wound if they come near us. Adversity is like Penelope's night; which undoes all that ever the day did weave. The knowledge of such a blessedness as a friend is, can hardly be acquired without some sad misfortune. We can never thoroughly try him, but in times of our difficulty and distress. And till we *have* tried him, our knowledge can be called but by the name of hope. Man can neither be truly happy without a friend nor yet know him to be a true friend without his being in some sense unhappy? Our prosperity and ourselves are things so closely linked, that we know not which is the cause of the respect and love that we find till we and prosperity part, and then we discover to which of them the respect and affection of our friends did cling. I confess that he is happy, that finds a true friend in his extremity; but others will perhaps think that he is happier, that findeth not extremity wherein to try his friend. Thus the trial of friendship, is by finding what others will do for us.

But the trial of *faith*, is by finding what we will do for God. To trust him for food and raiment when we have the money in our iron chest, is easy and not thankworthy. But to depend upon him for what we cannot see; is both more hard for man to do, and more acceptable to God to see, when it *is* done. For in that act, we make confession of his Deity. We know not, when all goes well with us, what we ourselves are; nor how far we could neglect ourselves, to follow God's commands. All men will be Peters in their bragging tongue, and most men will be Peters in their base denial: but few men will be Peters in their quick repentance. When all goes well, we swear we will not leave God in our greatest trials; but when our trials come, we forget our vows and flee. When we meet with blows that force us either to let go our hold of God or our hold of our lives; then we see to which our souls will cleave the fastest. And, of this trial, excellent is the use we may make. If we find our faith firm when tested, it will be unto us a perpetual banquet. And if we find it starting aside, still, knowing the weakness, we may strive to sinew it with a stronger nerve. So that the trial of our faith, is always either the assurance of our happiness, or the way whereby we may be led to find it. Faith, trust in God, is our happiness. Without this confidence in a power that is always able to aid us, we wander both in trouble and in doubt. Infidelity is the cause of all our woes, the ground of all our sins. Not trusting God, we discontent ourselves with fears and solicitudes; and to cure these, we run into forbidden paths. Unworthy man, that can think so meanly of God as to suppose that he will suffer such to want, as, with a dutiful endeavor, do depend upon him. It is not usual even with man to be so base. And will God be worse than his creatures? Canst thou believe that God will deny a follower of His such gifts, as the needful things of this life are? Can a Deity be inhuman? Or can he that grasps the inexhaustible provisions of the world in his hand, be a niggard to his sons, unless he sees it for their good and benefit? Nay, couldst thou that readest this

(whatsoever thou art) if thou hast treasure by thee, couldst thou let a diligent and affectionate servant, that always waited on thee, want necessaries? Couldst thou endure to see him in disgracing rags; nipped to a benumbing with the colds of winter; complaining for want of sustenance; or neglected in the times of sickness? I appeal to thy inward and more noble nature. I know thou couldst not. And wilt thou yet imagine that *thou* canst be denied such things as these, from so unbounded a bounty as His is? Serve him, and but believe; and upon my soul he will never fail to give thee what is most convenient. O my God! my refuge, my protector and my soul's anchor; I beg that I may but serve thee, and depend upon thee; I need not beg for a supply of what else I need, thou givest that without asking. Thou knowest that my soul's wishes are not for a vast abundance. If ever I should wish a plenty, it should be for the service of my fellow-men, not for myself. I care not to abound, and I am persuaded I shall never want either necessaries or conveniences. Let me find my heart dutiful, and my faith upon trial steadfast, and I am sure these will be ground enough for sufficient happiness while I live here.—*Selected.*

A Latter-Day Horror.

The ship *Don Juan* sailed from Macao May 4th, with 650 Coolies on board. Two days out, the vessel, in some mysterious way, took fire, and about fifty of the kidnapped Chinese escaped. It is supposed that the Coolies fired the ship, either with the hope that the conflagration might afford an opportunity for their escape, or with the desperation of blank despair hoping thus to, at least, shorten their sufferings. This Coolie business has been called "the modern slave trade," and justly so; for "Coolie labor" is but a cover for the most degrading, cruel and brutal slavery. The Chinese are kidnapped and sold from their homes by their own families, nominally as laborers for a term of years, but really to life-long servitude. The traffic is a disgrace to the boasted progress of the age, a shame to modern civilization and to Christendom. A few decided words from Great Britain and the United States, would, doubtless, put an end to the whole thing. We trust they may be spoken soon.

As to the burning of the Don Juan, we have no heart to tell the story of how when the flames were discovered the hatches were battened down upon over half a thousand human beings, thus left roasting alive for a full hour, when, it becoming apparent that the fire could not be stayed, the Captain and crew took to their boats, opening the hatches at the last moment, when the miserable wretches found egress from their fiery dungeon only to the blue sky above, and the waste of waters around, and such prospect of escape as was afforded by floating spars or portions of the wreck. Thus some fifty of these poor creatures escaped, one of whom testifies that he "saw blood ooze out from the sides of the vessel"—the gore of his companions who failed to make their escape from the vessel's hold.

We have only one word to add. Suppose the tortures of these poor wretches had been prolonged for a year—a month, a week, even, instead of a few hours! The blood chills at the thought of what they must have endured in the last minutes of their existence. Take, then, their tortures, and add the word *eternal*, and you have a faint picture of what the future punishment is often described to be. Believe it who can. We reject it as first, being intrinsically improbable; and, second, contradicted by "the Scriptures of truth."—*Ad. Ch. Times.*

The Apostles founded Christian churches, all based on the same principles, and having the same object in view, but all quite independent of each other. And while, by the inspiration of Him who knew what was in man, they delineated those Christian principles, which man could not have devised for himself, each church has been left by the same Divine foresight, to make the application of those principles in its symbols, its forms of worship, and its ecclesiastical regulations; and while steering its course by the chart and compass, which His holy Word supplies, to regulate for itself the sails and rudder, according to the winds and currents it may meet with. Now I have little doubt, that the sort of variation resulting from this independence and freedom, so far from breaking the bond of peace is the best preservative of it. A number of neighboring families living in perfect unity, will be thrown into discord as soon as you compel them to form one family, and to observe in things intrinsically indifferent, the same rules: one *e. g.*, likes early hours, and another late; one likes the windows open and another shut; and thus by being brought too close together, they are driven into ill-will, by one being perpetually forced to give way to another. Of this character were the disputations which arose (though they subsequently assumed a different character) about church-music, the posture of the communicants, the colors of a minister's dress, the time of keeping Easter, etc., etc.—*Bishop Whately.*

Agent for the Rainbow.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

Geo. W. Young,
25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

THE HERALD OF LIFE.

NEW YORK, JULY 19, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

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or,
"The Promise and Oath of God to Abraham:"

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Our Past Position.

The Herald of Life was commenced October, 1863. We gave several articles on the "ages to come," shortly after, in its columns. March 23, 1864, the following *editorial* appeared, to show what our position then was, and no one thought it their work to interfere with ours. We spoke as follows:

THE HERALD OF LIFE AND ITS EDITOR.

The Editor has heard of a few cases in which objections have been made to this paper because he seems to favor a future age where there will be probation to somebody. It is very hard for an *Editor* to annihilate himself, to please any one. As for himself, the Editor of this paper has no idea of trying the experiment. He has ever claimed, for himself, the right to speak what he thinks. While he published the *Bible Examiner*, through its fifteen volumes, he is not aware that an article was ever excluded merely because the writer differed from him. As then, so now, he speaks, and lets others do the same; and such as are unwilling to let him do so, have yet to learn, that he "seeks not his own, but the things that are Jesus Christ's"—His truth—"all that the prophets have spoken" concerning Him, his kingdom and reign. The Editor has endeavored not needlessly to wound the feelings of any one, or to treat harshly those from whom he differs. He does not claim, however, that he has never erred in this matter—for he never professed infallibility.

It is well known, he has for twenty years held to an "endless succession of ages" in the future. What will be the precise nature or character of those ages, he does not pretend positively to determine; but he has an opinion of what will be, in some respects, the character of the age next to succeed this; yet he has never felt like withholding fellowship from those who hold the view of "no probation for any one in the age to come," though himself not a believer in that view. They are at liberty to express their views, if they desire, in the columns of this paper; and they ought to have charity enough not to find fault if the Editor takes the same liberty. If we love truth more than a creed, let us show it by our works.

The Editor intends to treat all sects and parties kindly; but he will never consent to be trammelled in the expression of his convictions. He has bought his liberty at the sacrifice of name, standing, friends, property and everything except a good conscience and a fixed purpose to follow the truth wherever it leads.

And now a few words on the age to come. While he believes in the next age differing entirely from this, and of its being one in which Christ will personally reign on the throne of his father David, with all his saints made immortal and as associate rulers with the King of kings, he does not assent to many of the wild and haughty notions promulgated by some, who talk of little else than the age to come and the exalted positions they, themselves, fancy they shall hold on account of their supposed superiority to every one else who happens not to follow exactly in their steps, or do not allow them to dictate what others shall believe, and how they shall practice. With such an "age to come" people, the Editor of the Herald of Life has no sympathy; and, in fact, no fellowship, simply because they will not allow him to have any. By them he has been denounced; and if aught could disgust him with the whole theory of the age to come, their conduct would effectually do it. But the Editor's view "stands not in the wisdom of men," and is not shaken by the *folly* of men: "To the law and to the testimony" is his appeal.

To him, it is incomprehensible how any believer in the literal destruction of the wicked can doubt there being promises yet to be fulfilled to a remnant of literal Israel, in their national capacity.

[We here omit our remarks on St. James' words, Acts xv. 13 to 18, and the parallel prophecy of Amos ix. 8-15, and conclude as follows:]

How an unprejudiced mind can question the literal fulfilment of the latter part of this prophecy, when he knows the former part has had a literal accomplishment is unaccountable: and any transferring of these promises to the Gentile believers, seems to destroy the harmony of the prophecy. Those Christians are expressly named, and distinguished, by Jehovah himself, from "the house of Israel," as being the "heathen upon whom *my name* is called." But the Editor of the Herald of Life finds no fault with those who differ from him in this matter, provided they hold their view in charity; though with the spirit which would compel all others to see the future age, or ages, as they do, he has no fellowship. May God enable us all to remember, we are prone to be "slow of heart to believe all that the prophets have spoken."

As to spiritualizing everything spoken of literal Israel, because we cannot see how such and such prophecies can have a literal fulfilment, the Editor leaves that work to those who have "little," not to say, "no faith." Let all follow the best light they have on prophecy, and leave God to judge the heart as to whether the views they entertain are held honestly or otherwise.

Such was our position in the first year of the Herald of Life; and such is our position still. No official interference was then made; and a principle was established on which the paper was to be conducted. Such will be the principle on which it will be conducted hereafter, unless it proves recreant to its calling. If it depart from it, farewell to its usefulness, if not to its existence.

We make this statement now, that the Life and Advent Union may be prepared to act at its coming anniversary as it sees best as to the paper and its Editor. With a sectarian paper we cannot be connected, nor with any sectarian organization.

Our Annual Gathering.

We again take occasion to urge upon the attention of friends scattered abroad the importance of the presence at the approaching camp-meeting of all who can arrange to be there. It is designed to make the meeting a success in every particular, but this can only be accomplished by all being there who can, and manifesting an active and earnest interest in the welfare of the meeting. If this is done an excellent work will be effected, and both those who are present and those who are absent will be strengthened and encouraged in their efforts to spread the truth and extend the cause of righteousness.

The annual meeting of the Union will commence Thursday, Aug. 17, at 10 A. M.

Again we say, let all who *can* be present; and may they come rejoicing in the Spirit, for then those means only will be employed or sought to be adopted which are felt to be best calculated to promote the interests of truth.

L. C. T.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

Archbishop Whately, speaking of the reward of the saints, and the doom of the impenitent, observes:

"What that doom will be, whether the terms in which it is commonly spoken of in Scripture—'death,' 'destruction,' 'perishing,' etc., are to be understood figuratively, as denoting immortal life in a state of misery, or more literally, as denoting a final extinction of existence—this is quite a different question. It is certain that the words, 'life,' 'eternal life,' 'immortality,' etc., are always applied to the condition of those, and of those only, who shall at the last day be approved as 'good and faithful servants,' who are to 'enter into the joy of their Lord.'

"'Life,' as applied to their condition, is usually understood to mean 'happy life.' And that theirs will *be* a happy life, we are indeed plainly taught; but I do not think we are anywhere taught that the word 'life' does of itself necessarily imply happiness. If so indeed, it would be a mere tautology to speak of a 'happy life;' and a contradiction, to speak of a 'miserable life;' which we know is not the case, according to the usage of any language. In all ages and countries, 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one. Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and of the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to *their* condition the words 'life' and 'immortality' never are applied in Scripture. If therefore we suppose the hearers of Jesus and his Apostles to have understood, as nearly as possible in the ordinary sense, the words employed, they must naturally have conceived them to mean (if they were taught nothing to the contrary) that the condemned were really and literally to be 'destroyed,' and cease to exist; not, that they were to exist forever in a state of wretchedness. For they are never spoken of as being kept alive, but as *forfeiting* life: as for instance, 'Ye will not come unto me that ye may *have life*:'—'He that hath the Son hath life; and he that hath not the Son of God, hath *not* life.' And again, 'perdition,' 'death,' 'destruction,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary.

"That these expressions however are to be understood not in their ordinary sense, but figuratively, to signify an immortality of suffering, is inferred, by a large proportion of Christians, from some other passages: as, where our Lord speaks of 'everlasting punishment,' 'everlasting fire,' and of being 'cast into hell, where their worm dieth not, and the fire is not quenched.'

"This last expression of his is taken from the book of the prophet Isaiah (lxvi. 24), who speaks of 'the carcasses of the men that have transgressed, whose worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh:' describing evidently the kind of doom inflicted by the eastern nations on the vilest offenders, who were not only slain, but their bodies deprived of the rites of burial, and either burned to ashes (which, among them, was regarded as a great indignity,) or left to moulder above ground and be devoured by worms.

"From such passages as these it has been inferred that the sufferings, and consequently, the life, of the condemned, is never to have an end. And the expressions will certainly bear that sense; which would perhaps be their most obvious and natural meaning, if these expressions were the only ones on the subject that are to be found in Scripture. But they will also bear another sense; which, if not more probable in itself, is certainly more reconcileable with the ordinary meaning of the words 'destruction,' etc., which so often occur. The expressions of 'eternal punishment,' 'unquenchable fire,' etc., may mean merely that there is to be *no deliverance*—no revival—no restoration—of the condemned. 'Death,' simply, does not shut out the hope of being brought to life again: 'eternal death' does. 'Fire' may be *quenched* before it has entirely consumed what it is burning: 'unquenchable fire' would seem most naturally to mean that which destroys it utterly.

"It may be said indeed, that supposing man's soul to be an immaterial being, it cannot be consumed and *destroyed* by literal *material* fire or worms. That is true: but no more can it *suffer* from these. We all know that no fire, literally so called, can give us any pain unless it reach our bodies. The 'fire,' therefore, and the 'worm' that are spoken of, must at any rate, it would seem, be something figuratively so called;—something that is to the soul, what worms and fire are to a body. And as the effect of worms or fire is, not, to *preserve* the body they prey upon, but to consume, destroy, and put an end to it, it would follow, if the correspondence hold good, that the fire, figuratively so called, which is prepared for the condemned, is something that is really to destroy and put an end to them; and is called 'everlasting' or 'unquenchable' fire, to denote that they are not to be saved from it, but that their destruction is to be *final*. So in the parable of the tares, our Lord describes himself as saying, 'gather ye first the tares, and bind them in bundles to *burn them;* but gather the wheat *into my garner;*' as if to denote that the one is to be (as we know is the practice of the husbandman) carefully preserved, and the other, completely put an end to."—*Future State, pp.* 180–184.

And here it is proper to briefly notice another and small class of texts, of which the following is a member:

"And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46.

These closing words of Matthew's account of the judgment scene depicted by our Saviour, as well as a very few similar texts, are not unfrequently urged in support of man's immortality. We can easily see how they may be so regarded, so far as respects those living at the time of Christ's return, by people who hold the immortal-soul view, but we are certain that neither a simple perusal nor a close examination of the whole account would suggest to any stranger to that theory the idea of immortality of man or any thing connected with him. What was Jesus discoursing upon? He was describing the judgment of the world at his second coming; the judgment of those who shall be then living. This is undeniable; for, says he, verses 31 and 32, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations."

Were we to say, "all the nations of Europe are at war," would any person understand us to mean that all the dead of those various nationalities had been raised to life, and were engaged in the strife? No individual would so interpret the language: and yet it would be no more unreasonable to do so than to thus interpret the language of Jesus. Is there any thing said in the whole account about a resurrection of the dead? Nothing. Why, then, *assume* that reference is made to any but those who will be living at the coming of Christ? The language affords not the faintest intimation of such a thing, much less can it be held to justify the assumption.

Our Lord says, "When the Son of man shall come in his glory, and all the holy *angels* with him;" but he says nothing about any *saints* accompanying him. It is a significant fact that in all the numerous Scripture allusions to the final consummation, the rewarding of the saints, the establishment of the universal and everlasting kingdom, etc., etc., there is no hint that any part of God's people will be brought from any intermediate state of consciousness; but it is always their *resurrection*, their being *raised from the dead.* The fact is not only significant, it cannot be reasonably accounted for on the assumption that souls exist somewhere in a state of consciousness between death and resurrection.

No unprejudiced reader of the Bible can well fail to see that while special judgments are sometimes denounced against enemies of the Lord, *death*, the penalty of sin, is the general and final punishment inflicted upon all sinners: and if that death is irrevocable, as is the case with those who die in impenitence, then the punishment is everlasting, unending. Numerous strenuous efforts have been made to overcome the force of this simple truth, but they have alike utterly failed. It presents an insurmountable bulwark. The punishment is deprivation of life, and if the life is never restored the punishment is eternal.

One of the fallacies by which many of our friends on the other side of the question are misled consists in assuming that death is no longer punishment when consciousness has ceased. It is true that punishment by the infliction of a corrective penalty, should, to be effective, be attended with consciousness, but not so with punishment intended to be strictly exemplary. For instance, if a man should be, for some crime, condemned, as an exemplary punishment, to deprivation of life, the *punishment* would commence when life was extinct (the process of deprivation being only the means of infliction, and hence no part of the punishment proper), and will continue so long as death continues; and nobody would be so absurd as to say there was no punishment inflicted because the man was not conscious of the fact of his death.

Or, again: Suppose a man were, for some offence, condemned to be punished by deprivation of his liberty for sixty days, for instance, and on the day of his incarceration he should, by reason of some physical derangement, become totally unconscious, and should remain so for fifty-nine days: could any one in authority be found to decide, at the expiration of sixty days, that the man had not received the prescribed punishment because he was unconscious nearly the whole period? Of course there could not. If men assert that there can be no *torment* in the absence of consciousness, they say truly; but to assert that eternal death is not eternal *punishment* because there is no consciousness of it is to affirm what a dispassionate view of the case will, we think, show to be a manifest absurdity.

The language of the text plainly indicates what the states of the two classes spoken of will be. The two states are opposites, and as the righteous go into *life eternal*, the everlasting punishment to which the wicked are consigned *must* be eternal death. This may justly be considered conclusive, especially as we have shown that "life" means *life* and not *happiness*, as is so persistently and unreasonably urged.

But there are other considerations bearing directly on this subject; facts connected with the Scripture use of *everlasting, eternal,* and like terms. They sometimes express the idea not of unending *cause*, but of unending *effect.* This is so well set forth in the following letter, dated, London, Sept. 6, 1864, that we give it entire, and thus close our remarks on this point:

"TO THE MEMBERS OF THE AMERICAN BIBLE UNION.

"Dear Fellow Laborers: As a knowledge of the sense in which the words Eternal and Everlasting are used in Holy Scripture is essential to a comprehension of Divine Revelation, and as much difference of opinion is now expressed respecting the sense in which these words are there used, I purpose submitting to your consideration a few observations upon it.

"These words often in Holy Scripture have relation, *only*, to the duration of what has been effected, and not at all to the duration of what has been the cause of such effect—and this even in the places where there is mention only of the duration of such cause.

"Thus where it is stated in St. Jude that the Sodomites 'are set forth as an example, suffering the vengeance of eternal fire:' the fire of the Sodomites, if they were annihilated by it, was, as to them, eternal; they never did, or never will behold it, not continuing to exist; and the example of its having been to them productive of such an effect, is the same as to us; but the example of its being such as to its own duration, has no existence to any one to whom this Scripture is addressed, although what is stated specified alone the duration of the fire, which is alone the cause of what has been effected. Thus the qualification *eternal* does not here relate to the duration of the cause, but to the duration of its effect.

"Hence it is quite consistent with the language of Holy Scripture that in the statement in St. Mark of, 'The worm that never dies, and the fire that is never quenched,' the dying and the quenching does not relate to the duration of the existence of either the worm or the fire, but to the duration of their effect on the party affected by them. To him that is annihilated by them, their existence, in the language of Holy Scripture, is eternal or everlasting, even though his cognizance of that existence was confined to a few hours, minutes, or even seconds.

"But the sense of everlasting and eternal can never be decided until the facts revealed respecting man's nature be first determined. Does Holy Scripture reveal that man, under all circumstances, is an immortal existence, or that he is capable of annihilation? We read, John iii. 16, that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him would not perish, but have everlasting life." Perish is here used to express a state opposite to ever-living, that is, not forever living, or, being annihilated; and it is never used in any other sense. God then, gave his Son, that whosoever believeth on him should not be annihilated.

"Thus Holy Scripture reveals, That man is capable of *annihilation:* and yet it is true to state respecting him, that his worm never dies; that the fire of his punishment is never quenched; and that both his punishment and his joy are eternal and everlasting.

"In Holy Scripture language no joy can be designated eternal, of which in itself, or in its effects, man does not eternally partake.

"I remain, Dear Fellow Laborers, ever truly yours,

"Herman Heinfetter."

L. C. T.

Our Camp-Ground.

Dear Brn. and Sisters: I want to say a few words about our Camp-ground and the anticipated meeting. The ground is situated in a delightful grove about one and one-half mile from the depot in Springfield, and about a quarter of a mile from the old camp-ground. The trees are large and tall, affording beautiful shade. We have trimmed up the trees from twenty to thirty feet, thus letting in an abundance of light, while the sun is mainly excluded. From the stand up the central avenue, along which the seats are situated, the land rises somewhat, thus putting the speaker in full view of the audience, and vice versa.

On the whole, I think it is one of the most delightful spots for a camp-meeting that I have ever seen. A plenty of good water, with every other convenience to be had on any camp-ground; and if any of the brn. and sisters wish to spend a few weeks in the locality, they will find this a most delightful spot. After the 10th of July there will be some on the ground until the meeting closes.

We propose to furnish tents, size 12 by 15, to all who wish, for five dollars during the meeting, if they will notify me soon at Springfield. Direct your letters to J. C. Day, Springfield, Mass. If any, having tents, desire frames, and will send me the size of the tent, I will see that they are erected as cheaply as they can be by themselves. Those having large tents will please forward the dimensions to me, so that I may select their location.

Will Br. Bishop please forward me the dimensions of the life tent? Finally, brethren, all letters on business relating to the ground should be directed to me at Springfield.

Beloved brn. and sisters, this is the first meeting exclusively our own, where we shall have perfect liberty to present the crowning truth of revelation, no life in the future for any of Adam's posterity, except by a connection with Christ, the only name given under heaven whereby we can have life in the future. I hope the scattered brn. and sisters will make an effort to come up to the feast. And as the field seems white, ready to harvest, I pray that the Lord of the harvest may come up with you and prepare you to labor in earnest for the good of others. I hope self may be laid aside, and that we may come up together in the strength of God, and labor together for the good of perishing men; and if we do this God will crown our efforts with success.

I pray and expect we shall have one of the very best meetings of the kind which has been held upon this continent for a long time; and it seems to me that I can hear my brn. say, amen! Even so let it be. If all feel thus, we cannot fail to realize the blessing we desire.

We would say to our preaching brn. we don't want you to come here to serve tables, but to break to us, the bread of life. We want you to come here to preach the gospel of Christ in demonstration, and with the Holy Spirit sent down from heaven; to labor *together* with God on the stand, and in the prayer-meeting. While one is trying to preach the word we want the others to stay up his

hands; all take hold of the work together like men of God, ambassadors for Christ, beseeching men to be reconciled to God. Dear brn. it is time for the camp to move forward and pitch on higher ground. I am glad to find that very many of the brn. are beginning to feel the necessity of walking so close with God, that they will be glorified in all they do. My dear brn. let our united, fervent prayer go up before God that He may come up with us to this feast, and crown our effort with success.

J. C. Day.

Fare to Camp-Meeting.

Br. Storrs: Will you please say, through the next week's paper, that arrangements have been made with the Conn. River R. R., and Hartford & New Haven R. R., for a reduction of one-half fare and with the Boston and Albany R. R., for one-third from Aug. 10 to Aug. 30, inclusive.

T. R. Weaver, *Sec. C. M. Com.*

From Eld. H. Rockwell.

To all the lovers of Life, scattered abroad: we send *greeting*. All hail the Holy One. Soon he comes to reign on the throne of his father David forever, even forever and ever. Even so, come Lord Jesus, and come quickly. Amen.

Cheer up ye weary ones. When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. What things? We look at the context of Luke xxi. 31, and we hear Jesus. "And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of yourselves that summer is now nigh at hand." Why is the attention of the church called to this parable just at this time? Is it not quite possible that while the cloud by day, and the pillar of fire by night, has rested over the camp of the lovers of Life only in Christ; that as we have in the long forbearing goodness of God, been so highly favored, that all our doubts as to the correctness of this grand truth have subsided; and we have tasted the sweet waters of eternal life one step, at least, nearer the fountain head. And is there not danger of becoming weary in well doing? May not the blight of inactivity, or the full drought of blessedness, in not having a hope of a resurrection from the dead, tend to decrease our diligence in searching the Scriptures? Do we think, as some others, that we have got all there is in God's blessed Bible, and that we can learn no more?

O brethren and sisters, let us humble ourselves under the mighty hand of God, and we shall be exalted in due time. Remember the crown is under the cross. The consummation of our hope is at the fountain head. Let us watch, with all diligence, that no man take our crown. Let us keep our garments, that we be not found naked and they see our shame. Let us ever remember that our opinions of truth cannot save us, nor those with whom we are conversant: but if saved, at last, it will be by grace, in humble faith, diligent obedience, and loving trust in a risen Saviour.

Please let one, who wishing to know all the truth relating to salvation, ask, Will there be any more sin after the closing of the present dispensation? The cause of this question is, that my mind is unsettled on two points; first, I have been led to think that there would not be any probation beyond the present age. Second, if there is not, then how can God's oath and promise be fulfilled to Abraham? For I cannot see that it has ever been fulfilled in the past. Again, as Adam lost his probation by sin, and his children inheriting his dying nature by natural generation, they would have all died without hope had not the promised seed been given. So in this great love of God, in the gift of his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, we see probation brought to light, with the conditions made fully and understandingly known in this act of mercy; so that the children may obey and live, by being in Christ, by having the indwelling of his Spirit, so becoming regenerated by the Spirit, begotten of the Father, renewed in the spirit of our minds, that whereby we are in Christ, so that we are new creatures? 2 Peter i. 4: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Here, then, is an open door into the way of life. Again: after the Jewish dispensation had passed away, was there no probation for us? O yes. But what shuts probation's door to us? Disobedience and unbelief; and this constitutes us wicked and unworthy of eternal life. But with the Scriptures, "How can they believe him of whom they have not heard?" Will those be debarred salvation if they have never heard of this salvation? They should not be condemned for unbelief or disobedience; and there seems to be little doubt that many of the line of Abraham's seed lived and died without ever having heard the gospel proclaimed. Will they ever have a resurrection to life in the future?

If the numerous readers of the Herald of Life, or any one in the world that feels interested in the subject of Bible truth, will be kind enough to inform me, they will confer a great favor, and relieve an anxious mind. Whether the questions above are answered in the affirmative or negative, is it necessary for me to be confirmed in the belief of it, either positive or negative, to be saved? O I long to understand all truth needful to salvation. I have greatly desired to get Br. Storrs' pamphlet on this subject; but for the want thereof, I must wait, and while I wait, I will search the word. O may the Spirit of Jesus teach me as never man taught.

And now, may the blessing of God, our heavenly Father, the grace of our Lord Jesus Christ, and the sweet fellowship and communion of the Holy Spirit, keep and strengthen you and all connected with you in fulfilling your arduous labor of love, and bring you with your fellow-laborers and all the lovers of Jesus into the one fold, with the one shepherd, where we hope soon to cease from our labors, where the wicked cease from troubling, and the weary be at rest. Rest, sweet word; O how I long for thee.

From your weary and worn pilgrim brother.

New Britain, Conn., July 6, 1871.

From T. R. Lawrence.

Br. Storrs: Please send me two copies of "God's Promise to Abraham," at your earliest convenience. I am the only minister in this section of the country that entertains and preaches the Life views of the Scriptures, and I have to combat the preconceived prejudices of many of the Brethren, and especially those of the ministry; but there are many of the brethren who are beginning to think favorably of the "new doctrine," as they call it, and some have laid aside their old notions. I am in debt to you one dollar for subscription to your valuable paper, the Herald of Life, for the balance of this year, which I shall send you before long. My health has been so delicate that I have not been able to make the money to spare as yet; but I will send it before very long. Do not fail to send me the *pamphlets* referred to; for I shall need them before long, as I expect to have to combat the notions of some of those ministers who preach the "sky" kingdom views. The clouds of prejudice are gathering around me, and I stand here alone, knowing of no minister anywhere in this State that holds to the views of the Scriptures as I do. But by the help of God I have been able thus far to stem the current, and hope, by the same aid, to finally carry the banner of the great Life-giver, (Christ) in triumph over broken prejudices and false notions.

Your Bro. in Christ.

Columbia, N. C., June 29, 1871.

Note by the Editor.

Br. Lawrence will please consider his paper paid for; and we shall be happy to furnish him with any of our "Campaign Documents," gratis, which he can use profitably. In the State of North Carolina, James F. Lee, M. D., of Monroe, Union Co., has for many years been promulgating the Life views by preaching and tracts. We hope Br. Lawrence may be able to put himself in communication with him.

From Johannan Robert.

Br. Storrs: Having left my former field of action, in Owen's Valley, Cal., in March last, for my native home, (Louisiana) I have, through the whirr of excitement in traveling on the steam-horse, the variegated scenery, and the meeting with friends and relatives after a separation of twenty-two years, neglected writing and forwarding my subscription for the Herald. I have missed its kind teaching to the brethren, and its gentle admonitions to the thoughtless.

While working for the cause of our Lord, in California, I had many rebuffs; and there was some unkind feelings from those that should have had nothing but love abounding in their hearts. The seed has been planted. Who will water? It is God that must give the increase. Now finding myself located for the present in Texas, and feeling that there is work to do in our Master's cause, I feel to look forward hopefully, believing that there is some rich soil ready and willing to receive the seed of life. I feel ready and willing to sow it broadcast throughout this portion of the State, hoping that God will raise up His instruments all over the State, and our land, to scatter the good seed that it may bring forth fruit unto life everlasting. His promises are precious to every Christian's heart. May His kingdom come, His will be done on earth as it is in heaven.

Yours, looking for the promises.

Crocket, Texas, July 3, 1871.

From Eld. J. Lewis.

Br. Storrs: I write to let you and all the little flock know that I am under the necessity (not choice) to return home once more, by reason of poor health, together with pecuniary affairs. But we hope, through the tender mercies of our covenant-keeping God, to return soon to our field of labor, for we are gaining ground. Opposition is fast dying out. They find they cannot support the old blasphemous doctrine of the soul's inherent immortality. Knock that false prop from under them and down goes the whole structure together. Amen.

Br. Walter is with us, preaching with good effect. We hope he will stay with the people whilst we are absent; for it requires constant effort. May the Lord send more laborers this way, is the prayer of your unworthy servant. If any wish to share our labors they can have their wish by helping us on our way. Our post-office address will be, Grafton, Jersey Co., Ill.

July 10, 1871.

From Geo. W. Curl.

Br. Storrs: The interest in religion here is very low. We have not had preaching of any kind for many months. I have seen articles in the Herald on prophecy and the signs of the times. I am glad to say, I have left definite time setting since '43. I could not see any thing in the Scriptures to warrant it. The articles, in the Herald, on *time* made the paper useless to those I lent it to. They would condemn the advent doctrine as unsound on that account.

I have not heard a sermon on the coming of Christ since I heard you in Second street, Philadelphia, in the winter of 1849. I have not seen one that believes in the advent doctrine. I have been watching the Mother of harlots and the Beast that carried her, since I dropped time. I am satisfied it will not be long before our Saviour will set up his kingdom. My prayer is, Come dear Saviour.

Yours, in love.

Rocklin, Cal., June, 1871.

From Liberty Wetherbee.

I would here give the result of our meeting in Hampden on June 18, to consider about a Camp-meeting this fall. We made choice of a committee as follows:

Liberty Wetherbee, Bangor; Daniel Ireland, Exeter; Charles Philips, Hermon; Auston Pomroy, Hampden; Otis Smith, Orrington; Dennis D. Smith, Bradly; William Patten, Corrinna.

So there will be a Camp-meeting in September in the vicinity of Bangor. Particulars hereafter.

Per order of Committee.

Bangor, Me., June 24, 1871.

Hades Connected with Sin and its Punishment.

We come to the Scriptures with the preconception that the hades state is not a benefit, but an injury to the spirit, and we will find that the entire tenor of the Scriptures, and its direct testimony, confirms the deduction of reason.

In the first place, we learn from Scripture that hades is the result of sin, and a part of its punishment *for all men alike*. If sin had never entered into the world, there would have been no such place or state for man as hades at all. It was when sin entered, and as a punishment for sin, that not only the grave opened its mouth to receive the body, but hades came into operation to receive his soul. Hades had just as much relation, and relation of the very same kind, to sin, as the grave has. They are connected together as different parts of the judgment which fell upon man for transgression. And this observation, we readily see, affects *the entire human family*, without the smallest reference to any distinctions of good or evil that might at any subsequent period distinguish one man from another. It is part of the punishment inflicted, not for sins committed by Adam or his posterity after his fall, but for that first apostacy and sin of his which brought death upon him and all his descendants. Hades, therefore, according to this its scriptural view, affects all men equally, and all men disadvantageously.

And now we see at a single glance that the scriptural view of hades differs directly and positively from the Platonic notion of it. The separation of soul and body was, according to Plato, to the good man a blessing of the highest kind. It freed him from bondage, and introduced the spirit to a glorious and unending liberty. According to Scripture, it is not a blessing to any man; it is in itself no more a blessing to the good man than it is to the wicked man. It is to both in itself equally a punishment. Sin brought it upon both—not the sins of either good or bad men, but the sin of that first man from whom both are equally descended. It is a common inheritance handed down impartially to all the generations of the world, and is not in itself a blessing, but the very reverse.

This view of hades as the result of Adam's sin, and therefore as a punishment and loss to good as much as to the evil, is abundantly confirmed by the view which good men, some of them inspired when they spoke, have taken of the hades state. If the result of Adam's sin to them was the death of the body, while the spirit went at once to a place where it enjoyed happiness, and that, as is generally held, greater than any happiness that *here* the good man had ever enjoyed, then we should expect that while they would regard the grave as dark and loathsome, they would regard hades as bright and joyous. The grave and hades would, on this supposition, be opposites. There would not be a greater difference between the light and the dark in one of Rembrandt's paintings, than between the grave and hades as they were pictured by the righteous. One all dark, the other all light: one all gloomy, the other all joyous: one to be shunned, the other to be longed for. But is this the case? No.

On the contrary, we find that the grave and hades are perpetually connected together, and both described in so similar a way, and both so bound up together, that many deep students of Scripture suppose hades to be but another name for the grave. We will here note it as a proof that hades is regarded throughout Scripture in a gloomy point of view. If it were there pictured in the bright light which is so often thrown upon it, it would be as impossible to identify hades and the grave as it would be to identify the grave with heaven. The mere fact that honest men, deeply read in Scripture, often rise from the examination of it under the persuasion that there is no distinction whatever between the grave and hades, leads us at least to the conclusion that the general scriptural representation of the latter is sad and gloomy.

A hasty reference to the view which good men have taken of hades, will show us the correctness of our general view. Thus, David, looking on to the period when he as his fathers had done should enter on the hades state, says, "But God will redeem my soul from the power of hades: for he shall receive me." Hezekiah speaks yet in sadder voice when he praised God for deliverance from hades, "for hades cannot praise thee, death cannot celebrate thee: they that go down into hades cannot hope for thy truth." Christ himself could not look forward to the state of hades with any joy or hope, except that he felt the certainty that God would save him from it, "*therefore* did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: *because* thou wilt not leave my soul in hades, neither wilt thou suffer thine Holy One to see corruption."—Psa. xlix. 15; Isa. xxxviii. 18; Acts ii. 27. The general tenor of Scripture is in accordance with these texts. Now their general teaching is very plain. Hades is associated in them with the grave as a part of the primitive curse from which, as much as from the grave, God would redeem his people: as part of the curse it could not be a source of joy in itself, a place of blessedness where it would be at all desirable to continue: while God does not forget his people in hades, but on the contrary, keeps them there full in mind, it is with the purpose of bringing them forth to enjoy his presence: the old feelings of praise and hope which animated the believer in his lifetime on earth are not felt in hades.

There is then apparently no doubt but that hades is for the righteous as for the wicked a result of Adam's sin, a judgment and a punishment inflicted on both. As such, and unless some further provision was made in virtue of which a distinction was made between these two classes, hades would be to all who enter it one and the same condition. Without here specifying what that condition is, we yet assume it as indisputable that hades as the result of Adam's sin is and must be the very same condition and state to all in it. There would and could be on this idea no difference whatsoever. As the grave, one result of Adam's sin, is the same to good and evil, so would hades be. If the one class slept there, so would the other; if the one class suffered pain there, so would the other. This we say, assuming that the hades state is, while it lasts, unaltered from its original aspect as the judgment on Adam's sons for their parent's sin.

If it is objected to this that it leaves the redeemed of Christ still under a curse, whereas God has in Christ delivered them from all curse, we reply that they are still under the curse of original sin, and will remain so until the resurrection. The grave is a part of the curse. The redeemed are not delivered from this. They have the promise of deliverance, but that promise is yet to be fulfilled. And what is thus true of the grave is equally true of hades according to the testimony of St. Paul. It is not, he tells us, until the resurrection that the power of hades over the redeemed as their portion from the original transgression is removed: then, but not sooner, will the redeemed be able to say, "O death, where is thy sting? O hades, where is thy victory?"

Hades then is the receptacle of all alike on death. Good and evil go there together. Such is the testimony of Scripture with which the early fathers generally agree. Our conclusion from this partial view of it is that in so far as it relates to Adam's sin, and is its consequence and judgment, it is and must be the same to all without any distinction as to their character. Other parts of divine revelation may modify this view. They may alter its aspect either as regards the wicked or the righteous: making it more terrible to the former or happier to the latter than it would be to either viewed simply as the consequence of the first transgression. But, viewed simply as such, and without any reference to other arrangements of God, hades is the same state and condition precisely to all souls who enter there, and so long as they remain within it.—*The Rainbow.*

"Them that look for Him."

"And unto them that look for him shall he appear the second time without sin unto salvation."

As the weary and care-worn traveller, long exiled from his native home, desires to behold the objects of his affection, and again fold them in his embrace of love, so do the real and true disciples of the Lord Jesus long for the coming of their Saviour, that they may behold him in his beauty, and where he is to be also. Not only in these last days when the fulfilment of prophecy concerning the coming of the blessed Redeemer seems well nigh expired, is love for his appearing roused up afresh, but upon this glorious event have the saints of all ages fixed their hope, as with a death grasp never to be released till Gabriel's trump shall summon them to banquet at the marriage feast of the Lamb.

The Psalmist David, amid all the splendors of earthly luxury with which he was surrounded, could cry out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." This was the great and crowning desire of the sweet singer of Israel, to appear before God; "When shall I come and appear before God?" This was the burden of his heart, the delight of his thoughts. And for our joy and comfort the Apostle tells us that to all who possess this class of feelings, "to them that look for him shall he appear the second time without sin unto salvation." And to the Christian, the object for which he is coming is of the greatest importance, and constitutes his highest joy. It will be "the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." It will be the ushering in of the millennial glory when Jesus "shall sit upon the throne of his father David, and he shall reign over the house of Israel forever, and of his kingdom there shall be no end." And when he comes he shall "change our vile body, that it may be fashioned like unto his glorious body."

This, then, in the Christian's hope, is paramount to everything else, to get rid of this vile body that has so long been a clog and hindrance to our spiritual joys. Oh! who has not mourned over it, sorrowed and sighed at its unlikeness to the Divine image, pressed down with the painful thought that it would never be otherwise while clothed in the robe of flesh. But when Jesus comes, we are not only to see him, with all the bright retinue of holy angels descending in the clouds of heaven with power and great glory, but we ourselves are to be changed and fashioned like unto the blessed Redeemer. Oh! with what joyful admiration do we look forward to that glorious period, that time of introduction when the saints who are alive at the coming of our blessed Lord and Saviour, shall be presented to those who have long slept in Jesus. Does not the very anticipation of this event so long prayed for fill the soul with holy rapture at its contemplation, determining us to break away from every thing that would hinder our meeting the Holy One with joy and not with grief?

And now that our redemption is nearer than when we first believed, it is important that we wake as out of sleep, that we may be truly ready and waiting for the approaching footsteps of our Lord and Master. These great and glorious realities are drawing upon us. The signs of the times, with the fulfilment of prophecy, clearly indicate that it is near, even at the doors. It may be we shall have to endure the warfare a little longer, engage in a few more conflicts, battling with sin and sorrow, maintaining the right against the wrong, standing up for liberty over oppression, exhibiting a life of love and holiness instead of worldly-mindedness and indifference. Then it will be said to us, "Blessed is that servant, whom his Lord when he cometh shall find so doing; of a truth I say unto you, that he will make him ruler over all that he hath."—*Selected.*

A Life of Trust.

Few Christian men there are who have not encountered trying seasons and circumstances in life, which, for the time being, have taught them the nature of trust, and led them to exercise it in a marked and high degree. They have called upon God in the day of trouble, with an humble faith which they never knew before. But if their trouble has passed away, their peculiar sense of dependence has gone with it. If day after day passes by, unmarked by any unusual trial, it is unmarked alike by any unusual conscious exercise of trust. Christians can exercise simple, unconditional trust; they can commit themselves unreservedly to God, and realize that their all is in his hands *occasionally*—when, as we might say, they are compelled to do it; but to live *a life of trust* in a living present God, is, apparently, a rare and difficult attainment.

Or, if some attain it in regard to spiritual matters, there still remains a difficulty in extending it to temporals. We may be able to realize every day, in regard to our spiritual interests, that it is not we that live, but Christ that liveth in us; we may have grace given us every day to triumph over the ancient enemy, legality, and to exclude boasting as to our salvation and growth in grace, when we can realize no similar dependence on God for our daily bread, for the support of our families, or for our success in life. Even in much of our labor for the kingdom of God, especially for the secular side of it, we may walk very much by sight, and not by faith, depending upon effort more than upon fervent prayer, losing heart or growing unduly elated by the fluctuating tokens which meet us from without, rather than strengthening ourselves in calm communion with and dependence upon our God.

Men have been discouraged from a practical carrying out of the principle of trust into their daily lives, and their efforts for the cause of Christ, from the fear of running into the opposite evils of presumption and fanaticism. To take the promises of Scripture in reference to the hearing and answering of prayer, with any great literalness, has seemed to them contrary to the dictates of common prudence and common sense. Hence there has grown up in connection with the Lord's work, all the complicated machinery of expedients for procuring the needful means, which the world employs, in carrying forward its objects. And we begin to believe that both in regard to the temporal wants of the Christian, and the means needful for carrying on the work of the Lord in the world, Christian people have espoused to a criminal degree the principles and policy of worldly wisdom. They have shrunk from an excess of pietism, and have become entangled in naturalism. The Christian world of to-day, carried away with the active spirit of the age, is in danger of trusting in work, instead of working by faith.

Nevertheless, the Church has not been without bright examples of the life of trust. They have been found in the humble and private walks of life; in unknown instances of the hopeful endurance of poverty, in which the necessary wants of the believer and his family have been supplied in answer to prayer, and in the patient, happy temper of the confirmed invalid, and the life-long sufferer, where unwavering, submissive trust, has converted their sick chambers into the banqueting house of the King, with the banner of his love spread over them, and all who drew near them, in the same spirit.—*Selected.*

"The Next Dispensation.—*A Scriptural Examination of its Commencement, Nature, and Duration.* By Wm. H. Spencer." Specimen copies sent free upon receipt of a two cent stamp. Address, Wm. H. Spencer, (Lock-box 507), *Rochester*, N. Y.

"The Methodist."

The above paper has been on our exchange list from the first issue of the Herald of Life," while the "Christian Advocate," of this city, and "Zion's Herald," of Boston, have had short fits of exchanging with us, and finally have left altogether. We do not much regret their absence since "The Methodist" has continued its visits, and is the most ably conducted of the three. It has lately come out in a "New Dress and Enlarged Size." It is edited by "Geo. R. Crooks, D. D., and Abel Stevens, L.L. D.," very able men of the Methodist E. Church. The Conductors of the paper make the following generous offer:

"The Methodist" will be sent free for one month from the receipt of the name. Send your names to G. C. Halsted, 114 Nassau St., New York."

Give it a trial. We think you will be interested in its perusal.

Bethlehem Home School.

This excellent and well-known institution has just passed into the charge of Rev. Ambrose Rondthaler, who for upwards of sixteen years has been a Professional Teacher and Principal of educational institutions in York, and at Bethlehem, Pa.

The course of study is thorough, and all students enter not only the school-room but also become part of the Principal's family. All sectarianism is banished from the school.

The Bible only is the standard of religious instruction.

For terms and particulars send for circular.

Rev. AMBROSE RONDTHALER, Principal.

Notice.

By invitation of the church worshipping at the "Bethel," Concord, N. H., the "Woman's Christian Association," will hold their annual meeting in that city, commencing on the evening of July 26, to continue over the following Sabbath. A cordial and solicitous invitation is extended to all Christians, both men and women, preacher and people.

For full particulars see "Woman and her Work."

E. S. Jennings, Pres.

Woman and her Work, as a Preacher, Missionary and Laborer in the Lord's Vineyard.—A monthly paper of sixteen pages; established for the purpose of enlarging the sphere of woman's usefulness, especially in that department which becomes her so well, namely, Christian charity. Published by the Woman's Christian Association, whose object is to "help those women who labor in the Gospel."

All communications, remittances, etc., must be addressed to Mrs. T. F. Sargent, Editor, box 426, Concord, N. H.

Corresponding Editors: Mrs. E. S. Jennings, Mrs. Carrie W. Bixby, Mrs. L. M. Stoddard, Miss Mary E. Otis.

Terms: Single copy, $1 a year; 6 mos. 50 cts.; ten copies to one address, $7 50. Single copy, 10 cents.

Appointments.

Meriden, Conn., Sunday, July 23.
Winsted, Sunday, July 30.

W. S. Campbell.

Dresserville, N. Y., first Sunday in each month, through the year.
High Bridge, N. Y., (Onondaga Co.,) second Sunday in each month during the year.

James H. Jacobs.

New Britain, Conn., Sunday, July 23.
Meriden, Conn., Sunday, July 30.

H. M. Bryant.

Bristol, Conn., Sunday, July 23.
Springfield, Mass., Sundays, July 30, Aug. 6, and Sept. 3.

W. N. Pile.

Levant, Me., Emerson's Grove), Sunday, Aug. 6.

E. V. B. Edgerly.

Business Department

CASH RECEIPTS.

One dollar each from—R. L. Johnson, Mrs. Anna Tubbs, J. G. Haskett, Atsah Perkins, Geo. W. Gompf, John X. Wilson, S. Kenney, Valeria Smith, Henry Hutchins, C. A. Hempsted, Romine Van Orman.

Two dollars each from—G. H. Buzzell, Clark Lillibridge, Mrs. M. C. Lee, M. R. Burnham, Wm. Pike, Z. C. Talbot, James Glover, Mrs. Benson, Jos. B. Eggleston.

Various sums—Calista Warfield, 50 cents; J. M. Chaffee, $5; C. W. Richardson, on pledge and subscription, $12; John Smock, $5; Geo. W. Bennett, 25 cents; A. Boynton, 50 cents; Jos. Laciar, on pledge, $100; L. Thurber, $5; Lizzie P. Bush, 50 cents; Mrs. Sophia Berme, $1 25; Johannan Roberts, $5; Loman Upson and F. C. Upson, $10 each.

PARCELS SENT SINCE LAST ISSUE.

La Fayette Norris, J. L. Knapp, G. H. Buzzell, W. Reading, P. S. Converse, L. Wetherbee, Geo. Tilton, Benj. Mellor, David Shuler, P. M.; Josiah M. Fike, Thos. Read (by Express), J. G. Haskett, Sylvester Havens, Mrs. Charles Hause, Abner Barnard, George W. Curl, Dorr Fitzgerald, G. C. Stokely, A. Hoffman, Mrs. S. S. Bussier, Hattie A. Foote, Andrew C. Jenkins, Mrs. H. T. Russ, Rev. T. R. Lawrence, A. Larkin, Wm. W. Day. C. W. Richardson, H. N. Morrill, Eld. Wm. P. Shockey (two parcels to Hamburg, Iowa), Eld. Lot Clover, Mrs. Susie T. Wise, E. D. Adams, Henry Armstrong, Nathan Ward, T. R. Weaver, Eld. H. Rockwell, Rev. A. Rondthaler, Stewart Carlisle, Eld. D. J. Weaver, Richard Martin, Prof. J. F. Huber, Adam Warthman, S. S. Rogers, C. C. Webber, Wm. Munger, Eld. J. V. Himes, Eld. Miles Grant, A. Logan, Jas. L. Boyd, Wm. W. Pike, B. F. Welsh, Dr. J. Finley, Aaron B. Curry, Sereno Fisk, W. S. Olmsted, Rev. T. R. Lawrence, J. Roberts, Mrs. Mary S, Pedrick, S. F. Arnold.

TO CORRESPONDENTS

Wm. Doughty.—Your paper is paid for to No. 377.

Soon!

I know not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight gray,
That fans the cheek of dying day,
Doth ever whisper—*Soon!*

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—*Near!*

I know not round His blessed feet
What peerless glories throng:
The good shall burst, in beauty's bloom;
And faith assures—*Not long!*

I know not if His chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth wake an echo in my soul,
That saith—*Not very far!*

I know not if we *long* must wait
The summer of His smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep,
And sings—*A little while!*

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flush with beauty and with mirth
At sound of, "*Lo, I come!*"

Br. Storrs: The foregoing lines—"*Soon*"—I cut from "The Paris Visitor." It is so cheering to get even a ray of light from the so-called orthodox papers, of the present day, on the great view of the Saviour's personal reign, on a regenerated earth, and the resurrection of those who sleep in Christ, that I could not forbear sending them to you. But notwithstanding these great truths are so much lost sight of in these days, yet it is cheering to know that the good and the pure of the early believers rested on them with confidence and delight; and may it not be our blessed privilege to live in unceasing expectation of the happy day, when angel voices shall announce the glad sound, "*Thy God reigneth.*"

Yours, in hope,
William Floyd.

New York, July 7, 1871.

Tolerance.

FROM G. H. BUZZELL.

Br. Storrs: I was glad to hear you say, not long since, that you had worn no shackles for thirty years.

I have been pleased to see, in any one, moral courage enough to be free from bondage, though we are few. I can say, with others, I am sorry that our Herald is trammelled so that it cannot speak out on the promise and oath of God to Abraham. I have been interested in what I have called age to come for some years, and no doubt many others that we have not heard from.

Is it the same spirit that shuts this out of the Herald of Life, that shuts out the free discussion of the non-resurrection doctrine from the "World's Crisis?" Were not the Catholics once as free from a spirit of intolerance as we are to-day? It don't take long for us to become lords in spirit, and virtually say, We don't want this and that, and you shall not read this and that, and at the same time reflect on others who manifest a spirit of intolerance, and condemn them. Shall we condemn others in that we allow in ourselves? We may flatter ourselves that we are on higher ground than they, because we have a truth ahead of them, while at the same time we have inhaled the same spirit of intolerance. We may find ourselves shut out and in the same fold with them at last.

But some will have all the truth they can get, and stick down no stakes, for the path of the just is as a shining light, that shineth more and more to the perfect day. But some say, "This is not truth." It is easy to say that, but the thing is to prove it is not. So some say of the No life view. Some have been hasty to discard what to them was a new view, and then, afterward, have embraced it; but they have lost time. It is better to hear a matter before we judge of it. But some say, "I have investigated it." Very well: but do not others want the same chance, or shall we take the responsibility to judge for them? Is not this the way the Catholics do it?

The truth may not suffer any thing from opposition, but those who oppose it may, if they inhale a bitter spirit. If that which is not of God will come to nought of itself, we need not hive ourselves by heading it off; it is lost time. If it is truth, it will stand, and one may be found fighting against God, and then it is time lost.

We have a right to all the truth of the Bible; and let no one put up his hand to hinder the light from shining on us. But, you say, "This or that is not light." Please take down your hand. I want the right to judge for myself. Have we not enjoyed the privilege of believing, speaking and writing what we considered the truth? How then can we forbid others? My question is not so much what is truth, but shall free toleration be granted, so far as to grant others the privileges we wish to enjoy?

Concord, N. H. June, 1871.

Must the Wicked be Raised?

BY A. J. PAGE.

Did Adam's fall bring death upon all? It did. Did Adam pay the penalty for his own sin? He did. What was the penalty? Death. Was Adam arraigned before the Judge? He was. Did the Judge pass sentence upon him? He did. Did the Judge of all the earth do right? He did. Did Adam die? He did. Did Adam's death pay the penalty for the sins of his posterity? It did not. Has one of Adam's posterity ever died for their own sins? No. Has any one ever died for the sins of Adam's posterity? There has. Who? The Son of God. Then, has not the penalty upon Adam's posterity been paid? It has. Was Adam's posterity on probation for eternal life? They were. How were they to obtain it? By faith in the promised Son of God. Although they had faith in the promised Son of God, and that Son of God paid the penalty for their sins, are they not subject to death, and do they not die? They are and do. How then has the death of the Son of God paid the penalty for their sins? I answer—At the time the Judge of all the earth tried the transgressors in the garden, heard their testimony, found them guilty, and passed sentence upon them, he also put their posterity upon trial for life by giving them his promise, or word, of Christ, that he, Christ, should bruise the serpent's head. In the plan of this righteous Judge the death of Jesus, the Son of God, virtually took place at that time; and Adam's posterity then put upon trial for life, yet subject to death, and by having faith in this promised Son of God, and showing forth their faith in offering up the firstlings of their flocks, as an offering unto the Lord, they hid their lives with Christ in God, and had the Spirit of him who raised up Jesus from the dead dwelling in them which would raise them from the dead. So the second death, or the death of those who die without hope, without the spirit of life in them, hath no power over them, for their lives are hid with him who has the keys of death; he who is stronger than the strong man armed; and those that the Father hath given him, death cannot hold, the grave cannot consume them, the voice of the archangel and the trump of God will wake them, and they will be brought forth from their dusty beds clothed as was the Son of God in glory.

But what what of those who have not faith in the Son of God—of those whose offerings the Lord doth not respect? The second death holds them in its embrace; death shall feed upon them; the grave shall consume them; not having the Spirit of him who raised up Jesus from the dead dwelling in them, their mortal bodies, will not be quickened. Not having their lives hid with Christ in God, when the Life-giver appears, they cannot appear with him—they can never see life. Not having the spirit of adoption, "to wit," the redemption of their bodies, but go down in death without hope of life, to sleep the sleep that knows no waking. God grant that such a sleep may not be ours, but may we, should it be ours to sleep, sleep in Jesus, that when the Life-giver comes, the second death will have no power over us, and we may awake never, no, never more to sleep.

Knowlesville, N. Y.

Letter to a Lady Spiritualist.

BY WILLIAM LUCAS.

To May St. Clair: I received your letter on Tuesday. I thought perhaps you did not get my last letter, and would naturally think, if you did not get an answer from me, that it would be useless for you to write again.

The next thing to write about is, your spiritualism and my materialism. Well, when I look back at my place and manner of birth, my poverty of pocket and intellect, my ignorance and the little chance I have had to be any thing else than an ignoramus, I must say to you, and those of your faith, remember what a poor unlearned thing I am. I think sometimes that my lot has been one of the hardest from early childhood. Yet O how I love this beautiful world, made by my heavenly Father. And when I look at nature as it is in the noble sturdy oak on the mountain top, and see its acorns drop, and in watching see some of these acorns spring into life and others not, I think this is materialism; but to think of it as at some future time becoming a spirit oak, having spirit acorns, I can see nothing in nature that teaches it. I know the theory of materialism is in the minority, but truth has always been slow, yet it has never been wholly blotted out. Let us compare what you call my cold materialism with your immortal-soulism or spiritualism.

I expect at some future time, if I die to be resurrected, made as God intended I should be, a true man physically and mentally, without sin, suffering, tears or death; to meet millions of my fellow-beings, all in the bloom of life, not a limb gone or displaced; all the arts and sciences of this life brought to perfection, and this earth in its Eden glory, and I free to talk and enjoy all that the Maker intended I should, with none to harm or take advantage. All this, and more, a million times more than my poor pen can begin to write; and best of all, I expect to have my intellect so improved that I shall be satisfied. Yes, glory to God.

Now for your spiritism. That wonderful thing you call spirit is the moving cause, the propelling power in mankind. Well, in early childhood it cannot propel or think; in old age it cannot manage the old machine. A little rum in a healthy person defies its powers. A little knock on the head stops all thought. A little poison causes it to go "beyond the bounds of time and space," (if you know what that is, I don't). It is powerless to get out of the way of a locomotive or bullet (or, rather to take its house out of the way). If it is endowed with such powers as you say it is, knowing more after it leaves the body than it did when in it, I do not see why it did not know enough to keep out of such a house; and after it was in, if forced in, why not shake the old house down as quick as it found out that it was a clog and a hindrance? When rum has rolled its house in the cold gutter, or gently laid it down to sleep with the pigs, why don't it jump out and run off, or mount up on a thunder cloud and play with the lightning to warm its spirit fingers? Ah, there is the trick; has it got any fingers? has it any limbs? has it any brains? has it got any thinking powers? Is it material at all? or is it a material something like gas or lightning, but without shape or form? If so, it is truly a warm affair. But how can each lump, or heap, streak, or bunch, approach its fellow and salute with half the warmth that we feel toward each other here? The good old Quaker notion, with me, goes a great ways, "Seeing is believing." And then you may throw in against my Quaker notion a Methodist notion, "Can you see a pain? and yet you know it is there:" or, "Can you see a thought? and yet you know it exists, because you see its acts."

My dear girl, you want my materialism to carry out such notions, for you cannot find a pain or a thought without an organization. I have not quoted Bible to you, for I know you would make (or try to make) a pig or a pup of it to suit your case. It is possible for you to be wrong. Your dear sister, on her last visit to us, stoutly contested the idea of the existence of a God. Yet in her last moments wrote to me, "Uncle William, pray for me."

If the spirits have so much knowledge, why is it that you cannot know all you want to know without writing? Why did not some of your spirit friends arrest Jeff. Davis when there was one hundred thousand dollars offered as a reward? "Don't want money," hey! Well, some folks don't. If spiritism is true, why don't all your folks know as much as the swine did, in the days af Christ? that is, run down into the sea, and save themselves the trouble of life, and thus quickly reap the reward of a spirit-life? Consistency is a jewel.

Let me advise you to face the storm of life as a lady of your education should. Help others to bear the burden of life, and leave the event with that Being who has created all things, and upholds all things, and I think some of the pleasures of this life will be yours, and you will reap the great and glorious reward of the righteous in God's own good time.

Yours, in friendship, love and truth.

Osscoowanna Lake, March, 1871.

Love in the Family;

OR, WINNING THE HEARTS OF LITTLE FOLKS.

"Love is the little golden clasp
That bindeth up the trust;
Oh, break it not; lest all the leaves
Shall scatter and be lost."

The heart of a child is easily won. Love begets love. Love children and they will love you. Let children feel that you care for them, that you are interested in all that interests them, that you sympathize with them in all their little sorrows, rejoice with them in all their little joys, that you are their friend, and you have the key to their hearts. Teachers, do you wish to be loved by your pupils? Love them. Children read hearts intuitively.

Smile upon a child—have you not won its heart? Does it not smile in return? Do not its eyes follow you? Does not its face sadden as you disappear, and smile when you come again? Does that smile cost you any thing?

It is sweet to have children love us. It is sweet to know that they delight to nestle upon our bosoms, and that their little arms long to clasp about our necks. It is sweet to feel the soft clinging tendrils of their honest hearts intertwining, cosily and trustingly, in among the stouter and chillier tendrils of our own. The cold selfishness of the world is in other hearts than the children's. The deception that lames our faith and saps our trust is in other bosoms than theirs. God bless the children, the rosy, laughing children, the dear, true-hearted children, the beautiful children! The world is ten times brighter for their being here.

"'Tis said that angels walk the earth—
I'm sure it must be so,
When round our path, scarce seen by us,
Such bright things come and go."

Happy children—kind, loving, affectionate, obedient—make happy parents. What blessing to parents, this side heaven, greater than a family of children, meek, mild, gentle—obedient sons and daughters, "polished after the similitude of a palace?"

Not a jar of discord, not a murmuring thought of impatience in the family circle—all is sweet, heavenly, harmonious. It is love in the morning, love at noon, love as the evening shades draw near. It is love lying down, love rising up, love going out, love coming in.

"Love through all their actions run,
And all their words are mild;
They're like the blessed virgin's Son,
That sweet and lovely child."

We have not half confidence enough in the power of love to disarm the violent and to reclaim the vicious. The fault begins in our families. Parents lose the confidence of their children, never to be regained by injustice, selfishness, and the absence of love. Love is the grand secret in domestic education. Give your children a genial, loving atmosphere in which to grow. Love precludes not decision or correction, but is prompt in the execution of both.

Deal with your children as God deals with his. Do not meet their anger with your anger, their petulance with your own, or their obstinacy with wilfulness still greater. Overcome evil with good. When God called himself a father, he chose a name which he designed to be significant of overflowing love, tender mercy, and long-continued forbearance.

Parents, "provoke not your children to wrath."

"A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but own'd its birth,
Would bless life's darkest hour."

A heavenly countenance is the highest commendation, the most conclusive argument for the character of him who earns it. One glimpse of an angel's face would probably do more to impress us with the beauty of holiness than many an eloquent sermon an hour long. Stephen's radiant face was a powerful auxiliary to his discourse. The shining face of Moses when he came down from the mount was proof to the Israelites that he had seen the Lord.

If this is true with an audience of adults, how much more with children! Sensitive as they are, and often affected they cannot tell why or how, and gazing steadfastly as they do, with no sense of impropriety, into the face of their parent or teacher, it is almost unavoidable that his image should be reproduced in them.

"Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break."

What will not love do? Who can describe its powerful, subduing influences? Who ever accomplished any thing by reproaches, or violence, or harsh measures? You gratify a private and dark passion in your own heart, and arouse a darker one in another bosom. Oh, try the mighty efficacy of love. One smile of genuine sympathy is worth all your purse to the beggar. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God."—1 John iii. 7.

Parents, commend your little ones whenever they do right, perform that which is good and praiseworthy. Whenever they are quick to obey cheerfully, express your grateful approbation; tell them how pleased you are at any improvement in well-doing. Your child has been very pleasing and obedient through the day. Just before putting him to sleep for the night, you take his hand and say: "My son, you have been very good to-day. It makes me very happy to see you so kind and obedient. God loves children who are dutiful to their parents, and he promises to make them happy."

This approbation from his mother is to him a great reward. And when, with a more than ordinarily affectionate tone, you say, "Good-night, my dear son," he leaves the room with his little eyes full of feeling. And when he closes his eyes for sleep he is happy, and resolves that he will always try to do his duty.

"Good-night is but a little word,
Yet beautiful though brief,
And falls upon the gentle heart
Like dew upon the leaf."

—*Selected.*

Eld. Wm. P. Shockey.

Br. Storrs: I wish you to publish the minutes of our Conference in May.

Pursuant to notice, met at "Bethel School House," near Aspinwall, Neb. Present, six from St. Deroines; five from Severance, Kansas; two from Dawson's Mill, Neb.; one from Hamburg, Iowa. All were much disappointed because Br. W. J. Orem could not attend, and teach the word, on account of the severe sickness of his wife; and Brs. F. Parker and O. A. Lesh, from Pawnee, who could not come because of notice of the meeting coming too late.

At candle lighting we had a lovely exhortation session, in which nearly all the brethren partook. On first day, 9 o'clock, A. M., we had an interesting conversation on prayer. There seemed to be a difference, but mostly in appearance only. It was held by some, that as prayers were in many instances miraculously attended to heal the sick, we could not pray at all. It was responded that, on the same principle as faith was attended by miracles, and they do not now attend, so there can be no faith. But there was rather a general agreement that prayer and faith can both be exercised consistently, though no miracles attend now; we can and ought to pray for our sick ones, as did our Lord in his case, "May this cup pass . . . but not my will but thine be done." That, as we and he can but desire to escape affliction, and there is no means of knowing the result of the sickness, therefore we can and ought to pray. Our heart's desire and prayer to God is, that they may be saved. In doing so, we have the joy of obeying the Lord, and the privilege of laying the unknown issues before our Father in heaven.

On the question of spending money for sounding out the word, all agreed it was duty; but some were opposed to pledging a certain amount to form a basis of confidence to act on. But most were in favor of it. It was resolved, that Br. J. P. Bitner act as corresponding agent to receive what any brother, sister or friend will pledge to sustain the preaching of the word.

2. That it is the sense of this meeting to ask in love all our brethren and sisters to make up as much of their earnings as each is able to pay for preaching, and report to Br. J. P. Bitner, Severance, Kansas.

Singing, "In the midst of temptation," we took the parting hand.

Aspinwall, Neb., July 1, 1871.

When you have a hard lesson to get, a knotty question to understand, don't give it up. "Try, try again." "I can," is sure to succeed.

Children's Department.

The Ring-Dove.

The Ring-Dove is a beautiful bird; its colors of purple, red and grey are delicately shaded, and it has a kind of collar of pure white, reaching nearly all round its neck.

It is not found in this country, but it is abundant in Europe and in the Holy Land. Persons living in the country there often hear its pleasant cooing. It is not a song, nor a call, but something peculiar to itself, coming from the depths of the wood; and unless disturbed it will go on for an hour, waiting a little while between, and then beginning again. You may try to get a sight of it, but it is such a shy bird that it is very seldom seen, only heard. Like other notes of birds, it tells you different things at different times; when you hear it on a bright March morning, it makes you feel quite sure the spring is come; on a hot summer day it seems to cool you to listen to it, like the gushing of a stream; and then later in the year it sounds so sweet and soothing, it seems to blend with the calm repose of the autumn of the year.

The pair are believed to remain united for life, and they are very attentive and affectionate to each other. They begin to build their nest very early in the year; it is soon done, for it is a very simple affair—a few sticks laid across each other on some high tree, and on these the two white eggs are laid. They are never more than two, and the young pair are always male and female. Ring-Doves live on grain and seeds, and in the autumn they fly about in flocks in search of this food. This is the best time to get a sight of them, when the wheat is gathered in, and the stubble fields are left bare and solitary. Yet not solitary, for you may see hundreds of these birds busily gleaning the scattered remains of the feast. If you are very careful you may get near enough to have a good look before they take the alarm, and are off into the woods again.

There are several different kinds of doves, and all of them are interesting birds, not only from their beauty, but for their gentleness.—*The Children's Friend.*

A Child's Faith.

"Mother, I am tired of work, and tired of play, even the old cat has left me and curled herself down at thy feet to rest," said little Nan as her mother sat by the stand reading. "Please dear mother lay thy book aside, and tell me a pretty story."

"And what shall I tell my little Annie? O yes; now I know, I will tell thee of a dear little boy named Willie, whom I remember reading about."

"Do, do, mamma, thee always can tell such pretty stories; what about little Willie, mamma?"

"Well, Willie was a good boy; but his father was dead, and his mother very poor. O his poor mother was so sad to think she had not even a crust of bread for her son, whom she so dearly loved. One day his mother went out to try to procure something for herself and child to eat. But Willie became so hungry, he all at once thought he would pray to his heavenly Father to send him some bread; he was all alone, but fell upon his knees and prayed, 'O heavenly Father, please send us one crust.' Just then he heard a rap at the door. 'Come in,' said Willie. A lady entered with a basket on her arm, and a nice loaf of bread in it. She said, 'See here, Willie, I was just returning home from market and heard your prayer. And now you see God answers the prayers of good little boys and girls; you had faith, my little fellow, and here is the bread your Father in heaven has sent you.'"—*Selected.*

The Heart's Ease.

There is a good fable told about a king's garden, in which, all at once, the trees and flowers began to wither away—the oak, because it could not yield any fair flowers; the rose-bush, because it could bear no fruit; the vine, because it had to cling to the wall, and could cast no cool shadow.

"I am no use in the world," said the oak.

"I might as well die," said the rose-bush.

"What good can I do?" murmured the vine.

Then the king saw a little heart's ease, which all the time held up its little cheerful face, while the rest were sad.

And the king said, "What makes you so bright and blooming when all the rest are fading?"

"I thought," said the little heart's ease, "you wanted me here, because you planted me; and so I thought I would try and be the best little heart's ease that could be."—*Selected.*

Children, cleanse your hearts of every impure thought. Thus, only can Love and Goodness blossom into the full, beautiful flowers, fit to be transplanted in the gardens of Heaven.

Make God your friend and you'll have help to the end; he'll be a friend indeed—a friend in every time of need.

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to
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BOOKS AND PAMPHLETS

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SIX SERMONS

On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By Geo. Storrs

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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This embraces the whole of the three previous named works and the Tract on Atonement, bound in one volume of pages, and lettered on the back. It contains a full view doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life.* Price, $1; postage, 16 cents.

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MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The Reviewer followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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In this work the true teachings of the Bible is manifested, showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. *Cheap Edition:* Price bound, 70 cents; postage 12 cents. In paper covers, 40 cents postage 4 cents.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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THE GREAT SPEECH IN THE VATICAN.

TRANSLATED BY REV. LEONARD W. BACON, BALTIMORE.

THE boldest and most powerful condensed argument extant against the pretensions of popery is a speech pronounced by a Roman Catholic bishop in the Roman Council. The copy in my possession is one published in the Italian language by the association which issues in Florence the journal entitled, "Papal Rome Unveiled to the people." It ought to be printed for general distribution here, and would be, if we had an effective society for Protestant work. A sixteen-page tract would contain it all.

The great speech is published without name, but my copy, which has just reached me from Rome, bears on its title-page, in the handwriting of one of the most eminent Catholics in that city, the note: "This speech is by Mgr. Strossmayer, Bishop of Bosnia in Croatia."

It is difficult to abridge what is already a marvel of condensed force; but I will do my best.

After a few calm, weighty words of introduction, the Bishop says that under a grave sense of his responsibility to God, he has studiously applied himself to the examination of the Holy Scriptures on the question whether the holy pontiff who presides in the Council is really the successor of St. Peter, the vicar of Jesus Christ, and the infallible teacher of the church. The effect of this inquiry has been startling:—

I open, then, these sacred pages. . . . But what! shall I dare to tell it? I find in them nothing to justify, however remotely, the ultramontane view. Nay more! to my utter astonishment, I find nothing said about a pope, successor of St. Peter, and vicar of Jesus Christ, any more than about a successor of Mohammed.

Yes, Archbishop Manning, you will say that I blaspheme; and you, Bishop Pie, that I am out of my senses. No, no, my lord bishops! I am not blaspheming; I am not beside myself! But having just risen from the reading of the New Testament from beginning to end, I declare to you before God, lifting my hand toward yonder great crucifix, that I find in its pages no trace of the papacy as it now exists.

Do not refuse to listen to me, venerable brethren! Do not by your murmurs and interruptions, justify those who declare, with Father Hyacinthe, that this Council is not free, but that our votes are imposed upon us in advance. If this were so, this august assembly, toward which the eyes of the whole world are turned, would fall into the most shameful contempt. If we would be great, we must be free.

I thank his grace, Bishop Dupanloup, for that nod of approval! It gives me courage to go on.

Reading, then, the Scriptures, with such attention as the Lord has made me capable of, I have not found in them a single chapter, a single verse, in which Jesus Christ commits to St. Peter, lordship over the apostles, his fellow laborers.

If Simon, son of Jonas, had been appointed to be what we understand his holiness, Pius IX, to be in our time, it is astonishing that Christ did not say to the apostles: "When I am ascended up to my Father, ye shall obey Simon Peter as ye have obeyed me. I appoint him my vicar upon earth."

Not only is Christ silent on this point, but he has so little thought of giving the church a chief, that when he is promising thrones to his apostles, to judge the twelve tribes of Israel (Matt. xix. 28), he promises twelve of them—one apiece—without saying that one is to be higher than the rest, and is to belong to Peter. Surely if he had wished this to be so, he would have said so. What must we infer from his silence? Logic tells us: Christ did not intend to make Peter chief of the apostolic college.

When Christ sent forth the apostles to the conquest of the world, he gave to all alike the power of binding and loosing; to all, the promise of the Holy Ghost. Let me repeat it; if he had meant to make Peter his vicar, he would have appointed him commander-in-chief of his spiritual army.

Christ, says the Scripture, forbade Peter and his colleagues to have rule and lordship and power over believers like the princes of the Gentiles.—Luke xxii. 25. If Peter had been made pope, Jesus would not have spoken thus, for, according to our traditions, the papacy holds in its hands two swords, the symbols of spiritual and temporal power.

One fact has profoundly impressed me. When I observed it, I said to myself: If Peter had been pope, would his colleagues have suffered themselves to send him with St. John to Samaria to preach the gospel of the Son of God?—Acts viii. 14.

What would you think, venerable brethren, if, at this moment, we were to permit ourselves to depute his holiness, Pius IX, and his eminence, Monsignor Plantier, to betake themselves to the Patriarch of Constantinople, and adjure him to put an end to the Eastern schism?

But here is another fact, of greater importance still. An ecumenical council was assembled at Jerusalem to decide on questions on which believers were divided. Who would have convoked this council, if St. Peter had been pope? St. Peter. Who would have presided over it? St. Peter or his legates. Who would have formulated and promulgated the canons of it? St. Peter. Well, now, nothing of the kind took place. The apostle was present at the council, like all his colleagues. But it was not he who framed its conclusions, but St. James; and when the decrees of it were promulgated, this was done in the name of "the apostles, the elders and the brethren."—Acts 15. Is this the way we manage things in our church?

The deeper I go, my venerable brethren, in my examination, the more I am convinced that in the Holy Scriptures there is no appearance of the primacy of the son of Jonas.

While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his epistle to the Ephesians (ii. 20) that it is "built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone." The same apostle is so far from believing in the supremacy of Peter, that he openly rebukes those who say: "I am of Paul and I of Apollos" (1 Cor. i. 12) in the same terms as those who would say: "I am of Peter." If, then, the latter apostle was vicar of Jesus Christ, St. Paul would have taken good care not to censure so violently those who held to his colleague.

The same apostle Paul, enumerating the offices of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy—if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this Council that should make no mention whatever of his holiness, Pius IX. [Voices in the Assembly: Silence, heretic! silence!]

Keep calm, venerable brethren. I have not got through yet. By hindering me from going on, you will show the world that you are in the wrong, and that you have gagged the humblest member of this body.

I proceed: The apostle Paul in not one of his letters addressed to the various churches, makes any mention of the primacy of Peter. If this primacy had existed, if, in short, the church had had a supreme head, infallible in teaching, would the great teacher of the Gentiles have omitted all mention of it? Nay! He would have written a long epistle on this important, this vital subject. When, therefore, he is rearing the edifice of Christian doctrine, is it possible that he leaves out the foundation and the key-stone? Now, unless the apostolic church is to be reckoned heretical, which we neither wish nor dare to say, we are constrained to acknowledge that the church has never been more fair, more pure, nor more holy, than in the days when it had no pope. [Voices: It is false! it is false!]

Monsignor de Laval cannot contradict this; for if any of you, venerable brethren, should dare to think that the church which at this day has a pope for its head is stronger in the faith, or purer in morals, than the apostolic church, he must say it openly in the face of the world; for this room is the centre from which our words fly from pole to pole.

I proceed: not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of these holy men, whose writings are a part of the canons of the inspired Scriptures, is as inexplicable, if Peter had been pope, as that of Thiers would have been, if he had omitted the title of emperor in the history of Napoleon Bonaparte.

I see before me a member of this body, who says, pointing at me with his finger, "He is a schismatic bishop who has got amongst us under false pretenses."

No, no! my venerable brethren, I did not come into this august assembly like a thief by the window. I came by the door just as regularly as yourselves. It is my right as a bishop, as it is my duty as a Christian, to speak and declare what I know to be true.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once—not one solitary time—acted as pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at the council of Jerusalem; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a pope as this, O my venerable brethren!

If then, we would maintain that Peter was pope, it necessarily follows that we must maintain that he was not aware of it at the time. I put it to any man with a head to think and a mind to reflect, whether these two suppositions are credible.

To sum up, then: During the lifetime of the apostles, the church never thought of the possibility of a pope. To maintain the contrary, it would be necessary to put the Holy Scriptures into the fire, or out of the mind.

But I hear from all sides the questions, "Was not St. Peter at Rome? Was he not crucified here head downward? The chair from which he taught, the altar at which he said mass—are they not all in this Eternal City?"

Venerable brethren, the sojourn of St. Peter at Rome has no other proof than tradition. But even if he was bishop of Rome, what argument can be drawn from his episcopate here to prove his supremacy? A scholar of the highest rank, Scaliger, has not hesitated to say that the episcopate and sojourn of St. Peter at Rome must be classed among ridiculous legends. [Repeated cries: "Silence him! silence him! Down with him from the platform!"]

Venerable brethren, I am ready to be silent; but is it not more becoming to such a body as this to prove all things, as the apostle enjoins, and believe that which is good?

In the midst of such a storm of disapprobation, the bishop reached the close of his main Scriptural argument. The interruptions he encountered, and the retorts he made upon the overwhelming majority that roared against him, are not the least interesting and instructive things about the speech. But nothing could check the torrent of voluble Latin, in the fluent use of which, no man in all the Council could compare with Strossmayer. The historical argument which followed, was not less notable than the beginning.—*Congregationalist.*

A WORD FOR OUR TIMES.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—Isa. viii. 19, 20.

THIS admonition is found in a prophecy that pertains to the gospel dispensation. For the preceding verse, which reads, "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts that dwelleth in Mount Zion," is quoted in Heb. ii. 13, and applied to Christ and the New Testament Church. Thus we read, verses 11–14: "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil."

And it is worthy of notice, that in verse 16, which reads, "Bind up the testimony, seal the law among my disciples," the term *disciples* is used, which is the common designation in the New Testament of a follower of Jesus, though it is not found elsewhere in the Old Testament. The force of this expression, as pointing us to New Testament times, is seen in the fact that He who uses this term, "my disciples," is evidently our Lord Jesus Christ.

A further proof that this passage relates to the New Testament dispensation, is found in the fact that the "stone of stumbling" and the "rock of offence" of verse 14, which reads, "And he shall be for a sanctuary, but for a stone of stumbling and a rock of offence," is our divine Redeemer. For thus the New Testament applies this verse, which it blends in quotation with Isa. xxviii. 16, giving the language of both in one. Thus:

Rom. ix. 33: "As it is written, Behold I lay in Zion a stumbling stone and a rock of offence; and whosoever believeth on him shall not be ashamed."

1 Pet. ii. 7, 8: "Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed."

Another evidence that this prophecy of Isaiah pertains to the gospel dispensation, is found in the fact that the next verse, which says that many shall "stumble and fall and be broken," is applied to the texts last quoted, or in their connection, to those who reject Christ. Thus Paul says of those who stumble at Christ crucified (Rom. ix. 32), "They stumbled at that stumbling-stone."

It thus appears that the admonition of Isa. viii. 19, 20, belongs to the New Testament dispensation. A further study of the connection will establish the fact that it was designed especially for the last days of this dispensation, when the disciples of Christ are waiting upon the Lord and looking for him. For the prophet, who personates in this chapter sometimes the Lord and sometimes his people, says in verse 17, "I will wait upon the Lord [Douay Bible, 'for the Lord'] that hideth his face from the house of Jacob, and I will look for him." The New Testament Church was commanded not to look for that event till the Roman Antichrist should have his predicted period of exaltation. 2 Thess. ii. But when the tribulation of those days should expire, the Saviour promised that the signs of his second advent should begin to be seen, and the saints were then to look and wait for their returning Lord.

Thus we are instructed:

Matt. xxiv. 32, 33: "Now learn a parable of the fig-tree; when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Luke xxi. 25–31: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, *then* look up, and lift your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they shoot forth, ye see and know your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Luke xii. 35, 36: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." Zeph. iii. 8: "There fore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Heb. ix. 28: "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Isa. xxv. 9: "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The prophecy of Isa. viii. 17–22, in which the waiting position of the church is designated, has reference therefore to that period immediately preceding the advent of the Saviour. He has proved a stone of stumbling to worldly professors, whether his first or second advent be considered. And it is from this class that He hides his face.

Another clue to the time of the fulfilment of this prophecy is found in the work which it assigns the church: "Bind up the testimony, seal the law among my disciples."—Verse 16. We know that the Man of Sin was to oppose and exalt himself above all that is called God, and to think to change times and laws. Dan. vii. 25; 2 Thess. ii. And we know that the law of God and the precepts of Christ have been wickedly mangled by the great Antichristian power. This work of binding up the testimony and sealing the law among the disciples of Christ, is the very work of the third angel. This law and testimony thus restored to the people of God, is that to which they are to appeal in their final conflict with the familiar spirits. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Verse 20.

We cannot doubt, therefore, that the admonition of Isa. viii. 19, 20, respecting the familiar spirits, pertains to the time in which we now live, when the unclean spirits are making preparation for the battle of the great day of God Almighty. Rev. xvi.

And when the prophet says of them that seek to familiar spirits, "They shall pass through it, hardly bestead and hungry; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God and look upward" (Isa. viii. 21), he fitly describes the famine predicted in the following passage: Amos viii. 11, 12, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

And when Isaiah adds: "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness," verse 22, he speaks of their dreadful anguish in the battle of the great day, and of their final destruction in the outer darkness. Jude xiii.—*Selected.*

"IT'S NOT ESSENTIAL."

HAVING on one occasion called the attention of a friend to the fact that the kingdom of Christ spoken of in Scripture, is a visible exercise of kingly authority by the Lord Jesus, upon earth, over all nations—a kingdom of such a nature as to exclude the existence of any other cotemporary governmental powers;—a kingdom that shall break in pieces, and consume all other kingdoms, and stand forever (Dan. ii. 44); our representations were met by the remark, "Well, it may be so, but it's not essential!" And this was urged as an excuse for not searching the Scriptures, so as to have a decisive belief on the matter. This, we have reason to believe, is no uncommon occurrence; and being convinced that objection is a very important one, we wish to reason a little with those who are in the practice of putting it.

"*It's not essential!*" You mean by that, we presume, that you can be saved without believing it; therefore you will not search the Scriptures, or trouble yourself about the nature of the kingdom of Christ. Supposing it *not* essential, is your indifference commendable to yourself, or reverential toward God? He has been so gracious toward us as to reveal his purposes regarding the future of the world, and its inhabitants. He has told us in the Bible that the kingdoms of this world shall become his kingdom, and the kingdom of his Christ; and he has told us much of the nature, extent, duration, and results of this kingdom of his dear Son. You know that among those who declare themselves Christians there is great diversity of belief regarding this kingdom; but you refuse to investigate the divine records and decide for yourself, because, you think, you will be saved whatever you believe about this kingdom, or whether you believe any thing about it. God has in wonderful condescension drawn aside the curtain, and invited you to look into his council-room, yet you treat the invitation with indifference.

But are you *sure* it is not essential? We think there are reasons why you should doubt this. Ponder these words: "These are written that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name."—John xx. 31. Here we have a plain and explicit statement of what we are to believe concerning Jesus in order to have life through his name. No statement can be of greater importance to us sinners than this. Often do we hear the exhortation from the pulpit, and at the corners of the streets, "Believe on the Lord Jesus Christ, and thou shalt be saved." The conscience-stricken sinner inquires, "*What* am I to believe about the Lord Jesus Christ?" And, whatever answer he may receive elsewhere, the divine response is, "Believe that Jesus is the Christ, the Son of God, and, believing, you shall have life through his name!" Plainly it is essential to believe that Jesus is THE CHRIST. Now what we wish you to consider is whether you can really believe that Jesus is *the* Christ, and yet not believe that he is to sit on the throne of his father David, and rule over the house of Jacob forever. The words "The Christ" are equivalent to "The King." "Christ" is a Greek word, and like its Hebrew synonym Messiah, signifies in English anointed. *The Christ* is, then, in our language, "*The Anointed.*" The kings of Israel were installed into royal office by having oil poured on their head, and the usage led to the appellation, "The Anointed" to the kings of Israel. And Saul and David were called "The Lord's Anointed"—the Lord's King, *i. e.*, the king he had appointed.

The truth of this is well illustrated in the first six verses of the seventh chapter of Matthew. The Magi inquired, "Where is he that is born King of the Jews?" Herod demanded of the chief priests and scribes where "The Christ should be born?" and they replied by quoting the prophecy of Micah: "Thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a *Governor* that shall rule my people Israel." Thus we see that, in the language of Scripture, Governor, King, and Christ, are synonymous terms. No one, therefore, can believe that Jesus is the Christ, unless they believe he is the King. So far, we presume, there is no doubt. What we wish to be considered, however, is the question, whether a correct apprehension of the nature of the kingship and kingdom of the Lord Jesus be necessary to our believing that he is the Christ. All professing Christians believe that Jesus is *a* King; but we think there is good ground for doubting that any one who believes that the kingdom of Christ is an invisible dominion, in the hearts of his people, or in heaven, really believes that Jesus is the Christ. Observe that the terms are definite, not *a* Christ, *i. e.*, a King; but *the* Christ, *the* King—some particular personage. The inquiry of Herod related to a particular Christ, so did that of the Magi, and he was the Governor spoken of by the prophet Micah, who was to rule God's people Israel—the king of the Jews.

When Philip informed Nathaniel that he had found the Christ, he used these words, "We have found him of whom Moses in the law and the prophets did write."—John i. 45. Nathaniel was at no loss to understand the kind of character of the personage referred to; and when his doubts as to Jesus being that person were removed, he acknowledged Jesus to be "the Son of God, the King of Israel." Much more might be cited from the Scriptures in confirmation of this; we shall only refer further to the confession of Peter, "We believe and are sure that thou art *that Christ*, the Son of the living God."—John vi. 69. Would belief in an imaginary Christ be a belief in *that* Christ of whom Moses and the prophets did write? Surely no. But it was that Christ whom the apostle meant when he affirmed that the purpose of his writing was that they might believe that Jesus is the Christ, and that "whosoever believeth that Jesus is the Christ is born of God."—1 John v. 1.

Our space is nearly exhausted; but we are convinced that every candid reader will acknowledge from the foregoing considerations that a belief in Jesus as "*that* Christ promised to the fathers of Israel, and spoken of by Moses and the prophets, is of the most vital importance. Indecision or doubt, on this matter, is dangerous indeed. Search the Scriptures as to the character of the kingdom of Christ; there only can we gain correct information on this point; and the information there is both plain and copious.

For ourselves, we have no hesitation in affirming that the kingdom of Christ commonly preached and believed in the countries of Christendom, is entirely different from the kingdom described in Moses, the prophets, and the Psalms, as belonging to Christ. "The Lord God shall give unto him the throne of his father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. "*When* the Son of man shall come in his glory, *then* shall he sit upon his throne of glory."—Matt. xxv. 31. "All people, nations, and languages shall serve him."—Dan. vii. 14. For "The kingdoms o' this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever."—Rev. xi. 15.

"These things are written that you might believe that Jesus is the Christ, and that believing you might have life through his name." W. LAING.

—*The Rainbow.*

"FISHERS OF MEN."

As Jesus promised to make his disciples "fishers of men," we may safely conclude that all ministers of the gospel should be "fishers of men;" and as such, they should use as much wisdom in catching men, as fishers do in catching fish. Different kinds of fish can be caught with different kinds of bait.

So with men; some can be baited with sympathy, and others with reason. Paul's method was to "reason out of the Scriptures;" and men who will stop to swallow the bait of reason, will get the gospel hook so firmly fastened, that it will be hard to break loose from its power. There are always more nibbles around the hook baited with sympathy, and the fisher that uses this bait will get a great many more bites, but they are constantly slipping off the hook. A better kind of bait would catch a better kind of fish; however, this kind of bait is not to be repudiated, for it often gives an opportunity of using the hook baited with reason, by congregating the fish.

God's method of reaching men is by an appeal to their reason: "Come and let us *reason* together." Those who are moved without reason, are not so securely reached; for "when any one heareth the word of the kingdom, and *understandeth it not*, then cometh the wicked one and catcheth away that which was sown in his heart." The *understanding* must be reached, or it will be like having the fish holding the hook without having the hook hold him, ready to let go at any time. "He that receiveth the seed into good ground is he that heareth the word, and *understandeth it.*" The understanding must be enlightened to hold men; the emotional element may often pave the way for this, but cannot take its place. W. S.

—*World's Crisis.*

A Wise Man may Gain by any Company.

As there is no book so poorly furnished, out of which a man may not gather something for his benefit; so is there no company so savagely bad, but a wise man may learn from it something to make himself better. Vice is of such a loathsome complexion, that she cannot choose but teach the soul of the wise man to hate her. So admirably hath God disposed of the ways of man that even the sight of vice in others is like a warning-arrow, shot for us to take heed. When she thinks, by publishing of herself, to procure a train of followers, God, by his secret working, makes her turn her weapons against herself, and strongly plead for her adversary, virtue. We are brought to good by contraries.

I confess there is nothing by which I learn more to correct faults in myself than by seeing how uncomely they appear in others. Who can help thinking what a nasty beast he must be in his drunkenness, that hath seen how noisome it hath made another? Who will not abhor an angry passion, and a saucy pride in himself, that sees how ridiculous and contemptible they render those that are infested with them? Why should I be so besottedly blind, as to believe others should not spy those vices in me, which I can see, when they disclose themselves in them? Though the bad man be the worse man for having vice in his eye; yet the good man is the better for all he sees that is ill. 'Tis certain neither example nor precept can be the absolute guides of the truly wise man. 'Tis only a knowing and a practical judgment of his own, that can direct him in the maze of life; in the bustle of the world; in the twitches and the twirls of fate. The other may help us something in the *general*, but cannot be sufficient in *particulars*. No man can leave his successor rules for particulars, because he knows not how the times will be. He that lives always by book-rules shall show himself affected, and a fool. I will do that which I see comely, (if it be not dishonest), rather than what a grave philosopher commands me to the contrary. I will take what I see is fitly good from any; but I think there was never any one man that lived to be a guide of perfection in all things. In many things I fall short of my guide; in some things I may go beyond him. We feed not the body with the food of one dish only; nor does the sedulous bee gather all her honey from one single flower's virtues. She takes the best from many; and together, she makes them serve; not without working that to honey, which other creatures might convert to poison. Thus should the wise man do. But even by this, he may better learn to love the good, than in any other way avoid that which is offensive. Those that are thoroughly versed in navigation, do as well know the coasts as the ocean; as well the sands, the shallows, and the rocks, as the secure depths. So, I think, those that are perfect men, (I speak of perfection such as may be), must as well know bad, that they may avoid it, as the good, that they may embrace it. And this knowledge we can neither have so cheap, nor so certainly, as by seeing it in others with a pitiful, compassionate dislike. Surely we shall know virtue the better, by seeing that which is not virtue. If we could pass through the world without meeting vice, then the knowledge of virtue alone would be sufficient. But it is not possible to live and not encounter her. Vice is as a god in this world; whither can we go to fly from its presence? It hath an ubiquity, omnipresence, and it ruleth too. I wish no man to know it, either by use, or by intrusion; but being unwittingly cast upon it, let him observe its character and workings, for his own more safe direction. Thou art happy, when thou makest another man's vices steps for thee to climb to heaven by. The wise physician makes the poison medicinal. Even the mud of the world, by the industrious Hollander, is turned to a useful fuel. If I light on good company, it shall either induce me to a new good, or confirm me in my beloved old good. If I light on bad company, I will, by considering their dull stains, either correct those faults I have, or shun those that I might have. As the mariner that hath sea-room, can make any wind serve to set him forward in his voyage; so a wise man may take advantage from any company, to set himself forward in virtue and religion. Vice is subtle, and ever plotting for her own preferment; why should not virtue be plotting for hers? It requires as much policy to grow good, as great. There is an innocent prudence, as well as a wolfish craft. Every good man is an ambassador here for heaven, and he must be wise and circumspect, to frustrate the plots of those that would undo him. And as those that are ambassadors for the kingdoms of earth, will gain something to help them in their business from all societies that they fall upon: so those that are ambassadors for this higher empire, may gather something beneficial from all that they shall converse with; either for prevention of evil, or confirmation in good; either to strengthen themselves, or confound their opposers.—*Selected.*

Notice.

The Woman's Christian Associatiom will hold its annual meeting at Springfield, Mass., Aug. 23, 1871, instead of Concord, N. H., July 26, as published in last week's paper. It is desirable that all members of the Association should be present.

E. S. Jennings, Pres.

"The Next Dispensation.—*A Scriptural Examination of its Commencement, Nature, and Duration.* By Wm. H. Spencer." Specimen copies sent free upon receipt of a two cent stamp. Address, Wm. H. Spencer, (Lock-box 507), *Rochester*, N. Y.

THE HERALD OF LIFE.

NEW YORK, JULY 26, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Camp-Meeting.

It will seen by the "Camp-meeting Correspondence," in this week's paper, the Editor has been invited to preach the dedication sermon of the new Camp-ground at Springfield, Mass., and that he has consented to do so.

The dedication service is to be on Sunday, August 13; the regular services of the Camp-meeting commence Monday the 14th, to continue through the week and over the Sunday following.

It is desirable that all persons who intend to *profit* by the meeting should be on the ground at the earliest day, and remain to the end. We should go to increase in the *knowledge* of God and our Lord Jesus Christ, that our love of God and our Redeemer may be increased, and thereby our love and usefulness to our fellow creatures may be enlarged. If we go for mere self-gratification, we shall probably be very little profited and of little profit to others.

Let us go in humble dependence on God, and with earnest prayer that heavenly truth may be promoted, and that the untaught and such as are out of the way of life and peace may be benefitted, and be brought to know and love the ways of the Lord. Thus shall we be a blessing and be blessed, and the *name* of our God shall be "hallowed," which should be our first desire, as it is the first *petition* our redeeming Lord has instructed us to use.

May our covenant God so over-rule all that relates to this gathering that we shall have cause to praise and bless His name that we came together.

Our Assistant Editor.

Br. Thorne's health is not good; and he has gone up into the country for two or three weeks, to seek rest and a change of air, in hope of a renewal. We sincerely desire that he may be benefitted by the quiet and repose sought.

His absence accounts for the suspension of his review of N. D. George's work on immortality. We trust he may be able, after a week or two, to resume the review which he has so ably conducted thus far; and when completed it will be published in Pamphlet or Book, or both. Let the friends be prepared to circulate it among the Methodist community, where N. D. George's work has gone. We have no fears as to the result.

Br. Thorne commenced this review by our special request, during our sickness last winter, and has diligently prosecuted it till now; and it will be found an excellent antidote for such works as that which it reviews.

The Overcomers.

"To him that overcometh will I give to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. ii. 21.

It is not to the indolent, the thoughtless, the worldly-minded: it is not to those who wait to be dragged along this promise is made. It is to him who marches to the conflict in the spirit of self-sacrifice such as characterized our Lord in his conflicts, and in which he overcame.

To help us to achieve this victory, and be overcomers, the first act of Christ, after his exaltation to his Father's throne, was to send the Holy Spirit on his followers, and to give it, ever after, to all "them that obey him." He told his followers, while here on earth, John xvi. 7, "I tell you the truth: It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." Not unmindful of his promise, after he was exalted he shed down the Holy Spirit according to his word: see Acts ii. 1–4, 32, 33, "This Jesus hath God raised up, whereof we are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

The gift of the Spirit is not confined to those who are of one class, but is the blessing promised to all who obey Christ; and it is a gift without which we never can "overcome." It would be easy to enlarge on this point; and to show that this promise is not restricted, but is a blessing to be expected and sought for by all who would sit down on Christ's throne, or who would ever achieve the victory which will entitle them to that exaltation. Surely the encouragement to go forward in the struggle for victory is abundant; and the help offered ample. The certainty of a seat on Christ's throne, if we overcome, should be enough to arouse every soul, and to urge us on in the Christian course without fainting. To do so, however, we must have in exercise that faith which keeps the high honor before our minds, and which never lets us lose sight of the throne of Christ's glory, presented for our consideration and our inheritance. Let all earth's allurements—the suggestions of the flesh—and the temptations of the wicked, disappear in our minds before the immortal prize which Jesus, our Lord, holds up to the eyes of our faith: thus, "looking unto Jesus, the author and finisher of our faith; who," while on earth, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," we shall be able always to triumph in Christ, through the word of truth and the power of the Holy Spirit; and "in due time we shall reap, if we faint not."

Camp-Meeting Correspondence.

About the 23d of June we received a note from the "Secretary of the Camp-Meeting Committee,"—Bro. Thomas R. Weaver, of Springfield, Mass., saying, the Committee had "voted to invite Geo. Storrs to preach the dedication Sermon" of the camp-ground, August 13th. After some days we responded as follows:

New York, June 28, 1871.

Dear Brother Weaver: Your note of the 22d inst. was received in due time. I have taken a little time for consideration before replying to the invitation of your "Committee to preach the dedication Sermon" of the "new Camp-ground." If I knew the *ground* was really to be dedicated to God and a free expression of the convictions of all, who love the Lord, as to their understanding of the teachings of His word, I should most gladly unite with you in the dedication proposed. But I have had enough of *sectarian* exclusiveness. We separated from the "Crisis" folks because they would not allow a free expression of what we considered views in advance of their position. If we are now about to do the same thing by excluding what some of us believe to be in advance of our past position, what are we better than those from whom we have separated? Are we not just as sectarian, and just as proscriptive? If the "new Camp-ground" is to be dedicated to a policy so narrow, I can take no part in the work.

I have written thus, because, as you know, the "Board of Managers" have put an injunction on the free discussion of the subject of the age or "ages to come" in the Herald. If this policy is to be carried out by the Life and Advent Union, my connection with it must cease; but if it is to be a free meeting, for a free expression of thought, done in a Christian spirit, by men and women of irreproachable character, (and of a "sound mind") then with my whole heart and mind, I can unite with you and take part in the meeting. If such is not to be the character of the meeting, nor the policy of the *Union*, then I shall be compelled to keep aloof from connection with it. It is high time that we should be able to hear what our brethren have to say, differing with us, or from our present views or past positions, without taking offence, or proscribing them because we do not see as they do.

If I can be satisfied the Campmeeting is not to be a *sectarian* one, I shall be free to preach the dedication sermon, and shall cheerfully comply with the invitation to do so. I cannot preach there, or anywhere else, with even an implied understanding that I am to keep back anything which I regard as truth, if I feel it my duty to utter it; while I utter it with a Christian spirit, not making it a *test* of fellowship; but present it in an honest conviction that it is the truth of God.

Geo. Storrs.

P. S.—If I can be assured by yourself and Br. Day, and others of the "Committee," who may be near you to consult, that the meeting is to be free, as I have suggested, then I will, the Lord willing, preach the dedication sermon; otherwise I must decline.

G. S.

Br. Weaver's Response.

Springfield, Mass., July 11, 1871.

Dear Br. Storrs: Yours of June 28th came to hand in due time, and as far as I was individually concerned I could have replied at once; but I thought I would take time to consult with other members of the Committee, and now having done so, as far as is practicable, I give you briefly our decision. We fully concur with the sentiments and principles laid down in your letter, viz: That the meeting should be *free* in its fullest and broadest sense. The Committee will endeavor to carry out, as far as possible, that platform.

You say, "if you can be satisfied the Camp-meeting is not to be a sectarian one, you should be free to preach the dedication sermon." Br. Storrs, we assure you that you are at *liberty* to *present* the *truth* in just that way the Lord may direct you; and not only you, but others will have the same privilege, and we hope and trust under the guiding hand of an all wise Providence our meeting will not only be a great success, but a complete victory over all our opposers, and the enemies of the truth. Our success, you are well aware, will depend largely upon the kind, Christian spirit which we manifest towards those that honestly differ from us upon doctrinal points. I hope each one may have so much of the love of Christ in their hearts that there will be no room for contention and strife.

I hope what I have said will be sufficient to satisfy you, that you will have all the liberty any Christian man may want; and that every objection now is removed from your mind, and you can come and dedicate our beautiful grove to the worship of that God whose name and character is *Love*. Hoping to hear from you at once, I am yours in the blessed hope,

T. R. Weaver, *Secretary.*

P. S.—I hope you will do all you can to rally the Brethren and Sisters to our annual meeting, and we will do the best we can to take care of them and make them happy.

To the foregoing we replied immediately, accepting the invitation to preach the dedication sermon and asking Br. W. if he was willing we should publish our correspondence. He responded as follows:

Springfield, July 14, 1871.

Dear Br. Storrs: Yours of 13th inst. just received and contents noted.

I certainly ought to have no objections in giving our correspondence publicity, in as much as the Committee done what they did in good faith that it would *be* faithfully carried out at our meeting. You are at liberty to publish it.

Yours, in hope,

T. R. Weaver, *Secretary.*

Note by the Editor.

Now, we hope our friends from all quarters, will come up to the meeting, and be early on the ground. It will be the most important meeting ever held by Life believers.

Br. R. E. Ladd, Springfield, Mass., writes: Br Storrs: I heartily indorse your position relating to the paper and to preaching the first sermon on the Camp-ground. It is the only position I *ever will* occupy, while I have my reason. *Perfect* freedom before the Lord, in all things: according to others what I claim for myself. No man may come between me and my convictions of truth and duty. It was a *mistake*, to say the least, to put restrictions on the subjects discussed in the Herald; but the Lord will make all right in *His* time.

Our Annual Gathering.

We again take occasion to urge upon the attention of friends scattered abroad the importance of the presence at the approaching camp-meeting of all who can arrange to be there. It is designed to make the meeting a success in every particular, but this can only be accomplished by all being there who can, and manifesting an active and earnest interest in the welfare of the meeting. If this is done an excellent work will be effected, and both those who are present and those who are absent will be strengthened and encouraged in their efforts to spread the truth and extend the cause of righteousness.

The annual meeting of the Union will commence Thursday, Aug. 17, at 10 A. M.

Again we say, let all who *can* be present; and may they come rejoicing in the Spirit, for then those means only will be employed or sought to be adopted which are felt to be best calculated to promote the interests of truth.

L. C. T.

Remarks on Daniel ii. 45.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter," etc.

A mountain represents a kingdom; or, rather, we should say, it represents the Ruler, or body of rulers, of a kingdom. This figure is employed because of their exalted position. The term mountain is applied to obstructions, or that which stands in the way of the accomplishment of an object, as resisting or obstructing God's purposes; such mountains are spoken of, as being rolled down, melted, burned, etc. See Jer. li. 24–26.

In the text, Dan. ii. 45, it is quite evident it refers to a kingdom, or body of rulers. Hence the question arises, From what kingdom, or body of rulers, is the stone cut out—or "rent from," as the Septuagint reads.

As none of the kingdoms, or body of rulers, represented by the image in this chapter are called mountains, but, *en masse*, are a terrific "image," instead of governments in harmony with God, we must look elsewhere for the mountain, or body of rulers, out of which the stone was cut, or rent. That the government God instituted for Israel—that kingdom, or body of rulers—was represented by a mountain is abundantly manifest in the Bible. David says, "By thy favor thou hast made my mountain to stand strong."—Psa. xxx. 7. That kingdom when depressed was represented in language like the following: "The mountain of Zion is desolate."—Lam. v. 18. "Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."—Micah iii. 12. See also Jer. xxvi. 18. In its desolation, Daniel prayed God to let his anger be turned away from his "holy mountain," and said, while he was praying "for the holy mountain," etc.—Dan. ix.

When the kingdom of Israel was under the Theocracy government, and after the people called for a king like other nations, if they walked in obedience to God they were a highly exalted nation, and stood like a mountain above all other people, hence their government was as a mountain, and its glory was seen afar off. This was specially the case in the days of David and Solomon. But by the wickedness of kings who came afterward they brought judgments on the government and nation or kingdom, till God said, "Remove the diadem, and take off the crown; this shall not be the same: exalt the low;" [other kingdoms] "and abase the high;" [the kingdom or government of Israel;] "I will overturn, overturn, overturn it;" [the government or kingdom of Israel;"] and it shall be no more, until he comes, whose right it is, and I will give it him."

Thus the mountain of the Lord's house, or the kingdom of Israel, was abased, and was made subject to the kingdoms, or bodies of rulers symbolized by the image, Dan. ii. But this subjection was not to last always. There was to be "a stone," a Ruler, who, as the seed of David, had the "right" to David's throne. The king of Babylon, in his vision of the image, saw first the four universal monarchies that were to arise and bear rule over the earth; and at the same time he saw "a stone cut out of the mountain without hands." No human power produced it; God produced it without man's aid, or the aid of any of the four Gentile monarchies, or their fragmentary governments, and in spite of their opposition in the latter times. Small in its first appearance, but it was a stone taken out of the ancient Royalty, kingdom, or mountain of Israel; and it was that, to whom God had promised to give the "diadem and crown" which had been taken from "the high" mountain, or kingdom of Israel; but the four earth-born monarchies were first to complete their rule, and show how perfectly incapable the best of them were to govern the world, and give peace and prosperity to the earth. Nor was this the only reason why there was a delay in the re-establishment of the kingdom which had been *overturned*. A body of associate rulers were to be prepared, to be united with the "King" who would "reign and prosper, and execute judgment and justice in the earth."—Jer. xxiii. 5. When that number of associates is completed, or made up, then is the time for the stone power to commence the smiting process, which is to ultimate in the entire demolition of the earth-born governments, symbolized by the image. It smote the image upon the feet—the last, or subdivisions of the fourth body of rulers on the earth. The smiting process, it is not likely, is instantaneous, or all completed at once. It may be partially accomplished before the full manifestation of the chief Ruler and his associates. That point is the crisis, when all the "corrupters of the earth" by their unholy rule, will be cut off and rooted out of the earth; and they being all "broken to pieces," will disappear, as "the chaff which the wind driveth away."

"The mountain of the house of the Lord" is to be re-established on a permanent basis, under immortal rulers, so that the kingdom "shall not be left to other people," nor ever pass away. This fact is often referred to in the Bible. The Lord saith, "It shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."—Isa. ii. 2. Here is the "stone" exalted into "a great mountain and filled the whole earth."—Dan. ii. 35. The "dominion is from the river [Euphrates], to the ends of the earth."

Micah bears the same testimony that Isaiah ii. does, and in nearly the same words. See chap. iv. i., and onward. Isaiah, speaking in the name of the Lord, utters nearly the same language of Dan. ii., where, speaking of the people of Jacob, the following language occurs: "Thou, Israel, my servant, Jacob, whom I have chosen . . . fear thou not; for I am with thee . . . Behold all they that were incensed against thee shall be ashamed . . . thou shalt seek them and shall not find them . . . they that war against thee shall be as nothing . . . for I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee . . . I will make thee a new sharp threshing instrument" [the stone cut out of the mountain] "having teeth; thou shalt thresh the *mountains*" [the Gentile monarchies, or the rulers symbolized by the image, Dan. ii.,] and "beat them small, and shall make the hills" [the subdivisions of the last kingdom of Dan. ii.,] "chaff: thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them."—Isa. xli. 8–16. All this is a perfect parallel to the description of the smiting, Dan. ii.

The return of the kingdom to Israel's king is thus spoken of, Zech. viii. 3, "Thus saith the Lord; I am returned to Zion, and I will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and *the mountain* of the Lord of hosts the holy mountain." Here is the "great mountain," Dan. ii. 35, and it will "fill the whole earth," making but one empire for all the inhabitants thereof. Here comes in, in its fulness, the prophecy of Isa. xxv. 6–8, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, and wine on the lees well refined: and he will destroy in this mountain [under this government] the face of the covering cast over all people, [which has so long kept them in the bondage of superstition, bigotry, traditions, and will-worship], and the veil that is spread over all nations [by the claims and acts of "lords over God's heritage," both civil and ecclesiastical.] He will swallow up death in victory; [here is the resurrection of the saints of all ages;] and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, [Ruler] we have waited for him," etc. Read to the end of the chapter. Here again is the Stone, now become a mountain, filling the whole earth.

Another figure is employed in Isa. xi., "A rod out of the stem of Jesse, and a Branch shall grow out of his roots . . . with righteousness shall he judge the poor . . . he shall *smite* the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins . . . they shall not hurt nor destroy in all my holy *mountain:* for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Here is the same result as in Dan. ii., and here the mountain kingdom is established over all the earth. The "rod," or "stone" has attained to universal dominion and displaced every vestige of the image kingdoms, and the Mountain kingdom, or body of rulers, succeeds to universal empire over all the earth. In that day, "The moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23. It is at that time God will "set my king upon my holy hill of Zion;" and the "kings and judges of the earth," who have refused submission to him, and have persecuted those he was preparing to "reign with him," will be "broken with a rod of iron," and "dashed to pieces like a potter's vessel."—Psa. ii.

Here, again, we have the same result as in Dan. ii. 35, 45. The same events are symbolized in Rev. vi. 12–17, and xi. 15–19; also xix. 11–21; which, please read.

Some further remarks on the stone, to determine beyond a doubt who, or what is intended by it in Dan. ii., may be of use. The Lord said, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," etc.—Isa. xxviii. 16, and onward. "The stone which the builders refused is become the head stone of the corner: this is the Lord's doing," etc.—Psa. cxviii. 22. This stone, not only the Jewish builders of government refused, but it has been refused by all the image governments of earth; and they have sought by every possible means to destroy it, either by utterly rejecting it, or only tolerating it when its principles were corrupted, or its professed adherents compromised its claims with the claims of the earth-born image-worshippers.

This last text, Psa. cxviii., our Lord Jesus applies to himself, Matt. xxi. 42; and Peter said, Acts iv. ii., speaking of Christ "raised from the dead"—"This is the stone which was set at nought of you builders;" and Paul quotes the text Isa. xxviii. 16, and applies in like manner, Rom. ix. 32, 33. Our Lord Jesus saith, On whomsoever this stone shall fall it will grind him to powder; Luke xx. 18; thus fully representing the breaking in pieces of the image governments, as stated Dan. ii. 34, 35, 44, 45.

But a remarkable testimony is given of this stone-power, in Gen. xlix. 24, speaking of Jacob, it is said, "From thence is the Shepherd,

the stone of Israel." There can be no doubt this prophetic utterance related to the then future "Shiloh," or Messiah. He is first presented as a Shepherd, to care for, protect, and provide for his flock. Then he is the "Stone of Israel," in due time to break in pieces the oppressive image dynasties, and destroy them from off the earth, the saint's inheritance; because God has determined that "The kingdom under the whole heaven [not above it], shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 27.

This is the kingdom which "the God of heaven shall set up, which shall never be destroyed," and which "shall stand forever;" sweeping away all other rule on earth. Dan. ii. 44.

As to the exact means God will employ to bring this kingdom to its full maturity, so as to fill the whole earth, we do not know; and there has been sufficient speculation about it to make "the wise" more cautious in views on the subject. That the work will be accomplished in God's own good time, and by such means as he shall choose, we need not doubt. Because we cannot fathom the whole programme, we need not be disquieted or doubt the perfect fulfilment of all that God has spoken; for his word will "not return void, but will accomplish that which he" hath spoken.

Let us, then, wait for developments, rather than to be too inquisitive as to *how* things are to be done. Faith accepts the testimony God has given; and where the means to accomplish may seem too inadequate and unlikely to bring about the end specified, we may rest assured that infinite wisdom and power is at no loss to fulfil all that God hath spoken. Here let our faith rest, keeping our eyes open to see the salvation of God.

"Eternity of Eternities."

This is the period of the torment of the wicked, once said Josiah Litch; and in proof of this position brought forward Rev. xiv., 9–11, a text which an intelligent man should blush to produce in proof of the punishment of wicked men at all, beyond judgments inflicted in this present life. In order to make this text available to our opponents, they must prove three things. First—That it is spoken of *all* wicked men. Second—That it relates to their punishment beyond this life. And, Third—that the term "for ever and ever" is used in its primary and absolute sense of *endless*. Neither of these points have they ever proved, and never can. It is not enough for a man to affirm all these points: let them be proved. We say again, it never has been done and never can be.

1. Is this language used in reference to all wicked men?

We answer, *No*. It is a specified class, viz; "If any man worship the *beast* and *his image* and receive his mark in his forehead, or in his hand." This is the class spoken of and threatened; and it comes almost infinitely short of embracing *all* the wicked. The beast and his image (see chap. xiii., 17,) are not in existence till a late period of the Christian era. The dynasty of rulers symbolised by this beast and his image are of late origin, if yet in existence; hence it is impossible that more than a small portion of the race of Adam can come under the threatening of ch. xiv. This fact alone shows the absurdity of our opposers quoting it in support of their theory, which is, that *all* wicked men will be involved in endless torment.

2. Does the judgment threatened in Rev. xiv. 9–11, relate to wicked men beyond this life?

We unhesitatingly say, *No*. The following chapters prove this. Chapter xv. opens thus—"I saw another sign in heaven . . . seven angels having the seven *last* plagues; for in them is *filled up* the wrath of God." The original is, "In them was completed the wrath of God."

Mark well, these plagues are the last on somebody; and they are to have a completion; hence it is impossible that they can be eternal or endless. Now observe, verses 7 and 8 it is said, "One of the four vital beings gave unto the seven angels seven golden vials full of the wrath of God," etc. "And the temple was filled with the smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled," or completed.

Let it be distinctly noted, these plagues are *the last*, and that they complete the wrath of God on the power to be visited; and also that no man can enter into the temple of God till they are completed. Now what follows—If these plagues, or any part of them, fall on the wicked spoken of in chap. xiv. 9–11, then either no man ever can enter into the temple of God, or the wrath spoken of will have been completed, or finished. Now listen—"I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God [where?] upon the earth:" not in hell, nor the moon, nor any other fancy location. "And the first went and poured out his vial *upon the earth*." Well, what happened? "And there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Here is the commencement of the exact fulfilment of the threatening in chap. xiv. *There* we find the threatening; *here* the wrath in a course of accomplishment, and it has not missed the persons threatened. These plagues are all to fall on the earth: chap. xvi. 1; they are the "filling up of the wrath of God"—and they are "the last:" and till they are filled up and completed, no man can enter the temple of God: then what becomes of "the eternity of eternities" of their torment? It has passed away, like other fancies of mere theorists.

As we have shown that the threatened wrath in Rev. xiv. 9–11, is to be "upon the earth," and that it must have a completion, or no man can ever enter the "temple in heaven," it is unnecessary to spend time to prove that the term, forever and ever, in the text, is used, as often elsewhere, to signify no more than a protracted period, without defining its exact length. We might greatly extend our remarks on this subject; but we trust we have said enough to convince all candid inquirers, and more would not avail with bigots, and dealers in mere assumptions. Let the reader examine the fourth and fifth plagues.

Camp-Meeting Fund.

Bal. paid from Geo. T. Adams, Treas.,	$175
W. H. Thorne, New York, (paid),	50
L. C. Thorne, " "	50
Geo. K. Carroll, "	25
Jacob Grim, Philada., "	25
Wm. Roworth, New York, "	25
Three Brethren, Prov., (Caleb Thompson), (paid),	50
A Powell, New Britain, Conn.,	10
J. L. Boyd, Philada., (paid),	14
Mrs. S. F. Rogers, New London, Conn., (paid),	10
T. R. Weaver, Springfield, Mass., (paid)	10
Silas Goodell, Hartford, Conn., (paid)	10
Carrie C. Belden, New Boston, Mass.,	10
Thos. Wilkins,	10
J. O. H. Newton, Southwick, Mass.,	10
E. H. Glass, Vt.,	5
Thos. Thornton, New York, (paid),	5
Kate Clapp, E. Hampton, Mass.,	5
J. F. Whiting, (paid),	5
S. Cooper, (paid),	5
F. C. Upson, Westfield, Conn., (paid)	5
S. W. Bishop, (paid),	5
Mrs. L. J. Beach,	5
H. Killam,	5
Miss R. J. Turner, Hartford, Conn., (paid),	5
H. Rockwell, New Britain, Conn., ($9 paid),	12
John Oldershaw, Hartford, Conn.,	5
R. R. Bunnell, New Haven, Conn.,	5
John C. Day, (to be applied in work),	25
Geo. W. Denny, (paid),	25
Jasper Stone, (paid),	25
John Kemp, (paid),	25
Sally Dillingham, (paid),	1
William Brown, (paid),	5

Fare to Camp-Meeting.

Br. Storrs: I wish to correct the notice I sent you last week in regard to the reduction of fare on railroad for Campmeeting. The Supt. of the Conn. railroad told Br. Day and myself, he would reduce one half, and the Agent of the Hartford & New Haven railroad, gave us encouragement to that effect. To-day we are informed that the fare will only be reduced one third on those roads.

Will you have the kindnes to make it read as follows: Fare will be reduced on the Boston & Albany railroad, Hartford & New Haven railroad, and Conn. railroad, one third, from August 10 to August 30, inclusive.

Yours in hope,

T. R. Weaver, *Sec. C. M. Com.*

Springfield, Mass., July 22, 1871.

Philadelphia to Springfield.

for $4 50.

For the benefit of those brethren and sisters who live in this city and vicinity, who may wish to attend the Camp-Meetings at Springfield, these lines are penned, that they may be informed, who do not already know, of a very cheap, pleasant, and comfortable way of getting from this section to Springfield.

At quarter past six o'clock in the morning, daily, a train leaves the foot of Walnut street, in this city, for New York, *via* Amboy. The cars on this train are commodious, comfortable, and first-class. Thirty miles of the way, from Amboy to New York, is by steamboat, from which a fine view of Raritan and New York bays is to be had. The boat is due at Pier No. 1 North River, in New York, at eleven o'clock. The entire fare from here to New York by this pleasant route is $2 25.

Leaving the pier in New York, take the horse-cars which pass the pier and go to the South Ferry station. Take the horse-cars at that station for Peck slip, near which the Hartford steamboat will be fouud. A through ticket for Springfield can be bought on the boat at the captain's office for $2 15. This sum secures a comfortable berth in the saloon for sleeping. The boat leaves the pier every afternoon for Hartford at four o'clock, and arrives there the next morning about seven. A walk of half a mile from the landing at Hartford leads to the railroad depot, where cars are to be taken for Springfield. Horse-cars run from the boat to the depot, which may add a little to the sum mentioned. Thus, the actual travelling expenses, all told, may be covered by a five dollar bill, or ten dollars out and back.

It will be noticed that there will be about four or five hours to spare in New York city, which can be spent as our friends see fit. Broadway and Central Park are amongst the objects of interest worth visiting. It is an hour's ride to the latter—fare five cents. An hour can be spent there in visiting the Terrace, Museum, etc., etc.

Yours, in hope.

F. H. Burbank.

Philadelphia, July 22, 1871.

"Crisis" please copy.

"Heirs of the Kingdom."

It is an undisputed truth that the saints are "heirs of the kingdom." But when we inquire to *what* kingdom they are heirs, conflicting replies are given. But the apostle James affirms that they are heirs to that particular kingdom which God "hath promised to them that love him;" and upon a careful examination of all the promises of God, we fail to find a single promise of a kingdom for disembodied men at death, but easily find numerous promises of a kingdom for real men after the resurrection and judgment.

This theory of a kingdom for disembodied men has passed through several revisions, and is now passing through another important revision. We will briefly notice the different phases of this theory:

1. The heathen coined the theory of the existence of the "shades of the dead," and finally gave them personal forms, and assigned them a home in the bowels of the earth.

2. A part of the Jews received this heathen notion while in captivity, and tried to make it synchronize with the *sheol* of the Hebrew Scriptures, and gave the centre of the earth as its location—a kingdom of ghosts shut up in the ground, with a gulf between the good and bad, so narrow that they could talk from shore to shore, but so deep that a ghost could not fly over it.

3. When the Christian church first received the theory of the disembodied existence of men, they also received the theory of a *sheol* kingdom called *hades* by the Greeks; and they also assigned it a location in the heart of the earth; but the testimony of Inspiration is—"There is no work, nor device, nor knowledge, nor wisdom, in *sheol*" (Eccl. ix. 10); so if *sheol* is really a receptacle for disembodied men, instead of corporeal men, its inhabitants are destitute of knowledge and wisdom.

4. At a later date, after much contention, the impression gained ascendancy that Christ went into *sheol* in a disembodied state, and liberated all the good souls, and took them up to heaven, after which time all truly good men at death go straight to heaven, and all *naughty good* ones go to the same place where good souls used to go, now called purgatory; thus a part go to the old *sheol* to be prayed out, and a part go to heaven.

5. Another class, not liking to give up the *sheol* kingdom, still insisted that *all* souls went to *sheol* at death, and none went to heaven, but changed the location of *sheol*, and all the light they could give about its new location was, It is not in the bowels of the earth, nor is it in heaven; but unfortunately they could never reconcile this idea with Jacob's language—"Then shall ye bring down [not *up*] my gray hairs with sorrow unto *sheol*"—as this statement indicates (1) that *sheol* is not up, but "down," and (2) that it is a realm for the *corporeal* man, as disembodied men do not wear gray hairs.

6. Anotner class, not liking this purgatory appendage, and not seeing any authority for changing the locality of *sheol*, denied that any went to *sheol* except the wicked, and converted *sheol* into hell; and claimed that all saints go to heaven at death. Thus the underground home of heathen souls, Jewish souls, and semi-Catholic souls, was all converted into hell.

7. At a later date, this *sheol*-hell has been taken out of the bowels of the earth, and put somewhere else, but nobody can tell where; and *sheol* has been tossed from pillar to post, till it is lost, like a play-boy's ball. It is a kingdom having no certain dwelling-place. At one time it was an underground kingdom for "the shades of the dead" in general, then it took the name of *sheol*, being somewhat improved by having a great gulf dug through it, to keep the good and bad ghosts from mixing up, but leaving them within sight and hearing of each other; then one part was converted into hell, and the other part recognized as paradise; then all the inmates of the good part were transported to the skies, and this good department changed into purgatory; then *sheol* entire was taken out of the ground, and in an attempt to locate it elsewhere, it has got lost, and can't be found.

Poor *sheol* kingdom! It must be tired enough to rest awhile, having gone through as many changes as the "Zion" of the Mormons, which was first established at Kirtland, Ohio, then moved to Jackson Co., Mo., then Far-West, then to Nauvoo, Ill., then to Salt Lake. But *sheol* is lost, though the advocates of a *sheol* kingdom insist that it is *not* lost, on the principle the cook denied that the tea-kettle was lost that had fallen overboard, because it was somewhere in the bottom of the sea, though he could not tell where: so it is said *sheol* is somewhere, and therefore not lost; but whether it is lost or not, theologians have so fully lost track of it, they dare not say it is here or there.

8. Recently, in opposition to the old theory of a *sheol* kingdom, and the more modern theory of a sky kingdom for immaterial men, a new version of the matter is being presented, setting aside hell and heaven, and introducing spheres in their stead, consisting not in locality, but in grades of development by progression. And this new view of a future existence of disembodied men, is rapidly gaining ground.

Against this system of changeable speculation, we present the following arguments:

1. The "heirs" to this promised kingdom, instead of being a class of deathless spirit-men, are a class of material men, once in possession of a dying nature, to be exchanged for immortality before they enter the kingdom; for Jesus says, "They which shall be accounted worthy to obtain that world, . . . neither can they die any more."—Luke xx. 35, 36. These heirs could once die, which is not true of deathless souls.

2. The promised kingdom is not due till the judgment; for Christ "shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. iv. 1. A *sheol* kingdom of unjudged spirit-men would be an undesirable locality. "O *sheol*, I will be thy destruction."—Hosea xiii. 13.

3. John informs us that the saints shall "reign on the *earth*," and "they shall reign forever and ever" (Rev. v. 10; Rev. xxii. 5), agreeing with the promise made through the Psalmist—"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the *land*; when the wicked are cut off thou shalt see it" (Psa. xxxviii. 34); "and the rebuke of his people shall he take away from off all the *earth*."—Isa. xxv. 8. "Blessed are the meek, for they shall inherit the *earth*."—Matt. v. 5.

W. S.

—*World's Crisis.*

From Eld. H. Rockwell.

Br. Storrs: I want not only the help of the promised Comforter to guide me into all truth, but I want all the help I can get from men of liberal, truthful and honest hearts. Men above the influence of flattery or praise. To me it is a sad thought that such men are few and far between. Yet if I understand the word, there might be found a little cluster of them centering around the Herald of Life. One Noah, and eight in family, enough to save your city.

In looking over the paper since I last wrote you, I notice an injunction against writing on the subject of my inquiry. I hope they will excuse my want of conformity to their wishes, as it was not for want of proper deference. As I stated in my last, I wrote with no other object than to arrive at the truth. And having received your Pamphlet and Supplement, I concluded you sent them as an answer to my inquiry. And it arrived at the right time; for just as I had given it a second reading Br. W. S. Spencer's tract, "The Next Dispensation," was put into my hand.

O, my brethren, do not let us foster a feeling of intolerance one to the other; for the onward march of all those pure and sublime truths which have been obscured and hid under the assumed infallibility of popes and men of evil passions, must and will triumph; more especially those of them put forth under the sanction of the promise and oath of God.

With self-abasement and deep humility, let me reverently bow before the mandate of a holy and indulgent Father and God of love, and pour out to him the overflowings of a full heart, that I am permitted to see the clouds begin to recede one after the other. Surely we are walking through the valley and the shadow of death; but if there was no light in the distance there could be no shadow. For one, I am thankful that the dispensation under which we live is probational. Adam's was probational, and so were those of the patriarchs and prophets. Abraham's was probationary, but vastly different from Adam's or ours. And the results of it were as dissimilar from Adam's and ours, as daylight is from darkness. And then if it is the plan of God that probation be perpetuated to all the great future, whether it should correspond with my preconceived ideas or not, I apprehend that God is just as able to accomplish his own work, in his own way, as he was to furnish the lamb for faithful Abraham. O what an example of strong unwavering faith.

Dear brethren and sisters of like precious faith, why are we so sickly? why do we shrink back and denounce any advance in knowledge and love of investigation? O let us, as long as our absent Lord and Life-giver remains away, be vigilant; and if the dust of opposition has in any way injured our vision, take the old telescope of living power and faith, and like Abraham, when pleading for the cities of the plain, let us inquire, Wilt thou destroy the righteous with the wicked? That be far from thee: shall not the Judge of all the earth do right?

New Britain, Conn., July, 1871.

From Nathaniel Richardson.

Br. Storrs: Through the blessing of God I am able to write once more. For about three years I could not write, my nerves were so affected. I did not get out of the house last winter, from December to March; since then, I have been mending slowly. My wife died a year ago last January. We lived together fifty-two years. I have been very lonesome. All the comfort I could take was in reading the Herald of Life, which I read over and over again. I hope you will bear with me while I make my excuse for leaving Knoxville, Iowa, for California. I was lonesome after my wife's death, and thought I would go to see a daughter in this State. A friend gave me a free ticket, and it cost me nothing. I had not seen my daughter for twenty years. When we met you may guess what joy we had in each other's embrace. She has a family of nine children. She, her husband, and son-in-law and his wife all are Life believers. They think they can cure me of my disease, (erysipelas.)

By the blessing of God I mean to spread the glorious cause. How happy I have been in reading the letters and communications in our paper. I have passed through many trials. My son was murdered; had his throat cut from ear to ear, and I lost a good property by his death. I can truly say, God is love, in the midst of all my trials. He will do all things right. I am near eighty-one years old. I mean to try to get some one to send for the Campaign Documents; they would do a great deal of good here.

I hope God will bless you, and preserve your life a little longer to fight the battles of the Lord. I give my best respects to Br. Thorne. I hope he may have health and strength to help you in the good work. Love to all the brothers and sisters.

Hollister, Cal., July 9, 1871.

From William G. Scott.

Br. Storrs: I have taken the Herald of Life for about two years, and am much interested in its contents. The doctrines of immortality and eternal torment, as explained by the Herald, is quite new to many in this place, and has caused some excitement in the churches to protect their members from what they call "The modern heresy." The spread of the doctrines here have been compared to Sampson's foxes with the fire-brands to their tails. It spreads and they don't know how.

I have came in for a good share of abuse from the churches for advocating the doctrines, although I have been a member of the Wesleyan Methodist Church for thirty years.

I wish you to send me your tract, the "Promise and Oath of God to Abraham." I was sorry your article on that subject was discontinued. It is a subject that the Christian world needs information on. It seems to be misunderstood, as is many other doctrines which are revealed in the word of truth.

Guysboro, Nova Scotia, July 17, 1871.

Wm. G. Samson, Albany, N. Y., writes: I have your heavenly paper, and have derived much benefit from it. I feel sorry to give up the Herald. I have lost the use of both my legs for two years past, and have not been able to do a day's work. I am so feeble and poor in this world's goods, that I shall have to give up the paper, as I am unable to pay for it. I hold on to the old advent faith. I enjoy more happiness in my poor heart than I ever enjoyed since our first Tent meeting on Arbor hill, this city, in 1842. I am in my 77th year, and cannot expect to survive much longer. I can truly say, in my last days, I am enjoying my best days in the Lord.

Remark by the Editor.

Br. Samson, your paper will be continued for the present. Your note has called to mind the blessed seasons we had in the "House of Prayer" in Albany, in 1842, and has revived our recollection of yourself, which had long been out of our mind. Let your trust remain firm in God.

One Day at a Time.

"Take no thought for the morrow," that is, no anxious, fretful thought. Walk through to-day, as well as you can, and God will undertake for your future. When you go forward out of to-day, to worry about it, you are over the fence, you are trespassing, and God will scourge you back into your own lot. When I have been fishing in a mountain stream, I have always found that so long as I kept a short line I could manage my fishing very well; but when I let my line run out, the stream took it down, and there I was, at the mercy of every stick that stuck up in the stream, and every rock that jutted out from the banks. I lost my fish and I tangled my line; very likely I lost my footing also, and got over head and ears in the stream. Now, most men have cast out their line into life *forty years long*, when it ought to be but *one day* long. In consequence, they are not able to manage their tackle at all; but are pulled after it, stumbling first into this hole, and then into that; slipping up here, and slipping down there, struggling and splashing about in far more distressed fashion than the fish at the other end of the line—and as a general thing, there is no fish there. Haul in your line!—*Selected.*

"Lead Me, Lead Me."

What does this prayer teach us? Why, that the more mature Christian, if he judges aright, feels that he wants as much to be led in the right way as if he were only beginning the spiritual life. The word seems to be almost humiliating, "Lead me." It is a little child, saying, "Lead me, Mother, lead me." It is more than that; it is a blind man putting out his hand. He cannot see; he cannot find his way; and he is begging, "Lead me." Such babes are we, such blind men are we, apart from the guiding grace of God.

If we have faith in a living God, a Father and Friend of man, who does not only interpose once in a while, but is present always in human affairs, then every man is set to do a work; every man has a mission; a mission determined by his capacities and opportunities; a mission which no one can fulfil but himself, since every man has his proper gift from the Lord. The mission of Jesus differed from that of other men in these two points: that it was the greatest work ever given man to do, and that he saw more clearly what it was than other men see theirs.

Give the mariner a stout ship, a skilful captain, deep water, and plenty of sea-room, and he will be steady through any tempest; because the permanent outbalances the transient. So give the man on this great sea of life, trustworthy reliance on God, let him know that he can trust in the debt and sweep of this divine nature, in the trustiness of these things that are about him; let him see the eternal anchor ready to grapple and hold fast when all else fails, he will cheerfully face any tempest that can ever come.—*Robert Collyer.*

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Notice.

A Tent-Meeting will be held at "Dark Corner," in the West part of Belchertown, Mass., on Sunday, July 30, and onward till "Camp-Meeting." Preaching by Br. John F. Nickerson and others, D. V.

A. W. Bradford.

Agent for the Rainbow.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

Geo. W. Young,
25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

Murdock's Syriac New Testament.

Geo. W. Young, 25 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents*: this is 26 cents less than the regular price.

Note by the Editor.

Let those who wish that work send their orders as above. Mr. Young is reliable.

Appointments.

Winsted, Sunday, July 30.
W. S. Campbell.

Dresserville, N. Y., first Sunday in each month, through the year.

High Bridge, N. Y., (Onondaga Co.,) second Sunday in each month during the year.
James H. Jacobs.

Meriden, Conn., Sunday, July 30.
H. M. Bryant.

Springfield, Mass., Sundays, July 30 Aug. 6, and Sept. 3. W. N. Pile.

Levant, Me., Emerson's Grove), Sunday, Aug. 6. E. V. B. Edgerly.

Hartford, July 30.
Chas. C. Barker.

I will preach in Bristol, Conn., Sunday, Aug. 6, where Br. Curtis shall appoint. Subject: The kingdom of men and the kingdom of God; when set up and where? Illustrated by charts.

Shall stop over two Sundays. Speak as often as may be desired. R. V. Lyon.

Business Department

Cash Receipts.

One dollar each from—Alfred MacGregor, Syria J. Branson, R. V. Lyon, O. S. Parker.

Various sums—Leonard Hall, $3; Mrs. E. A. Lewis, 50 cents; Hattie N. Hazard, $1 50.

Parcels Sent Since Last Issue.

Wm. Glen Moncrieff, B. Browne, C. N. Buzzell, O. T. Hobbs, Dr. J. K. Finley, D. B. Salter, Wm. Swinburne, Mrs. J. L. Boyd, Mrs. S. S. Bussier, Eld. J. V. Himes (by express), Otis Nichols, Janet Mayo, Wm. H. Ford, Wm. G. Scott, Joseph Burkeitt ($1 received), M. M. Young, O. F. Yale, S. A. Kemp ($2 received), J. Parry. Wm. H. Spencer, Dr. John Fondey, John King.

To Correspondents

William G. Scott, (Nova Scotia): Your paper was paid for to the end of the present volume only. For the dollar just received we send you the pamphlet you ask for, and credit you 85 cents on the next volume of the Herald of Life.

J. V. Himes.—Bound books received.

The Coming Kingdom.

I have heard the glorious tidings
Of a kingdom yet to be;
Over all the earth extending,
Lasting as eternity.
Of a king whose reign of mercy,
Will the suffering nations bless;
Who, in truth and justice,
Will judge in righteousness.

I have heard of earth's redemption
From the ruin sin hath brought;
Of the times of restitution,
By the holy prophets taught;
And my heart exults in prospect,
Of Messiah's glorious reign;
For I've heard creation's moaning
'Neath its heavy load of pain.

I have seen the deaf forbidden
All earth's pleasant sounds to hear;
And the blind, whose darkened pathway,
Earthly beauty might not cheer:
But I know there'll come a morning,
And I long to see its light,
When the deaf ears shall be opened,
And the blind receive their sight.

I have seen the lame and helpless,
Aided by some friendly hand;
I have seen the dumb conversing
By the signs they understand;
And I thought of that sure promise,
When our Lord salvation brings,
Then the lame shall leap for gladness,
And the loosened tongue shall sing.

I have heard the call to battle;
Seen the brave go forth to die;
Read of many a field of carnage,
Where in ghastly heaps they lie:
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother,
But shall dwell in quiet peace.

I have stood beside the dying,
Watched the struggle with the foe;
I have seen death gain the victory,
And the wearied ones laid low:
But a mighty voice shall call them
From beneath the cold damp sod,
And they'll wake and live forever,
In the likeness of their God.

Hail, bright morn of restitution,
All creation waits for thee;
Hail Messiah, once rejected,
Rule the world in majesty:
Earth has never known such glory,
As shall rest upon her then;
When her King shall dwell in Zion,
And throughout her borders reign.

—*Selected by* James H. Jacobs.

The Resurrection: Its Importance.

The *Scriptures inform us, that but for resurrection there would be no future life for the dead.* How else can we understand the force of the following language: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die."—1 Cor. xv. 32.

The language just quoted was used in an argument by the apostle Paul against the false doctrine, "that there is no resurrection of the dead." There were some persons among the Christians at Corinth who were teaching this error; and Paul uses various considerations, facts, and remonstrances against the reception of such a belief. The consequence of the non-resurrection of the dead, were it true, would be appalling in the extreme to him and all who, like him, were suffering the loss of all things for Christ. All his efforts and self-denial; all his labors, and sufferings, and persecutions would be vain. "What advantageth me, if the dead rise not?" The Epicureans, who denied all future existence after death, used to stimulate each other to the enjoyment of the pleasure of life by the adage, "Let us eat and drink, for to-morrow we die;" and the apostle acknowledges that if the dead were not to rise, then the Epicurean motto would be worthy of adoption as the best course to follow. Most vividly does the language of the apostle show us that, in his estimation, if there were no resurrection there would be no future existence, consequently no reward.

The only way in which the language of the apostle can be understood, in fairness to the judgment of the apostle himself, is to regard it as expressing the idea, No resurrection to future life; and that he used the term *die* in the sense of utterly and forever ceasing to be.

In the same sense must we understand the term *perished*, in verse 18. "If Christ be not raised your faith is vain, ye are yet in your sins. Then they also who have fallen asleep in Christ *are* perished." To substitute the notion of misery after death, instead of literal perishing would just do away with all the force of the apostle's argument throughout; for he proceeds all along upon the supposition that it is the fact of a resurrection that alone makes it worth our while to scorn present pleasure and to labor agreeably to the will of Christ. Everything depends on a resurrection of the dead.

The resurrection, viewed in this light, shows us the significance of the Lord's words in John vi. 39, 40. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should *raise it up again* at the last day. And this is the will of him that sent me, That everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

But though a resurrection of the dead is indispensable to the possession of eternal life, a resurrection does not, of itself, secure eternal life to all who are raised. "The wages of sin is death," and "the gift of God is eternal life, through Jesus Christ our Lord"—a gift of which those who now accept it shall be put in possession "at the resurrection of the just."

The same truth is stated by our Lord in his discourse with the Sadducees (Luke xx. 27–38): "They which shall be accounted worthy to attain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more." How, then, are we to understand the language, "They which shall be *accounted worthy* to obtain . . . the resurrection from the dead?" The secret of its import lies in the fact that it speaks not of the resurrection *of*, but "the resurrection *from* the dead." It is only of those classes who shall be accounted worthy to obtain the resurrection *from* (*i. e.*, out from amongst) the dead;" not from the dead state merely, but out from amongst the dead persons.

What we wish to fix attention upon is the truth, That inability to die any more belongs to those who are "counted worthy to obtain that resurrection from amongst the dead." Language parallel to that in Rev. xx. 6, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This *worthiness* to obtain that resurrection from amongst the dead, and so be unable to die any more, can only be possessed by being "In Christ." It is they who are Christ's that rise at his coming. 1 Cor. xv. 23. Thus, again, we have the truth confirmed, that "Eternal life is the gift of God, through Jesus Christ our Lord."

It is only by so viewing the resurrection from the dead ones as the entrance into life that we can perceive the force of Paul's language in Philippians: "If by any means I may attain unto the resurrection of the dead." Whence his anxiety? Properly translated his words are these: "If by any means I may attain unto the resurrection from amongst the dead ones;" and from the observations already made on the privileges and honor of *that* resurrection, the all-engrossing desire of the apostle appears most reasonable and significant.

So also his language in Romans viii. 22, 23: "We know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption—to wit, the redemption of our body." And in 2 Cor. v. 1–8: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed (*i. e.*, bodiless), but clothed upon, that mortality might be swallowed up of life." The apostle, and those like-minded, groaned and longed earnestly for that time when "mortality would be swallowed up of life;" and that glorious event would transpire when they were clothed with their "house which is from heaven"—in other words, when "raised in incorruption."

The language of the apostle here, and elsewhere, plainly asserts that the personality—whether distinct from the body or not—is mortal; for it is mortality that is to be "swallowed up of life" at the resurrection. "The corruptible is to *put on* incorruption;" "the mortal to *put on* immortality."—1 Cor. xv. 53, 54. Popular theology is the most palpable inversion of this divine order; for according to it the immortal (soul) puts on immortality. Paul's desire for resurrection from amongst the dead is well accounted for, seeing that it was *then* that he expected the mortal to put on immortality. So that, granting that Paul believed in a soul, or personality distinct from his body, he had no idea of its being an immortal or incorruptible soul.

For our own part we do not believe that the apostle had any intention of conveying the idea of a distinct, separate, personal, individual existence between death and resurrection. The "our" is not the language of a being dwelling in an earthly house, but the language of a mortal man speaking of himself. The following seems to be a fair representation of the apostle's ideas: "For we know that if we mortal believers were to die, we shall be raised immortal; for as we are we groan, earnestly desiring to be immortalised and freed from our pains; since being so immortalised we shall not be found naked, or in a state of death. For we now groan, being burdened, not that we desire death, but for that glorious change at the coming of the Lord when mortality shall be swallowed up of life."

Resurrection from the dead was the grand hope and desire of the saints mentioned in the Old Testament. Not more fervently did Paul look forward to that event than did the patriarch Job. These are his words: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Chap. xix. 25–27. Or David's, when contrasting his destiny with that of "the men of the world, who have their portion in this life," who, satisfied with treasure, leave their substance to their numerous progeny, exclaims, "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

It was the hope of the resurrection which also cheered the heart of Israel's Messiah, our own Redeemer, when bearing the burden of our sins in his own body to the tree. "Thou wilt not leave my soul in hell (or the grave); thou wilt not suffer thine Holy One to see corruption; thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand are pleasures forevermore."—Psa. xvi. 10, 11.

The prominence given to the resurrection in the New Testament is very remarkable, contrasted with the small place it occupies in modern religious literature; and whence this difference, if not from the circumstance that in the former writings it is regarded in the light we have represented in the foregoing pages—no resurrection, no future or eternal life—while in the latter it is regarded as of comparatively little moment, because the immortality of man's existence, as a conscious being, is altogether independent of his having an organised or bodily constitution. So much so, indeed, that death is regarded, by many, as an emancipation of the soul, or man proper. While our pulpit discourses, and religious publications, from the ponderous, learned volume to the ephemeral and sentimental novel, and rhapsodial hymn, revel in assertions and allusions regarding the eternity of man's future being, the resurrection from the dead is rarely ever mentioned or alluded to.

And herein we see the connection between the common religious belief, regarding human immortality, and the doctrines and beliefs of the Platonic school of heathen philosophy. These heathens wrote and talked much of "the immortality of the soul;" but the resurrection of the dead had no place in their philosophy. It is a strange and startling fact, that just in proportion as our popular theology approaches the doctrine of Plato, in this respect, it recedes from the teaching of Christ and his apostles. The philosophy of Plato has no need of the resurrection of the dead; but remove that item from the doctrine of Christ and his apostles, and it crumbles to pieces. "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. What advantageth it me, if the dead rise not, that I have fought with beasts at Ephesus? [If that be the case] let us eat and drink, for to-morrow we die!"

The resurrection of life takes place at the coming of the Lord.

The order of resurrection ordained by God is thus stated. "Christ the first-fruits, afterwards they that are Christ's at his coming, then (or afterward,) the end."—1 Cor. xv. 23.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 16, 17. It was the same solace with which the Lord comforted the sorrowing sisters of Lazarus: "Thy brother shall rise again;" "I am the Resurrection and the Life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth (*i. e.*, is alive at my coming) and believeth in me shall never die."—John xi. 25, 26. How different this from the solace tendered in these days, to the bereaved, by many of the spiritual guides of the people!

Thus we see that till the return of the Lord there is neither glory nor reward for the Christian. "Thou shalt be recompensed at the resurrection of the just," said our Lord on one occasion, but this resurrection takes place at his return; and hence we find that the second appearing of Christ was the grand centre on which the hopes and expectations of the early Christians were fixed, expressed in words like these: "Our conversation is in heaven; whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 20. "Ye are dead and your life is hid with Christ in God, and *when* he who is our life shall appear, *then* shall ye also appear with him in glory."—Col. iii. 3, 4. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day;* and not to me only, but to all them also that love his appearing."—2 Tim. iv. 8. And many similar passages which our limits forbid quoting.

Our modern theology reverses all this, by teaching that "The souls of believers are at death made perfect in holiness, and do immediately pass into glory;" so that the return of the Lord, whatever good it may bring to the living peoples of the earth, is of comparatively little moment to the believer; since at death his emancipated spirit wings its way to everlasting bliss. Thus death—the wages of sin—is made to take the Redeemer's place in the hope of the ardent believer; as is but too manifest in the various collections of hymns used by the Protestant assemblies of our country, so much so, indeed, that even when *resurrection* is the theme, *death* is celebrated as the deliverer—"The messenger of peace!" The following quotations from the Scotch *Paraphrases* (a collection of hymns for the most part of a very Scriptural character), will illustrate our statement:

"Why inconsolable as those
To whom no hope is given?
Death is the messenger of peace,
And calls the soul to heaven."

Again:

"Cheer'd by this hope, with patient mind,
I'll wait Heaven's high decree,
Till the appointed period come,
When *death* shall set me free."

The *inversion* of the hope of the gospel contained in these lines will at once appear manifest to the reader by his substituting "*Christ*" for the word "death." Death—the wages of sin—the expression of Jehovah's utter abhorrence of transgression, is made to take the place of the only begotten Son, who laid down his life for the life of the world! How truly verified are the apostle's words, that the time would come when men would turn away their ears from the truth and be turned toward fables! 2 Tim. iv. 4.

Surely it is time that those who know the truth should make it known; that the vain philosophy of heathen ages should be boldly and clearly exposed in the light of God's word; and that the return of the Christ, and the resurrection from the dead, should be held forth as the only hope of the world's deliverance, and the Christian's entrance into glory.—*Selected.*

Violence and Eagerness.

The too eager pursuit of a thing, hinders the enjoyment. For it makes men take indirect ways, which, though they may prosper sometimes, are never blessed. The covetous, because he is mad upon riches, practiseth injurious courses, which God cursing, bring him to a speedy poverty, or worse. Oppression will bring a consumption upon thy gains, and waste thy soul as well. Wealth snatched up by unjust and injurious ways, like a rotten sheep, will infect thy healthful flock. We think by wrong to hide ourselves from want, when it is that only which unavoidably pulls it on us. Like thieves, that hooking for clothes in the dark, draw the owner, who takes them and imprisons them. He that longs for heaven with such impatience, as to kill himself that he may be there sooner, may by that one act, be excluded thence. Nay, though we be in the right way, our haste will make our journey the longer. He, that rides all upon the gallop, tires his horse before his journey ends; and so is there the later for making such impatient speed. He is like a giddy messenger, that runs away without his errand; and so does nothing. When God hath laid out man a way, in vain man seeks a nearer one. We see the things we aim at, as travellers do towns in hilly countries; we judge them near, because we see not the valleys and the brooks in them, that interpose. So, thinking to take shorter courses, we are led about through ignorance and credulity, and find ourselves in bogs or waters when we might have reached our journey's end. Surely God that made nature, knows her better than imperfect man. And he that is once persuaded of this, will rather stay the leisure of the Deity, than follow the impatient beckonings of his own delusions. We go surest, when we avoid rashness and hurry. Sudden risings have seldom sound foundations. We might sweat less, and accomplish more.

What jealous and envious furies gnaw the burning breast of the ambitious? What fears and cares affright the starting sleeps of the covetous! And when his losses happen, they crush him ten times heavier than they would do the mind of the well-tempered man. All that desire things over violently, do over violently grieve in the disappointment. Whatsoever I wish for, I will pursue it righteously, though I do it assiduously. And if I can, the diligence of my hands shall go linked with a patient, uncomplaining heart. Nor shall my hopes be sanguine. I will do God's will, and he shall fix the result. So if things happen well, I shall have the more content, as coming less expected. Those joys embrace us with a friendlier clasp, that steal upon us when we look not for them. If things fall ill, my mind not being set on this or that, will shun all fretting. God will do all things well.—*Selected.*

Children's Department.

The Butterfly and the Bee.

"Good-morning, neighbor," said a butterfly to a bee whom she met upon a rose-leaf one bright autumn morning. She was a beautiful creature, this painted lady. Her wings were made of the finest, softest feathers; and the pattern on them was inlaid in red and orange and brown and yellow. As she opened and closed them in the sunshine, you could not have helped stopping to admire them. As to the bee, you all know what he would be like—an honest, working fellow, in working dress, intent upon business, and not taking much heed to any thing besides.

So very unlike are bees and butterflies in their habits and ways, that I do not think they often meet for conversation. But it so happens they have one taste in common: they are both very fond of honey-dew.

Honey-dew is that sweet, sticky coating, the work of an insect, which we often find upon the leaves of plants. The butterflies seem to think it an excellent relish for their breakfast; and the bees sip it up, and then in their own clever way, mixed up with other things, they turn it into honey for our eating. So it came to pass, that, the feast being spread upon a rose-leaf, this particular bee and a butterfly met.

The bee was so intent on his occupation, he did not at first hear the salutation. "Good-morning, neighbor," repeated the butterfly: "you are stirring betimes this morning."

"Not sooner than usual," returned the bee. "I am an early riser: we all are. I have a deal of work to get through before night comes—honey to collect and store away, and the store-room walls to build up besides: so I had need begin with the sun."

"May I ask a question?" said the butterfly. "You must excuse my youth and inexperience. You know my experience of life only commenced yesterday, so that I know very little of the ways of the world; but of what use is all this labor, when you might take your pleasure as I do? What is the good of storing away honey, while there is always plenty to be had fresh and sweet from the flowers?"

"As to taking our pleasure," replied the bee, "why, we are always cheerful and happy over our labor; you may know this by our constant humming over it, which is our song of praise. But you ask about the honey; why, we want it for the winter, of course."

"Winter?" repeated the butterfly: "what is winter?"

"Oh! I forgot you did not know. Winter is the time when there are no flowers, no honey dew, not much sun, and nothing to eat. It lasts a long time too; so that we would be in a poor plight if we had not our cupboards full of honey, enough to last us till the spring."

"But how frightful!" cried the butterfly: "it makes me tremble all over to think of it. No sun, no flowers, and nothing to eat, oh! what shall I do! What *does* become of the butterflies?"

"No, indeed, I know nothing about it," was the bee's ungracious reply: "I never interfere in my neighbors' concerns. I cannot stay any longer now; I must wish you good-morning." So the bee flew away with a cheerful buzz. What good was it to the butterfly that the sun shone still, and the honey-dew was as sweet and her wings as richly painted as they were half an hour before? She could take no pleasure now in opening them and closing them: the brightness was all gone out of the world. She could enjoy nothing all that day; and the next day she hung listlessly upon the rose-leaf where the bee had left her.

Days and weeks passed away, autumn days grew chill, the yellow leaves fell in showers; and then the dreadful winter *did* come, even as the bee had said.

Snug and cosy in his well-stored home, it mattered not to him nor to his race that the flowers had faded, and that the snow lay thick upon the frozen ground.

Neither did it matter to the butterfly. Long, long before the first snow-flake fell, before the leaves had changed, even before the roses had withered and the honey-dew dried up, the butterfly had crept to the nettle-bed and laid her eggs—the one work she had to do—and then died.

It was never meant she should live to the chilly winter; and so she was never taught, as the bee was, to make provision for it. How foolish, then, it was to trouble herself about it!

But you and I are often just as foolish in vexing ourselves beforehand about things, which, after all, may never happen. You have your troubles. I believe in children's troubles, though grown-up people are very apt to smile at them. They melt away like a passing cloud; but still, while they are there, they are not little to you. You have your difficulties and your crosses only. Other people do not know of them, and you are too shy to speak of them. God, your heavenly Father, in his love sends trouble, whether to children or men and women, for their good.

But, over and above the troubles which God sends, we make them for ourselves by fretting often about something which we think is coming. Perhaps, like winter to the butterfly, it may never come; and, if it does, He who sends it will send us strength, support, and comfort with it.

Be thankful now for God's present gift to you in your happy childhood. He gave it to you to enjoy. And when you grow older, and are tempted to be anxious, or cast down, or distrustful of the future, remember the words written in the Bible, re-written in the experience of every child of God, echoed back to you by every living creature which his hand has made—"*The Lord will provide.*"—[*London*] *Child's Companion.*

The Charity that Covereth.

"Dear moss!" said the old thatch, "I am so worn, so patched, so ragged; really, I am quite unsightly. I wish you would come and cheer me up a little; you will hide all my infirmities and defects, and, through your loving sympathy, no finger of contempt or dislike will be pointed at me."

"I come!" said the moss; and it crept up and around, and in and out, till every flaw was hidden, and all was smooth and fair. Presently the sun shone out; and the old thatch looked gloriously in the golden rays.

"How beautiful the thatch looks!" cried one.

"How beautiful the thatch looks!" cried another.

"Ah!" cried the old thatch, "rather let them say how beautiful is the loving moss, that spends itself in covering all my faults, keeping the knowledge of them all to herself, and by her own grace making my age and poverty wear the garb of youth and luxuriance."—*Selected.*

Overcoming Temptation.—A little child of only five years was strongly tempted to help herself to some peaches which lay in a basket on the table, but she resisted. Her mother coming into the room, and seeing her flushed with the excitement of the struggle, asked: "What ails you, my child?"

"O mother!" she exclaimed, "I wanted so much to take one of the peaches; but I thought I would first ask God if he had any objection."

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By Geo. Storrs

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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INHERENT IMMORTALITY.

THIS subject is getting quite a ventilating in the "New York Sunday Herald." The Editor of that paper made a defence of the heresy a few Sunday's since. The following response was made Sunday, July 23d:

THE GOSPEL SCHEME OF SALVATION.

TO THE EDITOR OF THE HERALD: I have been much interested in the perusal of the leading articles in Sunday's "Herald" of the 16th instant, especially the one headed "Is Man Immortal?" in which you have done me the honor to make frequent reference to a few remarks of mine in a letter to the "Herald," published on the 2d instant, and in reply to which permit me to say, in the first place, that for many years I thought on the subject as you think. I accepted the popular mode of Scripture interpretation, taking for granted that professional Bible students and public teachers ought to know best. But at length I was induced to make a personal investigation of the entire source of religious belief, and soon found, to my astonishment, that the "one-half had never been told me," and that very much of what had been told me was "not according to sound doctrine." The more I investigated the more I was convinced of the doctrinal errors of popular theology; and this fact induced me to investigate carefully, and, as I hope, thoroughly, every portion of the sacred writings in a systematic way. And I may here remark that no desultory mode of searching the Scriptures, if continued for life, will enable any one to arrive at a clear knowledge of the gospel scheme of salvation. Nothing but the most systematic study of the sacred oracles will disclose the plan of redemption. Such a mode of research will soon reveal the fact that religion is a holy science, and that it must be studied as a science to be fully comprehended. A long course of private investigation has demonstrated that the doctrine of man's immortality is not once asserted and that it is a thousand times denied. All the assertions of all the clergy in Christendom will never convince me to the contrary. It would be as impossible for me to believe in the "soul's immortality," after my own investigation on the subject, as it would be for you to believe me if I told you that two and two are six. If you desired to be of my opinion on the point you could not. Just so with me on the doctrine of the immortality of the soul. While I was ignorant of the Scriptures I believed it; now I know better, I cannot.

I am, sir, totally unacquainted with the "Free Religion Association" mentioned in your interesting article, and I have made no attempt to "apologize" for any religious creed but my own. A blind, unintelligent belief is no belief, and is "sure to err." Popular belief is taken for granted; and no one really knows whether any of it is true or false, and many of them don't care so they are spared the trouble of searching the Scriptures for themselves. Many of what I may term the "working class" of the human race in all countries are daily so much exhausted in body and mind, in laboring for "the bread that perisheth," that they have neither time, inclination nor mental power to investigate for themselves. The mental, moral and religious nature of the class, so far as they are individually responsible for the cultivation of either, is by the wealthy class and the priesthood entirely ignored. Whatever religious knowledge they may have must be supplied, for a pecuniary consideration, by the licensed clergy, who give them whatever they choose, and make it a sin to question the genuineness of the article supplied. This system goes on through life, and the great mass never really know any more about the gospel plan of redemption than Hottentots.

I am pleased to see you confess "we admit there is no such declaration in words (as the soul's immortality) in any part of the Bible." My heart always leaps at the annunciation of any great and important biblical fact. "But," you add, "when facts are stated which presuppose the immortality of the soul we cannot see what additional force a verbal declaration would give them." On this point, permit me, sir, to ask a question:—if God, through the medium of prophets and apostles, has failed to declare, "in so many words," in any portion of the holy Scriptures, that man has within him an immortal soul which survives the dissolution of the body, and can exist independent of it, upon what foundation, upon what authority are facts stated which presuppose the declaration of such a doctrine?

The Bible contains the only revelation of God to man; and if God has not revealed "in so many words" in any part of it such a doctrine, where is the testimony that such a declaration as the soul's immortality has ever been made? If God has nowhere revealed it in so many words, who else had the right or authority to announce it? That God should be silent and leave the human race in doubt on such an important subject is incomprehensible. That such a doctrine should be left for support and confirmation to "facts stated which presuppose the truth of a declaration which God has never made to man," is most extraordinary. Who can believe it?

The whole of the Scriptures are of Jewish origin. Every word of the sacred MSS. was penned by Jews. To what other nation has God ever revealed a plan for their redemption? From what other nation of the Adamic race have we received a single doctrine claiming God for its author? And if the only revelation we have contains no declaration of the soul's immortality, where could it have come from but, as I have before asserted from heathen sources? It emanated from that "vain philosophy" of Greece and Rome, against which Paul found it necessary to warn the churches of his day. It originated in heathen reasoning unaided by the light of divine revelation. Those who know the doctrine is false, also see that its propagation has been one of the greatest curses of the Christian dispensation. And this fact will become visible to all when the "veil is taken away from the face of all nations," and the truth appears in native beauty before the astonished gaze of a deluded world.

You say "if it (the doctrine of the soul's immortality) can be successfully denied, very much of what mankind now believes and has for ages believed must be cast aside as worse than useless—as positively mischievous;" and I may add, some of it positively blasphemous. The statement is as true as the gospel; and "pity 'tis, 'tis true."

King David in one of his psalms declares that when a man dies "in that very day his thoughts perish." When a man is dead and his thoughts perished we think it would puzzle an exceedingly clever anatomist to say what there is of him left alive. The spiritual mystification of religion for trade purposes has almost banished apostolic teaching and practice from the face of the earth. Were the doctrine of the soul's immortality true, we should have had "line upon line" on the subject, running like a "silken cord" through the whole of the Scriptures; whereas all men, even those who advocate it, are compelled to confess that "it is not to be found in so many words from Genesis to Revelations." Its advocates must feel this to be a very inconvenient as well as a very stubborn fact. But they leave the Bible and take refuge in Plato. It is, therefore, self-evident that it is one of the "traditions and dogmas of men," to be avoided like a pestilence. If God has not revealed such a doctrine where else is it source? Till this question is satisfactorily answered its apologists are merely "begging the question" by asking us to believe it.

The faith of a true Christian is based upon what is true, not upon what may appear to some expedient to teach, whether or not it is believed by those who teach it. A great deal too much of such worldly motive and policy for a thousand years has prevailed in the Church, and it is time a purer system was inaugurated if we are ever to arrive at a correct knowledge of Gospel truth.

I am fully persuaded, that you, sir, are sincerely desirous that Truth only should prevail, and that none more than yourself would rejoice to publish it to the world. I comprehend "the situation." I, myself was not convinced in a day nor a year, and confess myself to-day only a babe in biblical lore compared with what may be known by a persistent study of the sacred record. One thing is certain, it must be studied systematically, the same as any of the sciences. Read in any other way it is impossible ever to discover the plan or scheme of redemption from the consequences of the "fall." From beginning to end the Bible is a holy science; and this fact accounts for the fact that "few there be that find it." Those who would discover it must search as men search the bowels of the earth for hidden treasures. But "who will believe our report?" Who would not rather enjoy a life of mental laze "eat, drink and be merry," and give a priest the "tenth" of all they possess to think for them, than "search out their own salvation with fear and trembling?" Such is corrupt, depraved, besotted human nature; it is as bad now as it was at the "flood." And "as it was in the days of Noah, so shall it be at the second coming of the Son of Man."

One thing I deem of importance I forgot to mention, namely, the fact that just in proportion as the heathen dogma of the immortality of the soul became popular in the Church the scriptural doctrine of a resurrection, so frequently announced in the writings of the New Covenant, was ignored. Can any bishop, priest or layman, explain this clerical inconsistency? If so, let him do it at once, or "for ever after hold his peace."

I am informed that very few intelligent persons now believe the doctrine of the resurrection. This astounding assertion was forwarded to me in a letter a few days ago.

In the apostolic age the doctrine of a resurrection was considered the only sure guarantee of a future life. What a gulf between the Gospel of the first and that of the nineteenth century! E. T.

ROME AND THE FUTURISTS.

MONDAY, July 3. To-day Victor Emmanuel, King of Italy, with his ministers and the representatives of foreign nations, entered the City of Rome, as the future political Capital of Italy. The Popes had held the "eternal city" for long ages. But the judgment has set and their dominion is taken away. The Pope is now a simple bishop in Rome, and Victor Emmanuel, the *heretic* is King. The Pope has protested and all nations have been appealed to for help. But he comes to the end of his temporal power, and there is none to help him. And so the Scripture is fulfilled before our eyes. "But the judgment shall sit and they shall take away his dominion to consume and destroy unto the end." (Dan. vii. 26.)

With all the evidence of the rise, triumphs and fall of the Papacy, the man of sin of 2 Thess. ii. 1–8, and little horn of Dan. vii. 21–26, we have expositors in Europe and America who teach that the fourth kingdom of Daniel's prophecy, and the "man of sin," are yet to rise.

While the Lord delays his coming there are many things coming up that greatly try the faith, as well as the patience of the waiting ones. For if we have not had the "great tribulation," in the long reign and triumph of the Papal power; if the prophecies of Daniel and John, as applied by Potestants for ages, are not fulfilled, then it would appear to men of sense who wait and watch for Christ on the ground of their fulfilment, that the whole matter becomes a mystery, an unsolved enigma. Darkness and doubt clothe the whole subject, where all was light and hope before.

If the *futurist* expositors are the true exegetes, then the whole Church has been in darkness up to this time. If, as the futurists say, the four great monarchies of Daniel ii. and vii. have not yet risen, and, consequently, the little horn of the fourth kingdom has not yet come up, or "made war with the saints" (Dan, vii. 21–22); or if the book of Revelation is yet to be fulfilled; if the "two horned beast," has not risen (Rev. ch. xiii.); if the "two witnesses," (Rev. xi. 2–14,) have not yet risen, been slain or raised; if six of the trumpets of Rev. viii. to xi. have not been fulfilled; if the "Second woe is not past" (Rev. xi. 14,) then, we as a people are *without light!* We have nothing to stand on, and, worst of all, our preaching for the past thirty years has been without foundation. We have simply been teaching falsehood in the name of the Lord! A sad conclusion indeed, but nevertheless a true one, if the *futurist theory is correct.* Beloved brethren of the Advent faith, is it really worth our while in this "hour of temptation" and "trial of our faith," to seriously inquire whether, indeed the Adventists with the great Reformers and the Protestant world have all been deceived, and that Mr. Maitland the *futurist* leader of England, and Dr. Seiss of America, are the only men who have light on the prophetic word? Can we after our study of the prophetic word, and tracing its fulfilment in the history of the nations and the church, give up all the evidence we have and the convictions it has enforced? In other words, shall we scuttle the old ship, and sink all hopes we have so fondly cherished, and pervert the cause that has borne not only the seal of our toil, cares and tears, but of the blessing of God himself? *I trust not.*

I do not object to the futurist views because they are new, but because they are absurd and not true. Many new things are true. But in this case the new things are fanciful and without proof. Many of these futurist views were connected with Louis Napoleon's career, as the supposed Anti-christ. But this man of destiny, has had quite a different destiny from what was anticipated. And when after this failure we are asked to believe that we are yet to see two men literally vomiting fire on their adversaries; literal locusts, horse-shaped, with crowned heads, women's hair, men's faces, lion's teeth, and scorpion's tails armed with literal stings, to torment men, (they would be more like to kill them with fright); literal horses with lion's heads, spitting fire and brimstone; that a literal flaming mass will be thrown into the Mediterranean, turning it to blood; that a third of the literal water of the earth will become wormwood tea; that a third part of the day and a third part of each night will be literally dispensed with—but we forbear. In this case we are reminded of our Saviour's words: "No man after he has drank old wine, straightway desireth new: for he saith, the old is better!" So it will prove with most of the old Adventists. They will decide that the old wine is the best.—*Eld. J. V. Himes.*

WE should continually examine ourselves whether we are arguing for the love of truth or the love of triumph.

"TIME OF THE END."

"THE words are closed up and sealed till the time of the end." Dan. xii. 9.

We are come to the Time of the End. Israel were to be punished Seven Times, as being cast out among the Gentiles, and made Lo-ammi, over and above what they were to suffer in the land, and as bearing the name of Israel. These Seven Times commenced when Ephraim, the first born, was cut off that they should not be a people. Then were they to come under the burden of Damascus, a Gentile people, which is predicted Isa, xvii.—Then were they to be lost as Ephraim or Israel. Then were they to become Lo-ammi as predicted, Hos. i. Their peculiar designation being taken from them, they were of course not to be distinguished, as to name, from the common Gentiles. The commencement of this period is noted Is. vii. "Within threescore and five years shall Ephraim be broken, that it be not a people."—Then were they to lose the name of Ammi, my people. Isaiah is said to have delivered that prophecy, seven hundred and forty years before the coming of Christ. Take sixty-five from that number, and we have six hundred and seventy-seven, as the year of Israel's political decease. The period during which they were to be punished as undistinguished from the Gentiles, was seven times as predicted, Lev. xxvi. 18, 21, 24, 28; which punishment was to take place after their being devoured by disease, v. 16, and by famine, v. 19, 20, and by beasts of the earth, 22, and by the sword, and by the accumulation of all these sore judgments wherewith the Lord threatened to punish them whilst recognized as his people, v. 25, 26. These seven times form the great prophetic week of prophecy.

Sometime the half of this week is called twelve hundred and sixty days, or three hundred and sixty,—the number of days in a prophetic year, multiplied by three and a half. The same period is called forty-two months:—forty-two times thirty, the number of days in a prophetic month, being the same number, of twelve hundred and sixty. The two half weeks or whole seven times, make two thousand five hundred and twenty. Now the six hundred and seventy-seven years before Christ, and eighteen hundred and forty-three since, make just the same number of two thousand five hundred and twenty. A day, we know from several parts of the prophetic word, is given to represent a year, when typical language is made use of. So reckoning, we are come to the end of the times of the Gentiles, the period during which Israel, and especially Ephraim, was to be confounded among the Gentiles, and during which the city was to be trodden under foot of other nations. Now is the book to be opened, "The vision of *All*" is to be disclosed. Now are we come, not indeed to the end of time, as some has supposed, but to the "Time of the End." Of which time it is predicted that many run to and fro, and knowledge would be increased:—now are we come to the time for the manifestation of the truth of God, as to the punishment and blessing of his people Israel, and the approaching glorious reign of Messiah their Prince.

A prime error, with regard to this subject, has been the limiting the term of Israel to the Jews, a very small portion of the people, and indeed not at all the people chiefly concerned in the predictions referred to. The Jews are not of Ephraim, in whom the threatening was fulfilled, and in whom the resurrection, as in the valley of dry bones, Ezek. xxxvii. is promised to be accomplished. The Jews were never lost as to name, as were the sheep of the house of Israel—as were the tribes more particularly for whom Christ became a servant, to raise them up, that he might also be for salvation to the ends of the earth: Is. xlix. 6.

The confounding together of Israel and Judah has brought much confusion into the views which men entertain of the prophetic word; on account of which confusion many have sought excuse for their utter rejection of that word; whilst others have been led to deny its application to the natural descendants of Abraham, and indeed its literal import altogether. Some have contented themselves with confused dreams on the subject out of which they have obstinately refused to be awakened even by their own most glaring inconsistencies.

The crudities which have been indulged in cannot, however, now long suffice. The time of the end in which we are now, requires, that knowledge should be increased on this subject as well as upon others. The need of it has been sufficiently apparent. Israel and their King are the great subjects of prophecy: the key to the predictions respecting Israel has been wanting. The true case of Ephraim has not been recognized. The calculation has been made without reference to the first-born, the heirs in Christ of the promises made unto the fathers. In some eminent students of prophecy in our own day, there was besides, an anti-christian leaven which ultimately corrupted their whole system; leaving in the public mind, a most fatal nausea of the truth itself, because of the evil which was contrived to intermingle therewith. It will be our earnest endeavor to assist in recovering both those who have fallen into that awful share, and also those who because of it, have fallen out of all consideration of the sure word of prophecy. May God give us faithfulness to manifest the heart and mind of our dear Lord.

In America in 1843 the Second Advent doctrine was comparatively new. Here many have been awakened from their long and deep slumber. Some great points they have realized. The second coming of Christ is very near, the resurrection at the same time of the saints, his glorious reign with these over the earth they have seen. These are great truths, but they are not the whole truth. So far from it, that our brethren have been left to form as the foundation of their system, five principles, the first four of which are directly opposed to the plain testimony of scripture; and the fifth is already contradicted by the fact, that the world has survived the times set, at which they fixed its destruction, and the second advent of our Lord. The time of the opening of the Book and the manifestation of Israel, they confounded with the entire completion of the present dispensation; and they have connected with the Lord's second coming, circumstances which do not occur.

The earth shall continue to be inhabited by men; by those that shall be preserved of Israel, and of the nations after the judgments have been poured out upon the wicked at the time of our Lord's second advent, and the resurrection of the saints. Then the glorified saints shall be given power over the nations, and have full authority to punish, and have marvelous means of blessing those under their dominion. Sin and its punishment among the inhabitants of the earth shall not then as now descend from sire to son, but every one shall die for his own iniquity: The man that eateth the sour grape his teeth shall be set on edge. Thus purely and immediately shall justice take place; and so shall peace be established unto the ends of the earth. Those means that are now wasted in destructive war, shall be turned into the multiplication of blessing, under the ministration of the King that shall reign in righteousness, and the princes that shall rule in judgment. Thus shall not only the saints be exalted into glory, but thus shall the creature itself be delivered from the bondage of corruption into the glorious liberty of the sons of God. The whole resources of nature shall develop themselves to their fullest extent, under the blessed sway of the saints. They shall then with their Lord be kings and priests and they snall reign on the earth.—*Selected.*

THE "INFALLIBLE POPE."

THIS personage seems to be in various troubles, as all such pretenders are, sooner or later. Dr. Dollinger, the valiant protestant in the Ecumenical Council, and since against the dogma of Papal infallibility, though excommunicated by the Pope, still holds on his way against that blasphemous claim.

The *Eastern Budget* says that demonstrations of sympathy and approval, elicited in all parts of the Catholic world by Dr. Dollinger's protest against the doctrine of infallibility, have so alarmed the Holy See that it has made overtures to him with a view to counteracting the opposition which is everywhere manifesting itself against the Papal pretensions:—

"An Austrian bishop, Monsignor Fessler, Secretary of the Council, was first entrusted with this difficult task. He represented to Dr. Dollinger that the Council is not yet closed, and that it would therefore be possible to agree in promulgating a new definition of Papal infallibility. This definition might be made, either by the Pope or by the Council, a matter of theological doctrine instead of a dogma, and would thus lose its dogmatic importance. Bishop Fessler added that such a settlement of the question would be accepted by the great majority of the German and Hungarian opposition in the Council, and also by Cardinal Rauscher. The Bishop therefore proposed that Dr. Dollinger should, so long at least as the matter remains undecided, refrain from raising up a public opposition against the Church, the Council and the Pope, and preserve the Church from a fatal schism. Dr. Dollinger positively refused to accept this proposal. A week after he received a visit from another Papal emissary, Canon Lammer, of Bresslau. The canon who had just returned from the jubilee festival, said that the Pope still spoke of Dr. Dollinger with the greatest sympathy; that he prayed for his return to the path of truth, and by no means despaired of his renouncing his erors. To this Dr. Dollinger replied that he was grateful for the Pope's good will, which, however, could extend to his body only, as his soul had been excommunicated. Upon this Dr. Lammer observed that the Holy Father still hopes to find means of arriving at an arrangement, and that perhaps the best mode of achieving this object would be for Dr. Dollinger to put himself in communication with the Papal Nuncio. This suggestion, however, was as fruitless as the previous one. Dr. Dollinger said he had no communication to make to the Nuncio, and that if the latter wished to see him he would hear what he had to say, as in the case of any other visitor."

FROM SYRIA J. BRANSON.

BR. STORRS: Through the mercies and kindness of our heavenly Father, I am permitted again to write to the dear HERALD.

I am still doing battle for the glorious doctrine of Life future and eternal only through Jesus Christ.

Sometime since I received a challenge from Rev. Dr. J. H. Johnson, to meet and discuss the following subject—he affirming, viz:

The Scriptures teach that man is constituted of body and soul; that the soul is immortal; it will never die but live to all eternity; consequently the bodies of the wicked and the righteous will be resurrected to life, or everlasting existence, and receive their reward in heaven, or be tormented with the beast and false prophet in hell to all eternity.

We met on the 8th of July. at Middleton, Wayne Co., Ills., at 10 o'clock A. M. He commenced his argument by saying we had had some very smart men; instanced Webster and Dr. Franklin. Dr. Franklin had bottled up the thunder and lightning; but none of them with all their shrewdness, had ever made the discovery that a certain P. M. at Hickory Hill had, viz: That the soul was not immortal. He said, Man was created in the image and likeness of God; that God was a Spirit without body or parts, and filled immensity of space; and that man, to be in his image, must be like him in this respect.

Oh, what folly, what presumption, what blasphemy. I showed the absurdity of this; showed that man had body and parts; that he did not fill immensity of space; did not have the attributes of omniscience, omnipotence, nor omnipresence; that the image could not consist in having these attributes, but was a unit; showed that if man was constituted of soul and body, it took both soul and body to make the man; consequently, when soul and body were dissolved, or disunited, the man ceased to be; there was no man, because neither of those parts separately was the man, for it takes all the parts to make the whole: showed that Adam, a *living soul*, died; that souls had been killed with the edge of the sword; had been destroyed; cut off; consumed; "every living soul died that was in the sea;" that man is mortal, and only can get immortality through Jesus Christ that the resurrection came by Jesus, and not by an immortal soul entity, for Jesus is the LIFE-GIVER; is the resurrection and the life; none can attain unto the resurrection of life from the dead but those who have a union with this great source of life; Christ is the end of the law to every one that believeth; the sting or cause of death is sin; the strength or power of sin is the law; this being the case, the sting or cause of death cannot be removed until the strength or power of sin is made an end of; Jesus is the end of the law to him that believeth; those that believe in Jesus have their sins forgiven, consequently they cannot be holden forever by the power or dominion of death, but will get the victory over the last enemy—death—through Jesus, who is the end of the law to every one that believeth.

There can be no future life to those that have died but by a resurrection from the dead, because if the dead rise not, then they also which have fallen asleep in Christ have perished. How could it be possible for them to perish if they have a soul entity—so-called by immortal soulists—that survives death and is the real man, is never dying and never dies?

Further, how could there be a resurrection of the dead if the man never dies? Still further, where would there be any dead to be resurrected? How could the sea give up the dead persons that were in it, or death and hell deliver up the dead persons that were in them, if the personality consists in an immortal soul entity that cannot die? Further, I would ask, how such a hell, as is the theological one, could be a repository for that which is dead?

Mr. J. was entirely at a loss for argument. He had made a list of a great many texts and did not much but hunt out those texts and read them—nearly all were irrelevant—without comment. When asked to give an exposition, he would say, "I have not got time; I am afraid I will not get through my texts."

Yours, hoping for Life through Jesus, the way, the truth and the life.

KEENVILLE, ILL., July 14, 1871.

Brotherly Love.

BY HELEN ROBERTSON.

David, the sweet singer of Israel, the man after God's own heart, wrote, "Behold how good and how pleasant it is for brethren to dwell together in unity." Then he beautifully compares this brotherly union to the precious ointment upon the head, that ran down upon the breast, even Aaron's beard: that went down to the skirts of his garments.

The Lord God gave the prescription for that oil, also the anointing, and who should not love to have seen it flowing down upon Aaron's beard and the skirts of his garments? All will say it must have been a beautiful sight. Well, David, the man after God's own heart, and his opinion must be worth something, says it was just like brethren dwelling together in unity.

Further he writes, it is as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing; and what is that blessing? Life for evermore. O, bless the Lord!

When that for-evermore life is attained, brethren *will* dwell together in unity; but we rather think in order to have it then, we must begin *soon*. He of whom it was said, "Never man spake like this man," said, "By this shall all men know that ye are my disciples if ye have love one to another." If we have love one to another, and dwelling together in unity, then what!

Paul, the great apostle to the Gentiles, exhorts, yea, beseeches, to walk worthy of the vocation wherewith we are called; with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of love. One body, one Spirit, one hope, one Lord, one faith, one baptism; one God and Father of all. He gives, and sends different laborers, but what for? For the perfecting of the saints; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. We are to speak the truth in love, so that we may grow up into him in all things, which is the *Head* even Christ. Then comes the body. Let us think of that Head, Christ, and mark what sort of a body. It is fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part; maketh increase of the body unto the edifying of itself in love.

The Head perfect, and no schism in the body; each member doing its own part; thus making increase of the body, and itself being edified in love.

Upon such, God can, and does, and will smile; and then the blessing will be poured down, even life forever more. O, praise the Lord. Let us follow after the things that make for peace and the edifying of one another.

We may often be cut down and mortified, and our pride humbled; but all that is good for us. That charity or love which Paul speaks of in Corinthians, is not of natural growth. Still, without it we are *nothing*, even if we speak with the tongues of men or or angels, or have the gift of prophecy, or understand all mysteries, or have all knowledge, bestow our goods to feed the poor, even give our bodies to be burned. Without love all profits nothing.

Paul, in order that we be not deceived, describes this charity or love. It suffers long, and is kind. O, how trying that is! It envies not, boasts not, is not puffed up, does not behave itself unseemly, seeks not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth; believeth all things, hopeth all things, endureth all things.

All that seems pretty strong, but he don't try to soften it down any, only finishes by saying, *Charity never fails.*

What is more if we have not that love here fully described, we are *nothing;* and if nothing must certainly fail of that blessed "Life for evermore."

Charity or love and humility are becoming to us, because we only yet know *in part*. By and by that which is perfect will be come, then that which is imperfect shall be done away. Now we see through a glass darkly, pretty soon face to face. Then we will know as we are known, yes know all about it. Till then let us cultivate faith, love, patience, meekness.

New York, July, 1871.

Eld. J. Lewis, at Oconee, Ill., writes: Our beloved brother and faithful laborer in the blessed cause, Br. S. L. Walter, is very sick. He complained for several days before he took his bed, but still kept preaching almost every night until July 19, when we arrived at our beloved Br. and Sr. Babcock's, where he soon took his bed, with what the doctors call, the "milk fever." It is nine days since we came here, and there are but faint hopes of his recovery for many days to come. We desire an interest in your prayers. Dear brethren, let me say, Br. Walter is in need of help and far from home. I have done all in my power with my scanty means.

Direct to Eld. S. L. Walter, (care of Wm. Babcock), Oconee, Shelby Co., Ill.

Note by the Editor.

We trust Br. Walter will receive the needed aid. He has labored hard, with self-sacrifice, in the West; while age (70 or 71, we think) makes it still more imperative that he should have timely assistance.

THE HERALD OF LIFE.

NEW YORK, AUGUST 2, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Assistant Editor has now been absent two weeks, in the country, and we have not heard a word from him, and so are not able to say how his health is.

"First Fruits."

The presents were so-called which the Hebrews made to God, consisting of part of the fruits of their harvest, to express their submission and dependence, and to acknowledge the sovereign dominion of God, the author of all blessings and enjoyments.

The day after the feast of the *Passover* they brought a sheaf into the temple, as the *first fruits* of the *barley* harvest. The sheaf was threshed in the court; and of the grain that came out they took a full homer; that is, about three pints. After it had been well winnowed, parched and bruised, they sprinkled over it a log of oil; *i. e.*, near a pint. They added to it a handful of incense; and the priest that received this offering shook it before the Lord towards the four-quarters of the world; he cast part of it upon the altar, and the rest was his own. After this, every one might begin their barvest. (Lev. xxiii. 10—.) This was offered in the name of the whole nation, and by this the whole harvest was sanctified unto them; that is, the *Barley*-harvest.

When the *wheat*-harvest was over, that is, the day of *Pentecost*, they offered again *first fruits* of another kind, in the name of all the nation, which consisted of *two* loaves of two tenth-deals: that is, of about three pints each. The loaves were made of leavened dough. Lev. xxiii. 15–20. Does not our Lord allude to this in Luke xiii. 20—"Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

It will be seen by the foregoing statements that there were two offerings, and at different periods, which are called "first fruits." These types point out the antitypes. No one doubts but that the first fruit at the Passover points to Christ as the first fruit from the dead. But there is another first fruit. Who are these that attain to that honor? John speaks of them Rev. xiv. 1–5. There he sees a company of "a hundred forty and four thousand." These he saw standing with the "Lamb on mount Sion;" and it is said of them, "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb." Do not these constitute the "Bride, the Lamb's wife?" Rev. xix. 7, and xx. 9.

Whatever may be thought of them, they are *a* first-fruit. The first-fruits are often spoken of in the law and the prophets, and must have a significance, pointing to something then future. The barley harvest first-fruits came first; as we have seen, and all admit this pointed to Christ. Fifty days later, viz., at the Pentecost, came the wheat harvest first-fruits, which consisted in two-loaves. These were the second parcel of the first-fruits. Did not this typify "They that are Christ's at his coming?" 1 Cor. xv. 23.

That those gathered to God in Christ in the present and past dispensations are distinguished as "first-fruits" is clearly seen from Scripture testimony. Jer. ii. 3. "Israel was holiness to the Lord, and the first-fruits of his increase." James says, "Of his own will [the Father] begat us with the word of truth, that we should be a kind of first-fruit of his creatures."—Jas. i. 18.

It will be observed that after the presentation of the first-fruits to God the main harvest followed. This was true in relation both to the barley and the wheat harvest; the first of which occurred in the first month; and the second not later than the third month. After these, in the seventh month, came the feast of tabernacles, "when they have gathered in the fruit of their land." Lev. xxiii. 39. The conclusion of the gathering in of the fruit of the land was some four months after the first-fruits of the wheat harvest. Does not our Saviour refer to this when he said to his disciples, "Say not ye, There are yet four months, and then cometh the harvest: behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest?" John iv. 35. As much as to say, Hasten to gather the first-fruits, and not wait for the later harvest, which is sure to follow in its time: now is the time to harvest the wheat; that is, the early fruit; the later fruits will come in their season. It takes a longer time and a hotter sun to mature and ripen some fruits than others. The barley and the wheat must first be gathered; at a later period, various other fruits of the earth, or land, will be matured. Beside, it is true that "one soweth and another reapeth;" (John iv. 37); the work is not all done at once, nor by one class of laborers.

God's time for the development of the fruits of the earth are of his own ordering and in "His own power," and we cannot order them nor hasten the work. We are to do such work as He appoints us, and wait patiently for the manifestation of the maturity of God's wise and glorious purposes in the creation of the earth and men upon it. His scheme will not be frustrated or defeated, whatever may be the ignorance or folly of men, which is enough to defeat and destroy any plan of good, however magnificently laid out, were it not that the wisdom, knowledge and power of Jehovah, guided by His matchless love for the race, are all pledged to bring out a perfect regeneration and "restitution of all things which He hath spoken, by the mouth of all His holy prophets since the world began," from the declaration concerning "the seed of the woman," which will surely "bruise" the "head of the serpent" evil, and bring all things into a state of purity and peace, and the "head stone" shall be brought forth with "shoutings of, Grace, grace unto it." "As for God, his way is perfect," (2 Saml. xxii. 31); and when He began this world, He did not commence blind, or ignorant of the results, or unprepared for any and everything which might take place; but with wisdom, power, and love enough to make good to come to all the works of his hands, from the evil that might, for a time, be suffered to exist; but, in the end, be made to magnify the riches of His grace, and the boundless nature of the love which existed in His heart from the outset of the work of creating this world and men to inhabit it.

Poor blind mortals are we, who attempt to limit the Almighty in his work of love and mercy to the creatures He has made and for whom Christ died. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things."—Rom. viii. 32. "For when we were without strength, in due time Christ died for the ungodly." . . . "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."—Rom. v. 6, 8. "God is love." . . . "Hereby know we that we dwell in him because he hath given us of his spirit" of "love." "He that dwelleth in love, dwelleth in God and God in him."—1 John iv. 8, 13, 16.

Materialism and Spiritualism.

A highly esteemed minister of the Methodist church, in a private letter, said to us, on what he called our "full-grown materialism:"

"If, as you claim, your exegesis of Scripture is correct, and you can find such rank materialism there, it is one of the greatest mysteries to me that earnest students of the Bible, and honest, unbiased searchers for truth have not, at some time in five centuries past stumbled upon the same peculiar doctrines. Why should it be reserved for the Nineteenth Century that such a discovery of truth be made? If, as you believe, the true 'Pauline Theology' be what you promulgate weekly, why do we not find it declared, maintained and defended for the first century or even centuries after Christ?"

It has not been our study to know what the so-called "Fathers" in the first centuries after the apostles, taught. We long since learned that no certain reliance could be placed on their teachings. They were not inspired; and it is certain that "corrupters of the word" existed in the professed church before the apostles closed their ministry. Hence Paul saith, "We are not as *many*, which corrupt the word of God," etc.—2 Cor. ii. 17. And again he says, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men," etc.—Col. ii. 8. And in addressing the elders of the church of Ephesus, he says, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things to draw away disciples after them."—Acts xx. 29, 30.

If these things were so while the apostles were alive, have we not every reason to conclude the truth was sadly corrupted soon after their death? And this corruption culminated in the abominable scheme known as Popery, out of which flood of corruptions of the word of God Protestantism has but just emerged, and has not yet washed her garments white from that corrupting system.

If appeal is to be made to the theology of the first centuries after the apostles, almost any vagary can be established; for it is difficult to tell what branch of heathen philosophy was not grafted on to the professed Christianity of those centuries. We learned, years ago, that appeals to the "Fathers" were of no value. If they had truth they learned it from the Scriptures; and if they learned it there, so can we, and much more certainly, because we have the word in a more accessible condition.

We therefore reject all theories, speculations and traditions of uninspired men, and go at once to the fountain, the word of God itself. There we find "the true 'Pauline Theology,'" which we "promulgate weekly," "declared, maintained and defended" in all its fulness and glory. That word is our only chart. We call not in question the sincerity of "earnest students of the Bible," nor their "honesty;" but when you ask us to admit their searching was "unbiased," you ask more than we can grant. Can the man be found, for the past "five centuries," who, however much he desired "truth," has sought it unbiased by any of the traditions of men, and his own early training, or the unavoidable circumstances with which he was surrounded? or if he discovered truth outside of the theology of his day, dared to brave public sentiment by promulgating it, at all hazards? Take Martin Luther himself. He discovered that the doctrine of the "immortality of the soul" was a "*Roman dunghill decretal*." See his "*Defence*," prop. 27, published 1530. But did he dare maintain the fight, unwaveringly, amid the odium brought on him, for this belief, by his fellow reformers? How many more have seen the same truth since, and like him have recoiled at the furious opposition with which they have been assailed, and have kept silence, who can tell us? Did not Bishop Newton reject the doctrine of eternal torments? See his works, London edition of 1787, *Dissertation* No. 60, "*On the final state and condition of men.*" He says, "*Hell*, as a place of torment, is nowhere mentioned in the writings of Moses," etc. After this, he goes on to explain the terms translated hell in the Bible. At length he says:

"Nothing can be more contrary to the divine nature and attributes than for a God all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. . . . 'God is love;' and he would rather have not given life than render that life a torment and curse to all eternity. . . . Imagine a creature, nay, imagine numberless creatures produced out of nothing . . . delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. *Imagine* it you may, but you can never seriously believe it, nor reconcile it to God and goodness."

To this we may add the fact that the late Archbishop Whately strongly favored the ideas of the unconscious state of the dead, and the final annihilation of the wicked, as his sermons on "*The Future States*" clearly show. Multitudes of other "earnest students of the Bible" may have made similar discoveries, or "stumbled upon" these things, but have been deterred by the bigoted religionists and their persecuting spirit from promulgating them.

After all, it is not who has, or who has not, "stumbled upon the same peculiar doctrine" we hold and maintain. The question is, Does the Bible teach it? If it does, that is enough for us, even if we have to stand alone to the end of this life. We have never asked ourself whether we were to be popular or unpopular, though we knew it would be the latter, by promulgating our views of Bible truth. If it be the truth of God, that is enough for us. God's approval is consolation enough, though all men, good or bad, revile us.

Now, as to our "materialism." We know not why our friend should charge us with "full-grown" and "rank materialism." We repudiate the imputation. Such materialism rejects all spiritual existences. *That* we have never done. Yet, so far as created beings are concerned, we may safely challenge any man to show that there was ever a creation without *material*, and of course "materialism." To deny this, is to deny creation itself.

We believe in *Bible* materialism; and we also believe in *Bible* spiritualism. But we do not believe in atheistic materialism, nor Roman Catholic and Protestant spiritualism. The atheistic materialism denies to all men future life, and rejects all spiritual existences. Romanism and Protestantism both affirm man has a spiritual nature inherently, or by creation; while the great apostle affirms, 1 Cor. xv., the first man was "not spiritual, but animal," and that the spiritual was brought in by the second Adam; and he affirms, "the first man was of the earth, earthy;" decidedly a *material* being, and is only developed a spiritual one by an implantation of a spiritual seed and the resurrection from death, at the last trump; or a change, if alive, equivalent to a resurrection of dead ones. Then it is, by the Spirit of God given unto us as believers in Jesus, that we become spiritual beings. It is by the work of grace, and not by natural generation, that we come into the possession of a spiritual existence: not an intangible one; but that spiritual condition in which death has no more power over us forever.

Does not our friend see that he wrongs us by calling our doctrine "rank materialism," or "full-grown materialism?" So far as the finally impenitent are concerned, they are only "of the earth, earthy;" hence, are never any thing else than material, so organized as to think, while alive, like other animal beings, though with a more perfect organization or intellect, and capable of receiving an engrafted spiritual element; but without that they perish utterly, if they wilfully reject God's method of becoming spiritual after it has been fully presented to them.

Paul and the Pharisees.

We have been pointed to Acts xxii. 6–8 as proof that Paul believed in the conscious existence of dead men. The eighth verse says, "The Sadducees say that there is no ressurrection, neither angel nor spirit; but the Pharisees confess both."

It is said by those who believe the dead are in a state of consciousness, that Paul believed in the conscious existence of the "spirits" of dead men, because he declared, verse sixth, "I am a Pharisee." But if that declaration is to be taken in an unlimited sense, Paul must have been one of the most wicked and heretical of men; for the Pharisees are denounced by our Lord as "hypocrites"—as compassing sea and land to make proselytes, and when made, they were children of hell: yea, our Lord denounced them as "fools and blind"—as "full of hypocrisy and iniquity." &c. See Matt. xxiii. He also warned his followers to beware of the leaven of the Pharisees as well as of the Sadducees; and defined that leaven to be their "doctrine." The Pharisees believed in the transmigration of souls; and among other parts of their "leaven" was their belief in the conscious state of dead men; in the face of their own Scriptures, which declare "there is no knowledge in sheol"—in the state of the dead.

With these facts before us, shall we assume that Paul believed in the conscious existence of spirits of dead men, because the Pharisees did? Even if we admit Acts xxiii. 8 teaches that to be the belief of the Pharisees—which may be doubted. Paul states a fact, verse 6th; it is this—"I am a Pharisee, the son of a Pharisee." This fact relates to his birth and education. He then states another fact, which is this, that he was still in agreement with them as to the fact of "resurrection;" nothing more. He gives not one hint that he intended to be understood as indorsing any of their other views, what ever they might be; nor did he adopt their notions of the manner of the resurrection; which was by transmigration; and in fact was not dissimilar to the notions of Davis, Swedenborg, Bush, and others of that school, in these days. Paul says, it is "of the hope and resurrection of the dead I am called in question." This was the question, and not about "angels nor spirits." In the previous chapter, Paul had declared his conversion, and how he heard Jesus speaking unto him, with a "voice;" and that afterwards, at Jerusalem, he "saw him," and was told by him to "Depart" from that place. When Paul saw the violence to which he was exposed by the malice of his enemies, and perceived that they were divided into two sects, Pharisees and Sadducees, he exclaimed, "I am a Pharisee," &c. This had the desired effect; it set his enemies at war with themselves; and the strife was their own and not his. Paul had not said a word of any belief in spirits of dead men—he confined his expression of faith to the resurrection; but the Pharisees, instead of admitting it was Jesus, raised from the dead, that had spoken to Paul, as Paul had affirmed, immediately used their false doctrine, of belief in such spirits, to say, verse 9, "If a spirit or an angel hath spoken to him," &c; thus, by their tradition, doing despite to the doctrine Paul had taught, that it was one raised from the dead who had spoken to him. Here again we see the evil fruits of the Pharisaic doctrine of the conscious state of dead men; it led them to reject the grand doctrines of the Gospel, "Christ raised from the dead;" and "no future life except by resurrection." Such is the legitimate fruit of the doctrine that dead men have conscious spirits.

Effort and Success.

Let us look unto Jesus, and not to the apparent success of our efforts. Apparent success is not always the measure of real success; and, besides, God has not enjoined success upon us, but only labor. He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sew the seed, God will gather the fruit; if not to-day, it will be to-morrow; if not for us, it will be for others. Even if success were to be granted us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other, we are too prone to slacken our zeal when we cease to see good results arising from it; that is, at the very time when we ought to put forth double energy. To look at our success, is to walk by sight; to look unto Jesus, and to persevere in following and in serving him, despite all discouragements, is to walk by faith.—*Selected.*

The American "Life and Advent Union" Camp-Meeting.

This Association of Advent Believers will hold their Annual Camp-Meeting upon their new and beautiful ground in "Carew's Grove," at Springfield, Mass., (distant about 1 1-4 miles from the railway station), commencing Sunday, Aug. 13, and continuing over Sunday, Aug. 20.

The Camp-Meeting Committee desire to say to the friends that Nature has contributed much for our camping place. We have an area of six acres of fine, level, dry tenting ground, dotted over with grand old trees, bestowing grateful shade. To these natural advantages, through the liberality of kind brethren, have been added all the accessories which thought could suggest as necessary to the comfort and convenience of all. Let all, then, far and near, from North and South, from East and West, turn aside from the dusty, weary way, and come in to this consecrated spot to rest and refresh awhile.

DEDICATION.

The Public Services of the meeting will commence Sunday, Aug. 13, at 10 1-2 A. M.; at which time a dedicatory sermon will be preached by Geo, Storrs, of New York.

FARES.

Fare on the Boston and Albany railroad is reduced *one-third*, which will be $4 from Boston to Springfield and return. Tickets to be obtained at the ticket offices between Boston and Worcester, at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester at the usual stations. On the Hartford and New Haven railroad fare is reduced *one-third*. Tickets to be obtained at New Haven, Meriden, Middletown, Berlin, and New Britain, Hartford, Thompsonville, and Windsor Locks. On the Connecticut River railroad, fare is reduced *one-third* from South Vernon and intermediate stations to Springfield. On all the above roads camp-meeting tickets good from Aug. 10 to Aug. 30 must be called for at the ticket offices, and they must also be signed by the Secretary at the camp-meeting. *Remember this.* Friends coming from New York can come and return for $4 70 by taking the boat to New Haven, and thence by cars to Springfield. The boat which leaves New York at 3 15 P. M., connects with the train at the steamboat wharf, at New Haven. Passengers by this boat arrive in Springfield at 10 51 P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse-cars to the depot of the Hartford and New Haven railroad. Tickets for the railroad to the camp-meeting will be sold on the steamboats. Passengers buying through tickets will be furnished with a return ticket, * which will be good only when endorsed by the Secretary of the camp-ground.

Omnibuses will be found in readiness at the Springfield depot to convey all to the ground. Fare 15 cents.

BOARD.

Good board will be furnished at 80 cents per day. Those intending to board themselves will find a choice and constant supply of groceries, provisions and fruits for sale upon the ground at regular market prices.

* The confusion experienced in regard to *return* tickets, by the boats, will not occur again.

T. R. Weaver, *Sec. C. M. Com.*

Springfield, Mass., July, 1871.

Note by the Editor.

The foregoing was in type before the second, with the names of the Committee, was received. Shall we insert the last sent next week? or, will the above answer, if continued? Please let us know immediately.

Doing Our Own Work.

Strange as it may seem, one of the most difficult things to be secured in a newspaper is to have the public consent that it shall be conducted by its editor. Everybody wants to take his place, and direct as to its principles and methods, irrespective of what may be supposed to be his convictions of truth and wisdom. If he yielded to the suggestions which pour in upon him in words, letters and exchanges, he would do the most contradictory and inconsistent things, and pursue the most vacillating and absurd policy. Perhaps the most common invasion which he is called to repel is, the demand of one and another that he shall write upon this or that topic, or shall take up such and such a discussion, or shall admit a communication upon this or that subject, according to the turn of mind of the man who thus indicates his desire. This is especially apt to be done, when the editor has noticed the sentiments of some author, or writer, or preacher, or fellow-editor, and ventured to differ therefrom. Immediately said person feels that he may rightfully summon the editor to a full discussion of the topic with him, and may abuse him roundly, if he pays no heed to the call. Were we to begin to listen to such demands, whenever we expressed an opinion, we should always have a printed debate proposed by a dissentient, and our columns would be filled with matter selected by everybody but the

editor! An unlucky paragraph in this number would entail a Second Advent discussion. Next week some passing reference would call out a long-winded Spiritist. Then an innocent mention of our views would induce a zealous Baptist minister or editor to insist upon a full discussion with him of the mode and subjects of Christian baptism. Before that was over, a Unitarian would discover something in an editorial which entitled him to challenge us to a debate on Liberal Christianity; or a Universalist would find occasion to feel aggrieved, if we did not measure pens and columns with him in an argument over future punishment.

Meanwhile our paper would savor only of controversy, its variety of subject and style would be lost, it would fail to keep pace with the run of weekly topics, and disgusted readers would drop away by thousands. We shall do our own work, edit our own paper, advocate our own principles. That we notice the sentiments of those from whom we widely differ, confers on them no right to occupy our columns. If we misrepresent them, they have a right to complain, and it is our duty, and shall always be our pleasure to make the needed correction. We must be the sole judges as to the topics to be treated at a particular time, and to the methods of handling them. No denunciation or ridicule will turn us from this purpose to control our own paper, in the interests of its readers and of truth as we understand them. We cannot gratify the eager controversialists of half a dozen sects, who would be only too happy to use our space to get their peculiarities before the public. They must use their own types, ink and paper, and when they print their ideas, we shall notice them or not, as occasion shall seem to require; and they must do the same by us.—*The Advance.*

NO NEUTRAL GROUND.

BY WM. H. SPENCER.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. xii. 30.

How often we hear men, when urged to accept Jesus as the only refuge of perishing humanity, claim that they stand on neutral ground! They greatly err. It appears from the plain declaration of Jesus that there is *no neutral* ground. He that is not for Jesus is against him. Every thought, every word, and every act of our lives has an influence either for Jesus or against him. That influence is like a perpetual eddy; when it is set in motion it knows no stopping.

In order to live with the constant approval of God, our hearts should be touched with heavenly fire. We must give ourselves *wholly* to Him, to be used in His service. We must be purified in the atoning blood of the Lamb, so that we can reckon ourselves "to be dead indeed unto sin, but alive unto God." By such a sacrifice we become dead unto sin; become wholly the Lord's, and feel sin no more. By such a sacrifice to the Lord our *whole* influence redounds to his glory. If we use only a *part* of our influence for the advancement of his cause, we cannot consistently claim to be His, for we cannot serve God and mammon. Hence there is no neutral ground. If we would gather with Jesus we must do his *whole* will. We cannot divide our devotion—partly serve God and partly worship the things of the world—and be accepted of God. Paul prays for the waiting flock to be sanctified wholly, that they may "be preserved blameless unto the coming of our Lord Jesus Christ."

In view of the fact that God holds us responsible for the manner in which we employ every moment of our probationary state, how important it becomes for us to be careful how we use our influence. Small as the influence of a single word may appear, yet it is often like casting a pebble into the water. At first it makes but a small eddy, but its circles increase until the whole water becomes agitated. I never saw in the same light before that human life is a fearful reality; that on every moment of our life hangs a great responsibility, as high as heaven, and as lasting as eternity.

Dear brethren and sisters, will you consecrate yourselves anew unto the Lord, and with a heart ablaze with heavenly fire, put forth renewed efforts in the cause of righteousness and truth? I hesitate not to confess that I believe our Redeemer will soon return from heaven to claim his own.

"Pilgrim, wake! behold the morning,
Long foretold by holy seers,
Gilds the heavens with its dawning;
Hail! the blissful day appears."

ROCHESTER, N. Y., July, 1871.

JUSTIFIED BY FAITH.

THE heathen to be saved in any age, were to be saved by faith. The Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So, then, them which be of faith are blessed with faithful Abraham. Gal. iii. 8-14.

B. MATTHIAS.

Note by the Editor.

That is true, brother; therefore God is pledged to see that the heathen have a chance to exercise *faith:* hence Jesus directed the Gospel to be preached to "every creature" that they may have the truth to produce *faith,* or be justly condemned for unbelief; and God has promised to see that the Good News, that Christ "gave himself a ransom for *all,*" shall "be testified in *due time.*"

"ETERNITY BEFORE US."

IN "Messiah's Throne and Millennium Glory," by Josiah Litch, I read on the first page, of the first chapter:

"We exist! and eternity is before us! How shall we spend it? What shall be my destination when I pass from the present state of being?

"Shall I my everlasting days
With fiends or angels spend?"

One leaf farther on Eld. Litch says:

"Secondly: When man had incurred the penalty of the law, which was death, to consummate it (the penalty) it became necessary to drive him forth out of the garden, lest he put forth his hand, and take also of the tree of life, and live forever. . . . Sin had rendered him mortal, but having incurred death, or mortality themselves, they could only give us what they possessed. Hence, it is written, By one man sin entered into the world, and death by sin, so death passed upon all men."

This good book of Eld. Litch's ought not to have been marred by those shallow lines of poetry. Shocking! "With fiends" forever dwell!

B. MATTHIAS.

FROM ELD. W. S. CAMPBELL.

BR. STORRS: I have just been looking at the new camp-ground. It is a fine place, and will be fine in all its appointments. Under the direction of Br. J. C. Day all will be prepared, in due time, for the uniting of those who are looking for the LIFE-GIVER, and the kingdom soon.

In the first place, as most of our friends know, the proposed meeting is most centrally located, and the accommodations at the depot are ample. Passengers for the meeting can come or return by any and all trains coming into the depot, and always be under cover while there.

Another thing is, the meeting will begin in the best time, Aug. 13, to hold over the 20th. The other meeting will begin the 21st, so that persons can remain and attend the others if they wish.

This will be a free meeting: an Advent meeting. I do not suppose everybody will have the liberty to say everything; but, the grand freedom of the body upon the grand theme of Life and the coming kingdom is secured. Will the brethren and friends come up to the feast of tabernacles? This is our first attempt to hold a general camp-meeting, where the great Life theme shall be freely allowed on the Stand. And it is this freedom which commends the gathering to the consideration of the lovers of truth, and such gatherings. That is not all. I claim that none of our brethren are more alive to the coming of the Lord and the fulfilment of prophecy, showing that event near, than the Life brethren.

I shall speak, for one, (if I do speak), on the things that transpire now, as showing the day at hand.

Many of the old and tried, as well as the young and strong, of the brethren who "have waxed bold," will be there to speak the word. Come one and all.

SOUTHINGTON, CONN., July 27, 1871.

FROM MRS. E. C. M. BOYD.

BR. STORRS: I have been for a long time intending to write you a word, but the continued illness of my father, of whom I am at present the nurse and companion, has hitherto prevented me.

I wish you to know that my heart and thoughts are often with you; especially in the few months past, in which you have begun anew to lay before us in the HERALD your views of "The Coming Kingdom."

I have often wished and prayed for more light on these points; and when, after the Camp-meeting last year, Br. Grim proposed investigation in that direction, I felt glad, for I had never had the opportunity of hearing the question fairly argued, and I thought we should soon have a full view of both sides. For some cause the subject was dropped, and I was disappointed.

When you commenced your articles on "the Promise and Oath," etc., I was much gratified, and read them with interest, finding nothing to which I could object, till your admission, as it seemed to me, of a future life by a resurrection of some not in Christ. This I could not see, and felt apprehensive of injury to the cause of "No Life out of Christ," by the misconstruction which would be placed upon it by some who differ from us on this point.

I had written to you, stating some objections to your argument, and asking explanations, which I felt you could give, and which would relieve the minds of many, when the action of the Directors and your acquiescence was published. Of course my article was not sent.

I regretted—and said so to the friends—that your articles were suppressed, and that no opportunity was given for the discussion of your new position. I was sure that you would prove your ground tenable or abandon it.

I have read your pamphlet, "Vindication," etc., ~~and think that I have obtained light on~~ the "ages to come," but do not see that it involves any change or modification of the view of the non-resurrection of the wicked.

I feel that if you had the opportunity of giving us *all* your reasons for the modification of your views, it might not seem so obnoxious as it now appears.

I do hope this will not be made a ground of difference at the coming Camp-meeting, or at the meeting of the Life and Advent Union. I have heard many speak of it; and I see that those who are not with us on the non-resurrection look forward, very confidently, to the break-up which it is thought must surely ensue on account of the attitude of the EDITOR of the HERALD OF LIFE, and the Directors of the L. and A. Union.

But, I trust there will be harmony of feeling and action at the meeting, if there may not be perfect unity of belief and sentiment. Persons cannot always unite, (be one) though they may harmonize. To illustrate: in singing, two bass voices unite—produce one sound; a tenor and bass produce two sounds, yet harmonize. The sweetest sounds result from harmony of voices—the most powerful, from union on one strain. So I hope that the sound that goes forth from our meeting may be sweet and comforting, if not as powerful as though all echoed the same note.

GROTON JUNCTION, MASS., July 24, 1871.

P. S. Since writing the above, I have received your "Supplement," and find many of my own objections answered. I have read it over rather hastily (for lack of time) and am not fully convinced that the position there set forth is entirely correct; nor am I at all disposed to say that it is not.

This much I do admit—the argument, as you present it, does not deny or invalidate the doctrine of "No Life out of Christ," as we have held it; and if it be not true, still it is not "a pernicious error." I shall investigate it prayerfully, and trust that God may enlighten me, I believe I have no "pet theory" that I will not relinquish for the truth, whatever that may be; and I trust that none of us will be found so forgetful of the lessons of the past few years, as to wish to deprive any one of the liberty of expressing what they see as light, and honestly believe to be truth; even though that "light" has not yet been discussed by us, and the "truth" is so far in advance of what we hold as to seem to us, almost, if not quite, *errors.* E. C. M. B.

FROM W. S. OLMSTED.

BR. STORRS: I received two copies of the "Supplement" to your first tract on the Promise to Abraham, forwarded to me from Hartford, Conn. My health having become impaired, I came to this place about a month ago to try the medical waters of Virginia, and may remain here through the summer.

Although not a convert yet, I am very glad to see this subject opened for discussion; there is more in it than I had supposed; and as truth has nothing to fear, but everything to hope from a free, candid, christian-like discipline, I have regretted that the columns of the HERALD OF LIFE was shut off from the discussion of this subject. But there will surely be other channels opened for a full exhibition of both sides of the question. If the HERALD OF LIFE is muzzled, I fear its usefulness will be greatly impaired. It is just the right medium for the discussion, pro and con, as its circulation reaches to the great body of Life believers, many of whom now will not see your argument. I desire very much to see the objections all answered on both sides; especially those Scriptures which present the great burning day; such as, the "Element shall melt with fervent heat, the earth also, other works that are therein shall be burned up," and similar passages, which are so positive that it is difficult to bring the mind to harmonize with your theory of ages to come.

I endeavor to hold my mind open to the reception of truth. I hold no opinions so bigotly but am ready at any time to surrender them on sufficient evidence, having long ago learned that we "know only in part," and have had to surrender many positions in which I formerly believed, and in which I thought I was firmly established.

Yours, very truly.

GOSHEN, VA., July 28, 1871.

FROM B. S. MILLS.

FRIEND STORRS: I sit down, on the spur of the moment, (having just received the "HERALD," and read the article defining your position,) to say to you that I have read many articles in your excellent paper which touched, to vibration, a chord in my heart; but I have seldom read a few words put together which seemed to me to breathe my *beau ideal* of a free and loving Christian's soul so well. I feel for you, and wish you God speed. May He bless your noble decision, and platform, so free and so generous withal.

I have not read the pamphlet in question, but desire that you would send me a few (I send you a dollar herewith,) and so I cannot say whether I endorse it or not; but whether I do or no, I am persuaded there must be something good in it; and the spirit you enounce pleases me.

I have been associated with, and held, also, myself, some of the "wild and haughty" notions of those who think that they alone have a perfect and *exact* knowledge of the whole plan of Truth; trusting (I fear) more in an arm of flesh than in Jehovah: who say they "have no creed," and yet have a creed, the most unrelenting and circumscribed; and a zeal of God; but not perfected by Love.

My straitness has broken o'er my own head, and I belong now to the honored and nameless band of "Cast-outs," for no act of wrong or wicked lewdness either.

I am sick of titles, creeds, and parties. I have nevertheless, very positive opinions; and feel free to state them, kindly; but believe I can honor, esteem and love those who as honestly differ from me, if only they manifest a gentlemanly, not to say, a "Christian" spirit, in stating them. I cannot think that any artificial or man-made test will henceforth confine my sympathy; but all who manifest a likeness to my God, and proportionate to that likeness shall have it, God himself helping me.

Alas! I fear the time will not come, this side of a perfect age, when all of those in whom the true spirit of Christ resides, will cease to bite and devour each other, and cast out of their synagogues all of those who cannot pronounce "Shibboleth" (Judges xii. 6) with just the accent, they themselves can and do; or when cant and hypocrisy will cease.

I am willing, if the Lord wills, that such things shall be, to try us, and to make us perfect. The Epiphany and Apocalypse of our Lord is at hand, when a competent judge will make manifest who are his, and who are not. Till then, let us wait and bear in patience, reproof and rebuff, knowing that our Gracious Saviour, who has bestowed upon us eternal Life, will give us an eternal crown. Love, then, all we can love; but hate none; state our opinions candidly, honestly, in the fear of God; according the same right cheerfully to others. As an editor, use your scissors and your pen fearlessly; but do injustice to none; especially to the truth. May God guide, help, prosper and bless you.

Yours faithfully, in Love.

CHICAGO, ILL., July 22, 1871.

FOLLOWING CHRIST.

"These are they which follow the Lamb whithersoever he goeth."—Rev. xiv. 4.

Is this our conception of a future state of bliss? Not a dreamland of inaction, consisting only of a series of negations, the absence of the sad catalogue of ills which beset us here; but do we realize it as a sphere of holy, spiritual activity, where we shall be enlisted in embassies of love and loyalty to the dear Lord who redeemed us? If so—the kingdom of God—the manhood of our spiritual being—should have, at all events, its childhood now; what we are to *be,* should have its dim and shadowy reflection in what we now *are.* If we are to follow the Lamb in his kingdom, that path of trustful and loving obedience should have its commencement here. Is it so? Are we thus following him; following him as a flock trustfully follows its shepherd? following him, not fitfully or capriciously—not at set times and seasons only, when the summer sky is overhead, and the birds are on the boughs, and valleys of life are shouting for joy; but willing to follow him when the sky is lowering—when the birds have folded their wings, and these valleys of existence are shrouded in mist and darkness; no patches of verdant grass to be seen, the music of no still waters to be heard, yet ready to say, "Though he slay me, yet will I trust in him?" Do we follow him in the sense of seeking to be *like* him—to have our wills coincident with his?—setting his great Life of purity and obedience and self-sacrifice before us, and desiring that ours be a feeble transcript of its spotless excellencies? Do we follow him, moreover, with the realizing thought before us of a Living *Person?*—not as the votaries of a creed, linked to some dry and formulated dogmas from which the great living "life" has departed;—but following, as these undefiled and faultless on the Mount Zion are represented as doing—following himself—the Lamb of God; anticipating the time when "we shall be like him, for we shall *see him as he is,*" and when we shall be able to say, with an emphasis the words of Peter never possessed, "We are eyewitnesses of his majesty: we are with Him in the Holy Mount!"—*Selected.*

BUILDING ON THE SAND.

IN the East the peasants' huts are often very unsubstantial structures. They are built of mud or sun-burnt brick. A night's hard rain-storm will sometimes nearly demolish an entire village. Their mountain streams, also, possess a very peculiar character. The beds of these brooks are called wadies. In the hot season they are entirely dry. Yet, even then, they afford often the best pasturage. In the rainy season they are swollen streams. The shepherd builds his hut by the banks of one of these wadies. If it is built high upon the rock, it is safe. If it is built on the sandy soil, though there is no water at the time of building, the treacherous foundation gives way with the first freshet.

Appearances are deceitful—this is one lesson of the image. The man's house seems safe so long as the wady is dry. It needs a torrent to test it. No man knows whether he is safe till he has been tried. The storm is needed to show whether he is built on the rock or on the sand.

There is another lesson quite as important. The hearers of Christ's sermon understood it, doubtless. A friend of mine was once travelling through Palestine. The party pitched their tents one night in one of these wadies. The night was fair, the air clear, the grass green and soft, the torrent bed dry. Suddenly my friend was awakened by hearing the gurgling of water. Before he was dressed it was a foot high beneath his bed. He escaped with difficulty. His clothing, books, manuscripts, were carried off by the stream. Rain in the mountains had in a few hours filled the dry bed with a roaring torrent. So, without, stormy experiences of temptation come. They that are not built on a rock fall. There is no time to prepare after the temptation assails. Peter in the palace has no time to think. He must do his thinking before.

Foundations are hidden. It is not the apparent virtues which give stability to character. It is not what a man appears to be, but what he is in the foundations. This is illustrated by the history of one of the handsomest churches in Chicago. It was a magnificent structure; built throughout of stone, apparently only time could destroy it. Yet before it was quite completed the workmen abandoned it, the street was blockaded the inhabitants of the opposite houses feared for their lives because of it. It had to be taken down stone by stone. The foundations were imperfect. It was admirably built—but on sand. What are your foundations? Are you rooted and grounded in Christ? —*Selected.*

SAYINGS OF BISHOP WHATELY.

ANY system that makes unity the primary and indispensable object to which all else must be sacrificed, robs its adherents of the character of witnesses; while minor differences make all the more undeniable and real, the testimony from the agreement in essential truth of persons left free to examine. The testimony (to use a simple and obvious illustration) of even a small number of *eyewitnesses* of any transaction, even though possessing no extraordinary powers of vision, would outweigh that of countless millions, who should have resolved to close their eyes, and to receive and retail the report they heard from a single individual.

OUR religion was designed to renew indeed, but not to subvert our nature—to exalt and purify each individual, but not to destroy his individuality. Whatever points are faulty, indeed, must be corrected by our religion, or it will not have done its proper work; but many differences of taste and temper still remain, (and will give a certain tinge, even to the religion itself of each man,) which are in nowise hurtful, but may even be rendered serviceable to the general cause—and which ought no more to be made a source of mutual jealousy and dissension, than the diversity of spiritual gifts among the early Christians.

WE must carefully guard against confounding intellectual deficiencies with heretical perversity of will, remembering that the honest endeavors after religious knowledge, the sincere faith and diligent obedience of those of feeble understanding or of uncultivated mind, are accepted by Him, in whose sight the wisest and ablest are but mere weakness and ignorance.

THE principle of sacrificing truth to unity creeps in gradually. The sacrifice first demanded, is in general, not a great one. Men are led on step by step, from silence as to some mistake, to connivance at fallacies, and thence to suppression, and then to misrepresentation of truth, and ultimately, to the support of known falsehood.

UNITY, when made the first object, is always an evil, besides the possibility that men may be united in what is erroneous and wrong in itself, it must be remembered, that whatever absolute truth there may be in what is assented to on such a principle, it is not truth, to those who assent to it not on conviction but for union's sake.

PEACE is too dearly purchased by slavery of any kind, especially spiritual slavery.]

HOW THEY DRINK IN SARATOGA—NOT WATER, BUT WINE AND WHISKEY.—During the last fashionable season, says the *Progress,* the Grand Union Hotel was open one hundred and twelve days. The daily wine room receipts were $1,000, and the bar receipts averaged $600 per day. So the amount spent for liquors at this one hotel in Saratoga, last summer, was $123,200 for wine, and $69,200 for other drinks, making a total of nearly two hundred thousand dollars for the 26,870 guests entertained during the heated term at the mammoth rum-hell! And Saratoga is a city of hotels, and besides it we have Long Branch, Cape May, Newport, and a thousand fashionable places of dissipation. These are startling facts, as they stand; they are but samples of what is common all over the land; they are the imprints which indicate the condition of the whole mass. What can we say for the progress made in human development, the intelligence, moral sense, political or domestic economy of any State, town or community, which tolerates such a woful state of affairs? It is time we had a birth of new intellectual and moral sense; a disgust for such perverted appetites; a profound conviction of wrong doing in the wasting of so much money; a desire to rise above these beastly convictions left us by former generations of sensual habits, when the appetites were pandered, and the passions fed more than the brains were cultivated.—*Northern Independent.*

MURDOCK'S SYRIAC NEW TESTAMENT.

GEO. W. YOUNG, 25 Chambers street, New York, will supply "Murdock's Translation of the Syriac New Testament" *for two dollars and sixty cents:* this is 26 cents less than the regular price.

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GUIDE MAP TO NEW YORK CENTRAL PARK.—Plain paper covers, 10 cents; plain cloth, tint, 20 cents; gilt, 25 cents; postage 2 and 4 cents. Address J. T. Howland, 74 Maiden Lane, New York.

NOTICE.

THE Camp-Meeting Committee of Maine are requested to meet in Hampden on Sunday, Aug. 6, on the Coal Brook Road.

L. WETHERBE.

BANGOR, ME., July 26, 1871.

NOTICE.

A TENT-MEETING will be held at "Dark Corner," in the West part of Belchertown, Mass., on Sunday, July 30, and onward till "Camp-Meeting." Preaching by Br. John F. Nickerson and others, D. V.

A. W. BRADFORD.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: OR, "THE PROMISE AND OATH OF GOD TO ABRAHAM:"

BY GEO. STORRS.

The first edition of 1,000 being exhausted, a second 1,000 has been printed, and an important Supplement of 24 pages added; making now a pamphlet of 72 pages. *Price*—sent free of postage—single copy, 15 cents; 4 copies, 50; 9 copies, for $1.

Those who have had the first edition can have the "Supplement," separately, for 5 cts; or 5 copies of it for 20 cts.

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NEW YORK.

NOTICE.

THE Lord will, there will be a Grove Meeting in Rootville, Crawford Co., Pa., to commence Aug. 31, and continue one week. Come, all who can; not only to be hearers but doers. Homes for all free.

Now, brethren and sisters, lay by the cares of this life for one week, and come and work for the Lord. Those coming by railroad, come to Lincolnville, (two miles from the meeting), where teams shall be waiting every day during the week.

C. N. BUZZELL, GEO. PORTER, A. S. GEER, JOHN ROOT, Committee.

AGENT FOR THE RAINBOW.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

GEO. W. YOUNG,
25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

THE CATARRH.

THIS is a loathsome and troublesome disease; and it has been supposed to be almost incurable. On the subject, Br. Thomas R. Weaver, Springfield, Mass., writes us as follows:

"BR. STORRS: I think I have one of the best remedies for the treatment of Catarrh that is in use. I have been Agent for it for about six months, and I have sold a large number of them; and so far they have given entire satisfaction. I send you a circular which tells all about it. You are acquainted with a number of the parties that are using it, and know them to be men of honor and principle."

Remark by the Editor.

The references are good and reliable. To get an understanding of the matter send to Br. Weaver for his *Circular,* where the "CATARRAL DOUCHE" is described by a wood-cut, which gives an idea that we cannot describe without.

OBITUARY.

DIED, in West Meriden, June 28, of injuries received by a fall, MAMIE, youngest daughter of Dr. Charles C. and Eliza Grover BARKER, aged 4 years and 3 months. Br. and sister Barker met with a severe loss in the death of little Mamie. Two years ago, Nattie, their only son, was borne away to the "land of the enemy" at the same age as Mamie. Side by side they sleep, awaiting the resurrection, while the parents also wait, earnestly desiring the re-union. One little daughter is still left to them. May she be spared to cheer their home.

Br. and sister Barker are sustained and comforted by the promise—"they shall *come again* from the land of the enemy."—Jer. xxxi. 15, 16.

WM. N. PILE.

APPOINTMENTS.

LEVANT, Me., Emerson's Grove), Sunday, Aug. 6. E. V. B. EDGERLY.

SPRINGFIELD, Mass., Sundays, Aug. 6, Sept. 3, 24, and Oct. 1.

HARTFORD, (Talcott & Post's Hall), Sept. 10.

WEST MERIDEN, Sunday, Sept. 17.

W. N. PILE.

I will preach in BRISTOL, Conn., Sunday, Aug. 6, where Br. Curtis shall appoint. Subject: The kingdom of men and the kingdom of God; when set up and where? Illustrated by charts.

SQUARE POND, Conn., Aug. 13.

R. V. LYON.

HARTFORD, (Talcott & Post's Hall), Aug. 6.
SPRINGFIELD, Mass., Sept. 17.

W. S. CAMPBELL.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Maria C. Pray, Josiah M. Fike, (you owe about 50 cents on the present vol.) Jeremiah Chandler, (paid to close of the present vol.) Mrs. S. N. Colby.

TWO DOLLARS EACH FROM—Samuel Bursell, John R. Green, Wm. Shough.

VARIOUS SUMS—Wm. J. Warner, $5.

PARCELS SENT SINCE LAST ISSUE.

David McBride, Mrs. T. H. Ford, J. W. Whiting, Geo. Simpson, D. Fulton, Jas. M. Worcester, B. S. Mills, Josiah M. Fike, Jas. R. Mead, Jacob Grim, E. Owen, Henry Lees, W. J. Warner, J. P. Sanders, Benj. F. McGan, J. Gregg, Wm. Shough, Christopher Cushing, Jacob T. Albright.

"Stand Like an Anvil."

BY BISHOP DOANE.

"Stand like an anvil!" when the strokes
Of stalwart strength fall fierce and fast;
Storms but more deeply root the oaks
Whose brawny arms embrace the blast.

"Stand like an anvil," when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks
Where malice proves its want of power.

"Stand like an anvil," when the bar
Lies red and glowing on its breast;
Duty shall be life's leading star,
And conscious innocence its rest.

"Stand like an anvil," when the sound
Of pond'rous hammer pains the ear;
Thine but the still and stern rebound
Of the great heart that cannot fear.

"Stand like an anvil;" noise and heat
Are born of earth and die with time;
The soul, like God, its source and seat,
Is solemn, still, serene, sublime.

—*Selected by* Mrs. Paulina D. Campbell, *New Britain, Conn.*

The Second Advent.

We take the following from the "Advent Herald," Boston, Mass.—Ed. Her. of Life.

THE SECOND COMING OF CHRIST.

BY S. S. WARDWELL.

[In the *Herald* of Nov. 23, 1870, Deacon Wardwell, of Providence, R. I., commenced a series of articles on the second coming of our Lord—proposing to consider *how*, *why* and *when* he will come. As no article on the *time* of the Advent was sent to us, we concluded that death interrupted his plan and that the proposed work remained unfinished. A few days ago, however, Br. Pearce sent us the following, accompanied by a statement that Deacon Wardwell's daughter handed it to him with a request for publication, as it was the last of her father's writing for the *Herald*. It is remarkable that his last article should be based on the last words of our Lord Jesus Christ.—Ed.]

"He which testifieth these things, saith, "Surely I come quickly, Amen! Even so, come, Lord Jesus." —Rev. xxii. 20.

WHEN WILL CHRIST COME?

Our Saviour in speaking of his second coming, said, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."—Matt. xxiv. 36. The precise time of his coming is purposely hidden from all men. They know not the day, the hour, nor the year, in which he will appear the second time. And this is the reason why all should be prepared for that day, and shows us the importance of the injunction, "Watch, therefore, for ye know not what hour your Lord doth come. Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh."

But there are some portions of Scripture which may lead us to some knowledge of the coming of the Lord.

1. The Lord Jesus will come at the time which God has appointed. Paul in his address at Athens, said: "God hath appointed a day in which he will judge the world" by Jesus Christ; and this judgment will be at the second coming of Christ; for he will "judge the quick and the dead at his appearing and his kingdom." While we know not the precise day when this great event shall take place, it is known to God. He has fixed the day, and then Jesus will surely come. Then he will "descend from heaven with a shout, with the voice of the archangel, and the trump of God." Oh! that that day may not overtake us unawares.

2. Christ will come at the end of this dispensation, called in Scripture "the end of the world," literally, the end of the age. How soon this end will be and Christ's second appearing take place will depend upon the true interpretation of the book of Revelation; but upon this I will not enter. In the parable of the wheat and tares, Jesus says, "the harvest is the end of the world. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world [or age]. The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them which do wickedly, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii. 39–43. Thus it is shown that the coming of Christ will be at the end of this dispensation, when he will reward the righteous and punish the wicked.

3. Christ will come when the last kingdom represented in the image of Nebuchadnezzar's dream, and by the fourth beast of Daniel's vision (chap. vii.) is still in existence. That kingdom is the Roman kingdom which still exists, not precisely as it did when John wrote the book of Revelation, but in another form, that of separate kingdoms as represented by the toes of the image mentioned. We may not be able to point them out exactly, but there is every reason to believe that they will hereafter be revived, as is indicated in Rev. xvii. 12, 13, and that their kings will be under the direction of the beast mentioned in that chapter; and these are to be destroyed at the coming of Christ, as predicted in Rev. xix. 19–21, and as foretold by Daniel as follows: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. That the destruction of these kingdoms will be at the second coming of Christ is clearly shown in Dan. vii. 13, 14—which see.

4. Christ will come at the period of the sounding of the seventh trumpet, as mentioned in the book of Revelation. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever."—Rev. xi. 15.

Some writers consider the sounding of the seventh trumpet to be the same trumpet as mentioned in 1 Thess. iv. 16, where it is said: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God;" and as stated in 1 Cor. xv. 52, "For the trumpet shall sound and the dead shall be raised," etc. But this is evidently a mistake; as the sounding of the seventh trumpet marks a prophetic period, the same as the other six trumpets do. If the first four trumpets are prophetical of the invasion and final overthrow of the western Roman Empire, then they relate to a period of nearly four hundred years from the time when John wrote the book of Revelation; and so the fifth and sixth trumpet—if they mark the period of the Saracen and Turkish powers—relate to a period of more than 1200 years and are not yet ended. The sounding of the seventh trumpet will then occupy a period of time, but how long we cannot tell; it probably will be a much shorter period, and the coming of Christ may be at the commencement of that period, for we read that upon the sounding of the seventh angel, "the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, [and art to come], because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. xi. 16–18. The words "and art to come" are omitted in the best manuscripts, because Christ has then already come. The whole passage shows that Christ is to come at the sounding of the seventh trumpet, as it is then that the dead are to be raised, the righteous rewarded and the wicked punished. It is the period of the wrath of God, the same which Paul designated as "the day of wrath and revelation of the righteous judgment of God."—Rom. ii. 5.

Are we now living at the period of the sounding of the sixth trumpet? It is now the time of the second woe, and "behold the third woe cometh quickly." The seventh angel shall sound; the mystery of God shall be finished; Christ shall come in power and glory; the righteous shall be rewarded and the wicked punished. In view of these solemn events we may well inquire, "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God."

5. Christ will come when the great majority of the world are not expecting him.

His coming will be sudden, "for as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be."—Matt. xxiv. 27. The inhabitants of the world who are then careless and secure, as they think, will be surprised at his appearing and filled with consternation. They have said, "Where is the promise of his coming?" Many have ridiculed the idea of his second personal appearance, and of the saints being caught up to meet him in the air, but their ridicule and opposition will be turned into fear, and the "tribes of the earth shall mourn." "The day of the Lord will come as a thief in the night"—unexpectedly, and the wicked will be wholly unprepared for it, "For when they shall say, Peace and safety, then sudden destruction cometh upon them and they shall not escape."—1 Thess. v. 2, 3.

6. The coming of Christ will be at a time when even many church members will not be awake as they should be. Jesus said, "When the Son of man cometh shall he find faith on the earth?" The parable of the ten virgins shows that some will be found to be foolish virgins, having no oil in their vessels with their lamps, and they will be shut out from the marriage supper of the Lamb. The parable of the talents shows one who at the return of his lord had made no improvement of his talent, and was therefore cast out into outer darkness. We see from these parables what the state of many professors of religion will be when the Lord Jesus shall be revealed from heaven. They may cry, "Lord, Lord, open unto us," but it will be in vain. The Bridegroom and his faithful ones have gone in to the marriage, and the door is shut and cannot be opened for them.

In view of these solemn and important truths we may well inquire how we stand in relation to this subject. Are we saying, "Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation?" Are we prepared for the coming of the Son of man—the Son of God? Have we the grace and love of God in our hearts as well as a profession of religion? Are we waiting for, and looking for, his coming? for unto "them that look for him shall he appear the second time without sin unto salvation."

Let us hear the words of Christ himself: "Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord when he shall return from the wedding. Blessed are those servants whom the Lord when he cometh shall find watching. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not. Blessed is that servant whom his Lord when he cometh shall find so doing."

The last words of which we have any account that Jesus spake to any man were, "Behold I come quickly." May we like John be ready to say, "Amen, even so come, Lord Jesus."

Paul's Election.

BY JOHN H. WATERBURY.

Br. Storrs: Allow me to express my opinion in relation to St. Paul's being chosen an apostle to the Gentiles, and in view of the question asked in your article, on "Election," in my last Herald of Life. You ask, if "Paul's call on his way to Damascus proves he was also *unconditionally* elected to eternal life?" You say, "If so, why does he say, I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castway?" You also ask, "Why does he tell us that he labored and suffered, if by any means I might attain unto the resurrection of the dead?" I will here say, my object in this communication is in no way for controversy or criticism; but as I differ so widely from your conclusions in this special call of Paul, would be greatly gratified to hear a more extended view of this subject without bringing my name before the public.

From the light I get in reading of St. Paul's conversion, it was effected through the direct power of the Holy Spirit in a special manner from the Lord in this case; and so far as I can see, had no conditions attached to the *call*. Paul was told by the Lord just what to do, and he did it. No promises of condition. Ananias was chided for presenting disparagements against Saul. The Lord told Ananias, Go thy way, for he is a *chosen vessel unto me*, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must *suffer* for my name's sake. All this without a condition being attached to the *call*.

This view of the election of Paul to preach the gospel, impresses me that it was done effectually, and Paul's being a chosen vessel, selected out of the whole human family for a special purpose and end; that he was fitted to carry out the object, and endowed with the power to control his body, and fleshly nature, and was influenced by the Holy Spirit to overcome his carnal desires, or to keep them in subjection to the will of the Holy Ghost, that he was filled with. Every act of St. Paul sets forth that he was born of God. That he was made a new creature, having new desires, and influences. That he run the whole race of his mission, and that he believed there was a crown laid up for him from the grace given him to win the race.

The confidence St. Paul had in the *call* or drawing him out of persecuting the church of the saints, was manifested when he was told the Jews would bind him and deliver him to the Gentiles. Paul told them he was not only ready to be bound, but also to die at Jerusalem for the name of the Lord Jesus. All this, to my understanding, demonstrates that St. Paul was elected to eternal life through the power and design and will of God. Any other view of this subject would clash with the teaching of the writings of St. Paul to the several churches. If I am wrong in my statement, please, at your convenience, define the error in the Herald of Life to an old man, near his seventieth year, and a suffering invalid for over two years last past.

I remain your brother in one Lord, one faith, and one baptism.

Minneapolis, Minn., June 28. 1871.

Remark by the Editor.

Paul's call to the apostleship and his "unconditional election to eternal life" are two very different things; so he evidently regards the matter when he says, "I keep my body under," etc., "lest . . . I myself should be a castaway."—1 Cor. ix. 27. If there was no possibility of such an event, his language seems unmeaning. So it appears to me.

Immaterial Souls.

BY JOSEPH CHAPIN.

There is a doctrine now taught by those who love to be praised as if they were teachers of truth, and taught in agreement with the teachings of God, yet they teach that of which they have no knowledge, and they that believe have no proof of the existence of that which they are taught to believe lives forever, namely: an immaterial, immortal soul, dwelling in the body of man, and as soon as the man dies it goes into its eternal state of existence, where it is punished or rewarded according to the doings of the body it inhabited; if the body did good it received a reward, if the body did evil it received punishment. Who is the author of this doctrine? Not God, because this immaterial, immortal soul-teaching is not supported by any evidence whatever. But the teachings of God are supported by strong evidence; the heavens, the earth, the cattle, the fish, the creature man, are proofs of a Creator, and God declares himself to be that Creator. See Isa. xlvi. 1 and 2: "Thus saith the Lord, the heaven is my throne, and the earth is my footstool, for all those things hath my hand made." And Jer. xxxii. 27: "Behold, I am the Lord the God of all flesh." God has created and given life and provided food for all his creatures; but this immaterial, immortal soul is no part of the works of God; it has no God to care for it, because God never made it; it stands upon the bold blasphemous assumption that it is itself a god, that it lives forever, that death has no power over it; the most that can be done with it is to punish it on account of the sins of the body it inhabited, and of which the body had not repented before it (the body) died; for remember that this immaterial, immortal soul is no part of the body it inhabits, for the body is material, made of dust of the earth; but this immortal soul is immaterial—not made of any thing. If this is so, how is it to be held accountable for the sins of a material body? It has no power over the body, because it is immaterial, and therefore cannot make the body sensible of its presence. Seeing, then, that the material body is one person, and the immaterial, immortal soul is another person, it should not be charged with the sins of the body. Each person should suffer for his own sins—the material body for the sins of the material body, and the immaterial, immortal soul for the sins of the immaterial, immortal soul.

How did this immaterial, immortal soul come into existence? It was first begotten by the deceiver, that old serpent, when he said to the woman, "You shall not surely die, for God knows that in the day you eat thereof your eyes will be opened and you will be as God, knowing good and evil;" and the woman conceived the lie, and it (the lie) grew and was made alive, and came forth, an immaterial, immortal creature; existing in the imagination. Must the testimony of God, the Creator, be set aside, that this seductive lie may be received? It is evident that God did not know of the existence of this immaterial soul; for after having created all things God said, "We will make man, in our image, after our likeness, and they shall rule over the fish of the sea, and over the heavens, and over the cattle, and over all the earth, and over every reptile that creeps on the earth." And to the same man God said: "Because you have hearkened to the voice of your wife, and eaten of the tree which I commanded you, saying: you shall not eat of it: cursed is the ground for thy sake: in sorrow you shall eat of it all the days of your life, and thorns and thistles shall it cause to spring up unto you, and you shall eat the herb of the field." (See Gen. i. 30. The same food is given to man now, that was, before, set apart for the beast, the birds, and the creeping things of the earth.) "By the sweat of your face shall you eat bread till you return to the ground, for out of it was you taken; for dust you are, and unto dust shall you return." This, then, is the testimony God gives of the man which he has made; not that he was made of nothing and lived forever, but that he was made of the dust of the earth, and lived by the will of his Creator. The immaterial, immortal creature, living in the imagination of the man, becomes extinct as soon as the man dies, because there is no longer an imagination to keep it alive. Col. ii. 8: "Beware lest any man make you naked by philosophy, by vain deception, according to the doctrine of men, according to the rudiments of the world, and not according to the Messiah."

The hope of the Christian is not imaginary, because their Redeemer lives and has the keys of death and the grave. What if death does capture them? What if they are prisoners of the grave? See 1 Thess. iv. 15, to the end. "And this we say to you by the word of our Lord: That we who may survive and be alive at the coming of our Lord shall not precede them who have slept; because our Lord will himself descend from heaven with the mandate, and with the voice of the chief angel, and with the trump of God, and the dead who are in the Messiah will first arise; and then we who survive and are alive shall be caught up together with them to the clouds to meet our Lord in the air, and so shall we be ever with our Lord; wherefore, comfort you one another with these words." Whoever loves the Lord loves also the words of the Lord. See John xiv. 23, 24: "He that loveth me observeth my instructions, and my Father will love him and we will come to him and make our abode with him; but he that loveth me not, observeth not my instruction, and the instruction which you hear is not mine but the Father's who sent me."—*Murdock's Translation of the Syriac Testament.*

Meadville, Pa.

Children's Department.

Salvation for the Young.

I hope often to address you, dear children, not to amuse you, but to do you good. I am a stranger to most of you, and most of you are strangers to me. But I know that you need eternal life, for God has told me that, and he has told us that there is one way, and only one way, in which any of you can have it. The best proof that I love you which I can now give you, is to tell you how you may get it. If you were starving, you would not think the man your true friend who brought you toys, but the man who brought you bread. If you were drowning, you would not think that the man loved you who stood on the shore laughing and holding up comical pictures to you; but the man who forgot everything in his desire to save you. And so, when I know that you are perishing forever, because I love you, my heart's desire and prayer to God for you is that you may have life.

People sometimes tell you that, if you are good, you will go to heaven. It is too late to tell you that. If you were carrying a costly vase, it might be very kind to tell you how you might carry it safely. But it would be too late to tell you that when you had let it fall, and it lay in shivers at your feet. The only way to help you then, would be to replace it by a new one. You are a sinner and lost forever, unless there is some way in which a sinner can be saved. If you were good, or if you could be good, you would not need a Saviour. But God saw that you would be lost forever, and, in his great love, he sent his only Son to be the Saviour of sinners. The Son of God came into this world to answer for our sins—as the Bible says, "He died for our sins," in order that God might forgive us; and all that he asks is simply that you trust in what he has done and is doing for you.

But, although all your sins were pardoned, you could not make yourself good; and so, when you come to Christ for pardon, he will make you a new creature, and give you a heart to love and serve God. You have often tried to be good, and to leave off all sin; but some temptation came, and you failed; or you forgot God and your good resolutions, till, perhaps, you think it is of no use to try any more. Now, the loving Saviour of sinners knows all your weakness, and how apt you are to forget, and how trifles drive God out of your mind, and how evil companions lead you away. He knows how many good resolutions and promises you have broken; and he says to every one that trusts in him, however weak and easily led away you may be: "My grace is sufficient for thee." Men may often seem to forget that they were once boys; but there is one at the right hand of God who never forgets that he was once a boy in the village of Nazareth. He feels for you. He who once said to his disciples, "Take heed that you despise not one of these little ones," will not himself despise you. He will always have an encouraging word and a helping hand for you, and he will make you just what God would have you to be.

I wish I could tell you how he loves you. The wisest and the greatest cannot fully understand the love of Christ. The Bible says, "it passeth knowledge." What love it showed to come down here to be poor and despised and sorrowful, and to die on the cross for poor sinners who hated him! None but the Son of God could love like that. But I wish you to know that he loves *you*. The Bible says, "He is the same yesterday, to-day, and forever;" so that what his love was on earth, it is now in heaven. I cannot say that you are more welcome to him than older sinners; but I know that you are as welcome as any. When the people brought little children to him, his disciples thought that the Son of God could not stoop to notice little children; but when Jesus saw this, he was much displeased, and said: "Suffer the little children to come unto me." This shows what a friend you have in Jesus; and I am sure that the Son of God never appears more lovely than when he took the little children in his arms and blessed them. Dear children, you cannot now feel his hands upon your head, nor hear his voice when he speaks the blessing; but he is as able and as willing to bless you as ever.

All that he asks is that you will trust him. Trust him for pardon, because he has died for our sins and paid the mighty debt for us. Trust him to make you what God would have you to be, even a new creature, by the power of his Spirit. Trust him for grace and strength to do every duty; to resist every temptation; to subdue all your evil tempers and desires; to make you gentle, and humble, and loving, and "fruitful in every good work;" to make you a child of God; and, at last, to place you beside himself on the throne of his glory. He will do all this; and what do you want more? But remember, you are lost without Christ—lost forever.—*Selected.*

A Mother's Influence.

How touching is this tribute of Hon. T. H. Benton to his mother's influence: "My mother asked me never to use tobacco; I have never touched it from that time to the present day. She asked me not to gamble, and I have never gambled; I cannot tell who is losing in the games that are being played. She admonished me, too, against hard drinking; and whatever capacity for endurance I have at present, and whatever usefulness I have attained through life, I attribute to having complied with her pious and correct wishes. When I was seven years old she asked me not to drink, and then I made a resolution of total abstinence; and that I have adhered to it through all the time, I owe to my mother."

Burial of a Queen.

When the Queen of Madagascar was buried, fifty silk mantles were wrapped around the corpse; four hundred dresses, some of which had cost more than 100 pounds, were placed in her tomb; also twenty watches, one which cost 200 pounds; besides many ear-rings, finger-rings, and other valuables. Everything the queen was fond of was put in the tomb with her, there to spoil and rot. $22,220 were melted down to make her coffin, which was carried to the tomb before the body. The tomb itself is a square stone building, twelve feet high, parts of which are painted green and ornamented with gold.

Moments of time are as sands of gold. Remember this and be saving.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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DEATH AND TRANSLATION.

"ALBERT BARNES *is not dead; he is ascended, he is translated.*" Such is the language which has been repeated again and again, since the death of that great, venerable, loved and universally respected man. I have heard much stronger language used, as though his departure had been perfectly like that of Elijah—language even stronger than Elisha would have used with reference to Elijah. Though Elisha could cry, "My father, my father, the chariot of Israel, and the horsemen thereof," yet it seems he was not permitted to see the open heavens, as Stephen did at his death, and as we were permitted to see at the translation of Albert Barnes!

From the language which is often used, we would naturally be led to suppose that the first death had ceased to be the penalty of the law—that it was the purchase of Christ's death, rather than the consequence of Adam's sin. It is astonishing how great, learned and good men can utter so much that is unscriptural. Mr. Barnes is acknowledged to have been one of earth's great and good men. In many respects, he had few, if any, equals. His was a most beautiful, as well as great character. His humility sought not—desired not such encomiums as have been lavished on him. He did not claim perfection while alive, and would have been unwilling to have been the recipient of such laudations.

Great as he was, good as he was, he was far from being equal to the Apostle Paul, of whom he so lately wrote; and who would dare to say that Paul "is not dead, but is ascended—that he was translated?" "Abraham is dead, and the prophets are dead;" and Albert Barnes is dead. Of all the past generations, we can only say of two individuals, "They are not dead, they are ascended—they are translated." Enoch and Elijah owing to their remarkable holiness, and to the mercy of God through our Lord Jesus Christ, have escaped death, the penalty of sin. I am often astonished at the language of great and good men with reference to death. Scarcely does an eminently good person depart this life but some talk as if they believed the first death was the purchase of Christ's death—as if death was one of the good things which our Father has provided for us—as if they were really Swedenborgians. I do not wish to say aught against that sect, but if a man is a Swedenborgian, let him be one.

We learn from the Bible that death is the consequence of sin—that as far as man is concerned, death entered by sin, "by sin," and not by Christ. I most freely admit that through Jesus all things are turned into blessings to the believer—even the very curses are turned into blessings. "And we know that all things work together for good to them that love God." (Rom. viii. 28.) Hanging on Christ—trusting in Him, we have nothing to fear from sin, Satan, death and hell. Christ brings good to us out of everything. Under his sovereign, blessed protection, our worst foes can only push us heavenward. They cannot harm us. Hence,

> "We may smile at Satan's rage,
> And face a frowning world."

But are they all therefore our friends? Shall we call them friends? Call Satan a friend? Cleaving to the Lord with all our hearts, it is our privilege and duty to thank God for everything; but ought we therefore to call everything a friend?

I most fully believe the Christian has cause to thank God that there are tempting devils. We will see the day, but not here, when we will thank God for every temptation by which He has permitted us to be tried; but shall we call devils friends, and thank them for all they have done to us? *No.* They most heartily meant it for evil, but our Father meant it for our good, and turned it into good. To hear many talk and preach, you would suppose that death is one of our very best friends; but the infallible Word calls it an enemy—only an enemy and never a friend. What right have we to alter that Word and call that friend which God has called an enemy? Do we know better than He? What comparison is there between death and a translation—between even a sudden death and the changing our mortal to immortality? By translation, the bodies of Enoch and Elijah were taken to heaven. When not translated, the body at death is left to moulder back to dust. The bodies of the most holy of all past generations have as really returned to dust as those of the most unholy. The holy who will be alive at the coming of Christ will be translated. "In a moment, in the twinkling of an eye," the resurrected dead, and the holy living will be changed, so that their corruption will put on incorruption, and their mortal put on immortality. (1 Cor. xv. 51–54; 1 Thess. 4: 16–17.) Their terrestrial bodies will become celestial. Is it not strange that our great and good men will so frequently compare the sad consequences of sin to the glorious triumphs of Christ's death—the rewards of sin to the highest rewards that will be given to the redeemed? I would rather compare earth to heaven—the present, sad, sorrowful life to the most glorious one which is to come. When we die, however sudden may be our death, however triumphant may be our death, however glorious may be our departure, death triumphs over us. Our bodies must lie under the power of death till the resurrection.

. . . . . .

Translation will take place at the coming of Christ; not before. Then we shall put on immortality, and shall triumph over death, and not before. Those who are alive at the coming of Christ and are translated will never be subjected to death. Their triumph over death will be as complete and as eternal as that of the resurrected. In the case of any one of us, we will not have triumphed over death until we shall have waked from the tomb, or until we shall have been translated at His coming. A happy death is not triumphing over death, but is our falling under the power of death in hope of a glorious resurrection—in hope of a future, glorious and eternal triumph over death. Those who die happily, believe their flesh shall only

> "Slumber in the ground,
> Till the last trumpet's joyful sound;
> Then burst the chains, with sweet surprise,
> And in their Saviour's image rise."

. . . . . .

Our resurrection, and putting on immortality will be in consequence of Christ's death, and of our trusting in Him. If Christ had not died, there would have been no resurrection. If we do not believe in Him, we will have no glorious triumph over death.

. . . . . .

We use language that is calculated to deceive when we compare death to a translation. Though it may please weeping friends, yet we use comparisons which the Bible does not authorize. Some of those who lauded Mr. Barnes lauded sudden deaths. They called in question the truthfulness and the wisdom of that petition in the Episcopal service which prays for deliverance from sudden death. Perhaps, some of them, had he died by a slow, lingering death, but in all the triumphs of faith, would have lauded that mode of departure. But is sudden death desirable? Our Father knows for whom it is desirable; whether it is best for you and me or not. I believe it is one of the subjects on which the Bible is silent; and, perhaps, it is best I should say but little on the subject. A mode of death which may be best for one, may not be for another.

But if any one wants a sudden death, I know not that there is anything wrong in his praying for it, provided it is done in submission. Perhaps that very feeling may have been implanted by Him, who knows it is best for him. However diverse may be our feelings and petitions, every prayer which the Holy Spirit indites is right.

I have been very much interested in the language of a lady, who, when questioned if she was happy, said, very far from it; but in answer to other questions, respecting her death, said if it was her Father's will to put her to bed in the dark, she could trust Him. It is good to trust God in the dark. Our Father is infinitely wise, good, kind and merciful, and if we trust in Him, He will select for us the best time, place and way. It is most desirable for us to have no will of our own—to lose our will in the will of God. We ought to be willing to live, labor and suffer for God as long as he wills. Let it be ours not to have a wish of our own. Such a frame of mind is incomparably more desirable than to die in ecstasies. Better to die perfectly resigned to the will of our Father, even if under a cloud, than to die in raptures—longing to be with Jesus. Men apparently on a death-bed, and longing to die, being very happy, have recovered, and returned to the world. Many who have been very happy in church have soon after shown that their joys were not well founded. But in sweet resignation to the will of God there is no deception. It is a more heavenly feeling than rapturous joy—better than to see the opening heavens.

I have been very much interested in the answers of a lady, who, when it was inquired if she was willing to die, informed them she had no will of her own; but when they said, if God should refer it to you, would you wish to die, answered that she should refer it back to Him. I know sight is pleasant. As we are departing, we wish, like Stephen, to see the open heavens; but above all, let us wish and pray for perfect resignation to our Father's will.

The faith that can and does trust God in the dark, honors Him the most. The darker it is, the more it honors Him. It is so through the whole journey of life. It is pleasant to pass life in the sunshine—to have no clouds and darkness; yet it is not always best for us, and does not always honor God. When it is perfectly dark, no light, to trust—to hold on to the promise, honors God, and is most profitable to us. I recently read of a good lady who was enduring a crushing heart trouble and all was perfect darkness, in answer to her daughter's complainings, said, "Hush, shall we not bear our cross when we have His strength to lean upon?"

> "His hand the good man fastens on the skies,
> And bids earth roll, nor feels her idle whirl."

—*Selected from Prophetic Times.*

THE EARTH MAN'S HOME.

IT has been amongst the arguments derived from analogy in favor of a future state that, otherwise, the disorders and inequalities of human condition, the calamities of virtue, and the successes of vice, would seem to cast a shade upon the moral government of God. But while this idea has pressed closely upon the thoughtful, it has been their habit to look out for the adjustment of these disorders, not in the sense in which they have existed, but in a sense which has never exhibited a single trace of the same disaster. But is this habit of thought consistent either with our natural expectations or with the real statements of revelation?

Is it consistent with our natural expectations? The circumstances which will approach nearest to our own, are those of a race of men, connected with a wide dominion of which they form but a part, who should have thrown off the allegiance which they owed to their sovereign, and who are now occupied with speculations and pursuits entirely their own, independent of the will, and subversive of the laws of the monarch to whom they were subject. Let it be supposed that the monarch is just, forbearing, kind and powerful. He looks with indignation and sorrow upon that province of his empire, wasted by discord, impoverished by vice, ravaged by cruelty, oppressed by force and wretched through crime. He contemplates the struggle with a keen and cautious eye—and resolves to undertake the vindication of his insulted authority.

Two modes of action might present themselves to his mind. He might send a special commission into the land—he might accompany this commission with an overwhelming force, before which all the resources of the rebellious must at once be annihilated. He might arrest the daring and the guilty, and by a judicial process arrange the scale of punishment, and assign to each the just expiation of his crime—he might collect the loyal, and acquaint himself with all their claims upon his regard—he might then transfer them, with all their possessions, to the peaceful regions of his empire—he might chase to some inhospitable climate the guilty thousands who had taken arms against his authority; and having cleared the land of its inhabitants, he might lay waste its dwellings; destroy by fire and violence the fertility of its fields; give up its beauty to neglect and oblivion; blot out its name from the titles of his crown, and consign it, in its ruined condition, to be a lasting memorial of the folly of rebellion.

Or he might send a commission, not to annihilate, but to repair—not to crush by violence, but to restore by wisdom—not to erase a title from his brows, but to recover allegiance to his laws. He might evidence the severity of justice, and the clemency of compassion—he might educate, enlighten, protect and reward—he might bring into exercise the latent sympathies of the misguided and the ignorant—he might bring to bear upon the hitherto degraded and unhappy, the nobler motives to human action, and he might succeed in the high and generous effort, of converting a moral wilderness into a scene of culture, fertility and concord. He might prefer the triumph of enmity removed—of rebellion crushed—of anarchy displaced—and of a land obedient to the sceptre which it had once refused.

I ask whether our natural feelings would not confirm the preference which the monarch has had made.

But let it further be asked, Is this vindication of the power of the moral government of God, by the destruction of the world, the real statement of revelation? Has God indeed declared that this material earth shall be a memorial of wrath, but not of mercy? Is it the recorded purpose of his immutable will that the scene and place of redemption shall be separated from the people to be redeemed? That the earth with all its variety of garniture and beauty, once fitted to be the birthplace of their happiness, and given to them as the patrimony and sovereignty of their race, shall be torn away from their possession, and given up to the avenging flame? Is it indeed the verdict of Revelation, that this earth, on which the Redeemer walked and communed with men, in the hour of his humiliation, shall never be the scene of his fellowship with them in the day of his power and his glory? Did he "as a wayfaring man tarry with them only for a night," and ascend but to return only in the vengeance of insulted majesty, to annihilate the scene on which he endured this dishonor?

Is it, I would ask, without a distinct and adequate reason that the Lord Jesus Christ is called "the second Adam?" Surely the expression comprises a fuller meaning than that generally assigned to it. It implies indeed a similarity of relation between Adam and his descendants, and the Lord and his redeemed: a similarity of federal connection between themselves, and the persons dependant upon their actions. "As in Adam all die, so in Christ shall all be made alive." The transmission of life is by the one, the transmission of death by the other. *This* is a great truth, momentous in all its consequences; but is it the *whole* truth? Is not Christ the antitype of Adam in another and very important sense? To Adam this material world was given as an inheritance; an empire over which he was to exercise a kingly power. The Mosaic record is expressed in these terms: "So God created man in his own image; in the image of God created he him; male and female created he them. And God blessed them; and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

This original grant to Adam is referred to in after times by David, in the eighth Psalm; and the dominion of which he there speaks is by the apostle Paul ascribed in its full extent to Christ (Heb. ii.) as the second Adam. The creation of Adam after the *image* of God implies, therefore, the sovereignty to which he was heir. The image of God has been too exclusively limited to the idea of moral rectitude: but it comprises dominion as well as rectitude; hence in the renovated world, the saints are described as "kings" equally with "priests unto God." Both these blessings, rectitude and dominion, Adam forfeited by his transgressions. Satan immediately usurped the crown as it fell from Adam's head, and seized the dominion over the earth which Adam had forfeited. From that time he has maintained a despotic sway over mankind, and by our Lord himself is admitted to be the king, though an usurper, over the present world; for when our Lord entered into personal conflict with Satan, it was in that character that he regarded him. Satan pointed out to him "the kingdoms of the world," and expressed his willingness to yield him a delegated sovereignty, if he would allow him the claim of superiority. "All these will I give thee, if thou wilt fall down and worship me." Our Lord abhorred the blasphemy, but did not deny the usurpation. This usurpation is allowed by the inspired apostle, when he declared to the Corinthians that idolaters "sacrifice to devils, and not to God." Sacrifice is the loftiest homage which one being can pay to another; it is the highest token of submission, the last acknowledgment of supreme power.

But this period of usurpation is limited. In reference to the short duration of this unrighteous dominion, the Saviour declared, "Now is the judgment of this world, now shall the prince of this world be cast out;" "And I, if I be lifted up from the earth, will draw all men unto me." Adam was formed after the image of God. And who is this image? We are told by the apostle (Heb. i.) "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken to us by his Son; whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express *image* of his person and upholding all things by the word of his power—when he had by himself purged our sins, sat down on the right hand of the majesty on high." Adam was but the type of Christ. His creation of the dust of the earth, after the divine image of dominion, appears to have had special reference to this pattern. He represented Christ the true and only image of God. The dominion, therefore, granted to Adam, is in fact the dominion granted to Emmanuel, the Christ, the anointed "Ruler in Israel," "whose goings forth have been from of old, from everlasting." "And this man shall be the peace, though the 'mystic' Assyrian be come into our land."—Micah v. 1–5.

The past ages of mankind have exhibited the misrule and misery of usurped power. The dominion has been in satanic hands; and the successive schemes of human authority, their policy, art and strength have been the developments of his wisdom, in order to maintain, if possible, his full possession of the earth. But through all these dark periods of time, the plans of a mightier One are prepared in silence for their completion. The world belongs to Christ; the course of human things cannot therefore be at rest; the decree is gone forth. "And thou profane, wicked prince, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown; exalt him that is low, and abase him that is high. I will overturn, overturn overturn it; and it shall be no more, until he come whose right it is, and I will give it him." (Ezek. xxi. 25–27.) Then, it would appear, will the earth be at rest, and the original grant of dominion to Adam be realized. Then will his redeemed church, rescued to share his glory in actual sovereignty, and perfect felicity, "*reign* with him upon the earth."

The contrary supposition appears to me at least to displace the consistency of the scheme of Revelation. If, according to the prevalent opinion, this material world be doomed to destruction, and not to renovation; if Christ shall come only as a mighty judge, to hold a last assize, to separate the righteous from the wicked, and then to annihilate the globe on which the career of guilt has been achieved, will the measure of revealed promise to the world be actually filled up?

It may confirm the view here given of the future, to inquire into the nature of that felicity which our Lord himself has taught us in our prayers to expect. It would be natural to suppose, that in the selection of blessings, which he condescended to make the subject of our prayers to God, the consummation of his own work of mercy would find a marked place. The supposition is consistent with the fact. He has concentrated a prayer for the completion of his own work, in the two remarkable expressions, "Thy kingdom come," "thy will be done on earth as in heaven." Can we refuse to admit that our Lord here bounds our view to this scene of earth? In heaven, that is, in the other regions of the universe of God, his will is already done: but here we are surrounded with a scene of rebellion, anarchy and sorrow. Does he then teach us to pray for a translation from this unquiet land to another and distant orb? He puts no such request within our lips; he directs us to pray for the establishment of his kingdom, and this kingdom appears to belong exclusively to this material earth. "Thy will be done on earth, as in heaven." Is not the inference twofold: first, that the earth is the theatre of his kingdom; and secondly, that conformity to his will is the absolute enjoyment of heaven? and that no loftier supplication can be associated with our thoughts, than that the hallowed sceptre should be *replaced* in human hands, even in the hands of ~~the mighty Antitype,~~ "the second Adam, the Lord from Heaven."

I ask then the Christian reader, if it be not desirable to call away our minds from human opinions; from the influence even of great names; from popular belief, however ancient; from theories, however venerable; from the prescriptive applause of centuries; from the vague and indistinct ritual of education; and to take our firm, courageous and patient stand upon the plain, grammatical and unwarped text of Scripture?

That wondrous volume, the charter of human hope, the anchor of human faith, affords instructions on this subject, to my mind more definite, and expectations more precise. Surely the Lord Jesus Christ is linked to our world by ties less fragile than those which the received theology has framed. He will COME AGAIN, and exhibit those ties in all their beauty and strength.—*G. T. Noel, England.*

NATURE AND LOCALITY OF THE KINGDOM OF GOD IN THE AGE TO COME.

TO THE EDITOR OF THE HERALD: Permit me to submit a few remarks on the following passage of Scripture:

> "In whom (Christ) ye all trusted, after that ye heard the word of Truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession," etc.—Eph. i. 13, 14.

In the above passage we have an allusion to a "promise"—no other than the promise of God to Abraham that he, with his "seed" (which, saith Paul, is Christ), should possess the land of Canaan for an everlasting inheritance.

Then this promise, with which all believers were "sealed" by the Holy Spirit, is said to be the "earnest" only of every believer's "inheritance" until the "redemption" of the purchased possession.

From this we learn that the promised inheritance is at present in bondage, and that it has to be redeemed or reclaimed before it can be put in possession of those to whom it was promised; that therefore those to whom it was promised have for the present to be satisfied with the promise, and accept it as the "earnest" of the inheritance, till such time as God, who made the promise, shall "redeem" the thing promised—namely, the "inheritance" from those who now hold or possess it.

It is, therefore, interesting to know where the promised inheritance is, and who has, at the present time, possession of it. Now, all who understand the covenant of God with Abraham, Isaac and Jacob, know that the promised "inheritance" is the "Holy Land," and those who know the modern history of Europe are aware that the "infidel Turks" obtained the Holy Land—the land covenanted to Abraham and his "seed"—by conquest, and that it remains in their possession to this day.

It is, therefore, evident that if it is ever to be possessed by Abraham and Christ it must first be "redeemed" or reclaimed from the Turks. The forcible redemption of the land covenanted by God to Abraham is the "redemption of the purchased possession" mentioned by Paul in the passage quoted as the subject of these remarks. And till this redemption of the land from the Turks takes place, believers in Christ have to be satisfied with the promise of possession, and accept it as the "earnest" of the inheritance, until it is rescued or "redeemed" from the "ruthless invader" of what is destined to be the territory proper of the future kingdom of Christ.

It is natural to inquire, when will such an event take place? I reply: When "the fulness of the Gentiles is come in." It is predicted that the promised inheritance (Land of Canaan) should be "trodden under foot of the Gentiles till the times of the Gentiles be fulfilled." The Turks will, therefore, hold on to Palestine till nearly the close of the present Gentile dispensation, when it will be "redeemed" for the everlasting possession of Christ and the resurrected saints, among whom will be Abraham, Isaac and Jacob. Then the "crescent" of the unbelieving Turks will be replaced with the emblems of the "cross."

The central idea embodied in what is termed the "Eastern question" (the great question of all European political questions), has for its object the recovery or "redemption," by the so-called Christian nations of Europe, of the "Holy Land" from the grasp of the infidel Turk. These professedly Christian Powers acknowledge that an anomaly it is that there have been so many military and naval powers in Christian Europe, and that the "land" held sacred by all Christians should be permitted to be held in possession century after century, and desecrated by a nation who have no faith in Christ and the Cross—who have raised a heathen temple (the Mosque of Omar) upon the site of the once glorious Temple of Solomon.

And in this sense Christian nations may well ponder over the anomaly! One of the fairest portions of the earth—the scene of the nativity, life, ministry, suffering, death, resurrection and ascension of the Saviour of the world, even the holy sepulchre itself—in the possession of a nation of infidels hostile to the Christian and his creed, and yet surrounded by the most powerful military and naval powers in the world, all professing themselves Christian!

Thus from testimony of holy writ we draw the natural inference that no believer in Christ has as yet been put in possession of the "promised inheritance." And further, that no believer can be put in possession before that inheritance has been wrested from the grasp of the Turk who now holds it. All believers have to be satisfied with the "promise" of inheritance "until the redemption of the purchased possession." Christ purchased the possession with His blood: He endured the cross, despising the shame, that He might hereafter wear the "crown." "No cross, no crown," is an oft-quoted Scriptural phrase, but little understood even by those who quote it. As it is first the cross and then the crown, so there can be no kingdom without territory; and to be a kingdom there must be a king. For declaring Himself the future King of the Jews, Christ was subjected to the ignominious death of the cross. He has declared himself to be the future King of all the kings of the earth, and that he will hereafter reign on the earth till He has subdued all things to himself.

In view of all these statements what becomes of the orthodox notions of believers receiving their reward or "inheritance" at death? What becomes of the notion that believers go to heaven at death? What becomes of the orthodox notion that heaven, not the earth, is the future eternal abode of the saints? What becomes of the notion that man is by nature immortal? The fact is, all these notions are mere thinkings of the flesh, heathen doctrines and dogmas, as false as the Word of God is true. They are not to be found in the Scriptures from Genesis to Revelation, if you search till the day of resurrection. The testimony of Scripture is that man, in his present state, is purely mortal, and that immortality can be obtained only by a resurrection from the dead; that this earth, not heaven, is the future eternal abode of the resurrected saints; that there is no conscious existence between death and the resurrection, and that the resurrection takes place at the second coming, or advent, of Christ, when he will judge or rule the world in righteousness. Such are the glorious truths contained in the Gospel (good news) of the coming kingdom, which Christ taught His disciples to pray for. "Pray ye, 'Thy kingdom come.'" And why "Thy kingdom come" but that "Thy will may be done on earth (not in heaven) as it is done in heaven" (by the angelic hosts)?

That there should be in these last times an awful dearth of gospel truth in so-called Christendom need not surprise us when we refer to what the Prophet Amos predicts on the subject. He says:

"Behold the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing of the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord and shall not find it."—Amos viii. 11, 12.

Such, it appears, is the awful judgment which like a pall is now hanging over that portion of the earth erroneously designated Christendom. But if orthodox theology were true, the present period in the history of the church might truly be said to be one of its brightest epochs. Pauline theology and modern theology are, however, as opposite as the poles. There is scarcely any thing in common between them. "Oh! that men were wise, that they understood this," etc.—*N. Y. Herald.*

Mustard Seed.

BY HELEN ROBERTSON.

JESUS said to his disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you."

What Jesus said to the disciples, is also said to us; and if it was necessary for them to have faith and understand, so is it for us. But what about this "faith as a grain of mustard seed?" Mustard seed is very small indeed, and it seems as if that, in reality, would be but small faith, whereas we know it would take great faith, yea the strongest faith to do what Jesus says in the text.

Let us look again at the mustard seed. Read Matt. xiii. 31, 32: "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the *least* of all seeds; but when it is grown, it is the *greatect* among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Let us have this kind of faith. Not always small like the original mustard seed if it never be planted, but exercise it so it can expand and increase, and become strong.

The Greek lexiçon says of it, "A plant belonging to the same genus as our mustard, but of a different species; and in the fertile soil of Palestine often growing to a very considerable height."

The idea is to have our faith expand and grow like the mustard seed planted in the fertile soil of Palestine.

This expression, "If your faith increase as a grain of mustard seed," etc., is not original with me. I was spending a few days at Br. William Thorne's, in Yonkers, so he and his wife with myself, spent part of an afternoon at Br. John Kemp's. We had a very pleasing and profitable time. Among other things, Br. Kemp gave us a very lively account of a Bible class he attended in Cooper Institute, some years ago.

This subject of faith came up. One brother in the class had an old, but choice translation of the New Testament. It read, "If your faith increased as a grain of mustard seed." It was a new and precious idea of that text, and too good we think to keep to ourself. Br. Kemp says he greatly misses that Bible class. They had such good feeling in it, and a free exchange of thought. We all need such, and why don't we have them?

Another brother, who could read the Hebrew more easily than the English, translated the last verse in Obadiah for them. Our translation reads, "And saviours shall come upon Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." He translated it, "And the saved ones shall come up on Mount Zion," etc. What a beautiful thought; besides, we know there is only one Saviour.

Let us grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and forever. Amen.

NEW YORK, July 18, 1871.

Mneemeiois. John v. 28.

BY S. COOPER.

BR. STORRS: There has evidently been in circulation a mistaken idea, which ought to be corrected, in relation to this Greek word, which in John v. 28 is rendered *graves.* It has been reported and supposed to occur but twice rendered grave in the Scriptures; but it appears to be found eight times rendered grave and graves; and twenty-nine times translated sepulchre. I will give references to where it is rendered grave, that those who wish may examine them: Matt. xxvii. 52, 33; Luke xi. 44; John v; 28 and xi. 17, 31, 38, and xii. 17.

The truth is what we want, and which we wish to handle, not deceitfully or mistakenly, but understandingly.

THERE is a time in man's life when he is disposed to be vexed at God, on account of the troubles of life; but if a man does right, and bears his lot with patience, and labors daily to grow wiser, there comes another time when he begins to see that God does things well,—that troubles are great blessings, and when his inclination to murmur, gives place to gratitude and praise. It has been so with me.

THE HERALD OF LIFE.

NEW YORK, AUGUST 9, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Our Assistant Editor.

WE regret to learn, by a private note from this dear brother, that his health has not improved since he went into the country three weeks ago. He still remains there, but cannot tell whether he will return to this city before the camp-meeting. We trust he may be present at that meeting.

"The World's Crisis."

WE sent a copy of our recent Pamphlet, a second edition, to Eld. Miles Grant, not as editor of the above-named paper, but as a *personal* affair, as we sent it to several others. We did not request him to notice it; but he saw fit to do so in the following manner:

A NEW THEORY.

We have just received a pamphlet of seventy-two pages, entitled "A Vindication of the Government of God over the Children of men; or the Promise and Oath of God to Abraham." By George Storrs. In this pamphlet Br. Storrs endeavors to prove that *all* who have not heard the gospel will be raised from the dead, and have an opportunity to hear about Christ, when they will either receive or reject him. We would say that the arguments presented by Br. S. in favor of his position, do not convince our mind that his new system of salvation for the heathen is correct, and in harmony with the Scriptures. We can see that his new position overthrows his former one, in relation to the resurrection of the wicked dead. He and his associates have urged the point that no one could be raised from the dead except those who had the Spirit of Christ in them; that is, none but Christians. Of course, he will not claim that the heathen were Christians, in possession of the Spirit of Christ; hence, when he assumes that they will be raised to hear the preaching of the gospel, in the coming age, he strikes a death-blow to the doctrine of the non-resurrection of all who are not Christians. Both positions cannot be true, because they contradict each other. If one unconverted man will be raised, why not all?

We think it best to believe Paul, when he said: "There shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15); and Jesus when he said: "Marvel not at this; for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth."—John v. 28, 29.

Those who have read our pamphlet can judge how accurate the foregoing representation is, and we have no disposition to complain of its inaccuracies, for we know something of the blinding influence of prejudice, and if Life believers misrepresent our views and condemn them unheard, without examination, and refuse to let them appear in the HERALD OF LIFE, we certainly cannot blame Br. Grant, or any of his way of thinking, for putting a wrong construction on our words, and thereby making a wrong impression as to our past and present views. We wish to cultivate a charitable spirit toward our theological opposers of every class; but we shall not do it, knowingly, at the expense of what we regard as truth.

That our arguments, in our pamphlet, "do not convince" Br. Grant's mind that our "new system of salvation for the heathen is correct, and in harmony with the Scriptures," is not to be wondered at; nor do his arguments against inherent immortality and endless torment "convince" his neighbors of the "Advent Herald" that "his new system," on those topics, are "correct," though he has for years endeavored to make them and others think they were. We have but just commenced with what Br. G. calls "A New Theory;" and it is not likely he would be convinced without more time to weigh the subject. One thing however is in favor of the idea that Br. Grant may yet be a convert; that is, he believes in the resurrection of all those who have never heard the Gospel, as well as those who have. We have not, then, the difficulty in his conversion that we have in the case of those who deny any resurrection of the heathen, or such as have never heard of God's love to the world. Between Br. G. and ourself it is only a question of how the resurrected heathen are to be disposed of after their resurrection. It is not a question about a "*new* system of salvation to the heathen;" but, shall the *old* system, promised and sworn to by JEHOVAH, be carried out? and the fact that Christ "gave himself a ransom for all" men, "be testified" to all "in due time?" Shall this Gospel be preached "to every creature" in order that "he that *believeth*" it "shall be saved; and he that believeth not shall be condemned?" Will Br. Grant say, that *justice* can condemn a man for not believing that of which he never heard? The very thought of such an act is next door to eternal torments: both are as far removed from the equitable government of God as truth is from error; or to use an old saying, "as heaven is from hell." To our mind, it is a blasphemy against God and the government of the creatures He has made.

That we have *modified* our views on the subject of resurrection—or, rather the manner of stating the doctrine of the non-resurrection of the wicked dead, we have admitted; but that our present view, or "new position overthrows" our "former one, in relation to the resurrection of the wicked dead," we do not admit; and Br. G. overlooks, or entirely misapprehends our "argument" on that point in our pamphlet. It is simply a question of, who *are* the wicked dead? The Gospel knows of only one class who, in a Scripture sense, are properly called the wicked dead, viz., those who have died in *unbelief;* or, who have died in the wilful rejection of Christ as their Redeemer or Deliverer. No man can be guilty of this sin who has never heard of Christ, or to whom God's love in Christ has never been made known. It is "he that believeth not" that "shall be damned"—who "shall not see life."

Clearly, then, no man is a sinner, past remedy, except such as "will *not* come unto" Christ "that they may have life." None can be put in this class who have never heard the Gospel message; and "God will have all men come to the knowledge of the truth" in His own "due time." So saith "the Scriptures," even if Br. G.'s "mind" is not yet "convinced" of it.

But Br. Grant says, that, we and our "associates have urged the point that no one could be raised from the dead except . . . Christians;" and says, "of course, he will not claim that the heathen were Christians," etc. That we have been too unguarded in some expressions on the subject, formerly, may be admitted; but Br. G. must not forget that Paul says, "We know in part;" and Peter was quite certain, for some years after the day of Pentecost, that there was no salvation for the Gentiles, and would not go to Cornelius without disputing the matter with "the voice," even "from heaven," which bade him do that which he protested he never had done. If, then, we have, heretofore, not sufficiently surveyed the whole ground of God's designs towards the children of men, we have not been more faulty than Peter was; but seeing God has opened our eyes "to see the way of the Lord more perfectly" we do not intend to close them against the light, lest we be left in darkness; for, saith Jesus, "If I had not come and spoken unto them they had not had sin." It is sinning against light that brings condemnation. That we intend to avoid, if possible.

We certainly never did "claim that the heathen were Christians;" but we do claim they are not *unbelievers,* or wicked in the gospel sense; and therefore are not "the wicked dead"—when dead—of whom we have said, and still say, they will never live again; hence, Br. G. will see, we have struck no "death-blow to the doctrine of the non-resurrection of all who are" wicked, in the gospel sense.

Br. G. asks, "If one unconverted man will be raised, why not all?" Because, some unconverted men have had the gospel, been enlightened by it, and have wilfully rejected it: while others never have had the gospel, and consequently, have never rejected it, nor "done despite unto the Spirit of grace." Br. G. might as well ask, If one sinner is saved, why not all?

As to our brother's quotation of Acts xxiv. 15, and John v. 28, 29, even with his view of them, they go to confirm our "new position," so far as it differs, in any respect, from our previous one. It remains for him to prove that the *all,* who are raised, will die again; or that mercy will never be shown any of them. Let him put himself to that work, if he thinks it an easy one. Does he believe all the millions on millions of the ignorant and untaught heathen, and people of all the dark ages of the world's history, who have lived and died in utter ignorance of God, and without any means of knowing Him or His love to the world in the gift of His Son, are to be raised from the dead, without any knowledge even of their Judge, till they see him sitting on his throne of judgment, and then to be cast into the lake of fire and brimstone? If our brother believes that to be the character of his God, we do not see why he need shrink from the endless torture doctrine: it is only a difference in time, not in character: both are an outrage on all the reason and sense of justice God has implanted in man's nature, and makes Him to contradict Himself, who has sworn that He hath "no pleasure in the death of the wicked;" while, in fact, He has placed millions on millions of the human family in circumstances, where He knew it was impossible for them to be blessed with the means of salvation in *this* life, and thus, virtually, determined they should die not once, only, but *twice;* and that under the most hopeless and horrible circumstances!

We cannot believe the kind and loving heart of our brother will long be bound in such thoughts of the MAKER of us all, whose loving heart led Him to give up His only begotten and dearly beloved Son to agony and death "a ransom for all; to be testified in due time" to all for whom He died. No, no, a brighter view of God's dealing with the children of men is dawning on this benighted world; and Br. Grant, we trust, will "come to the front" in this glorious work.

"Search the Scriptures."

SUCH is the injunction of Him who "spake as never man spake," and who knew where the fountain of truth is. He once severely reproved his disciples, after his resurrection, for their "slowness of heart to believe *all* that the prophets have spoken." The same disposition exists, to-day, of disbelief in the prophesies of the Old Testament Scriptures; and they are, mostly, lightly esteemed, or accounted of little consequence now that we have the New Testament.

In order to have a comprehensive and true knowledge of the mind of God, we must have an understanding of both Testaments, and the Old was the one, and the only one, that Jesus commanded his hearers to "search:" the New was not written till years had passed away, and cannot be understood except by a diligent and careful comparison with the Old. How certain, then, are those to err who discard the Old Testament, or lightly esteem it, and so explain the New as to contradict it. Such teachers "err, not knowing the Scriptures" to which Jesus referred, and which Paul tells Timothy, "are given by inspiration of God, and profitable;" and, also, "able to make thee wise unto *salvation* through faith which is in Christ Jesus." Peter, in like manner, speaking of the prophecies of the Old Testament, after referring to the scene in the mount of transfiguration, tells us, "We have the prophetic word more firm; whereunto ye do well that ye take heed, as to a light that shineth in a dark place." . . . "Knowing this first, that no prophecy of the Scriptures is by any private impulse, or invention: for the prophecy came not in *old time* by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Such being the fact in regard to the Old Testament, what presumption, not to say blasphemy, for men to set light by this inspired testimony, or attempt to prove it unreliable by calling its prophetic declarations *conditional.* If one prophecy is of that character, all may be; and then the foundation of faith is swept away, and no sure hope of the personal return of Christ from heaven can exist; for that return and His reign on earth are both the subject of prophecy.

It will be seen, hence, that in order to be benefitted by the Scriptures there must be *faith;* which is confidence in, or reliance on what is written or spoken. Man's belief or unbelief influences him in all his tempers, words and actions. How is faith to be produced if words do not mean what they say? If we are led to suppose the speaker does not mean just what the words naturally import, what ground for faith can exist? Certainly none at all, unless the speaker explains that the words are not intended to be understood literally; or some of his other words contradict the literal sense and compel a different one.

Our first parents fell by disbelieving, on the one hand, the truth God had spoken: and, on the other hand, by believing a lie. If, however, the prohibition and threatening had not been in plain and literal language, who could blame them for misconstruing it? The tempter told them the language, "Thou shalt surely die," did *not* mean what it expressed; but that "God knew" to eat of that tree would make them "as Gods." This was the first sermon ever preached teaching that God does not mean what his words literally express; and it is the model sermon, after which all those copy who give a mystical meaning to the plain words of God; especially, in treating of the prophecies of the Bible.

From the lie in Eden to the present time, the real cause of infidelity is, mystifying the testimony of God; thus producing uncertainty as to its meaning and destroying faith; and professing Christians are mainly responsible for this serpentine work. It has brought the Bible into contempt, and almost banished *real* faith from the earth; and it has filled the world with superstition and wild fanaticism, which goes under the name of deep devotion, or spiritual-mindedness, and palms itself off for true religion on the simple-hearted and unsuspecting, while it denounces those on whom it fails to impose its fancies as lacking in spiritual discernment.

It is our desire to raise, in the minds of those with whom we communicate, confidence, unshaken *faith,* in what God has said. This cannot be done unless we can be convinced that He means what His words express, unless it can be clearly shown that His other clear testimony forbids the literal construction of the language.

When God has promised and made oath to any thing, we are not at liberty to give any other construction to the words, "that have gone out of His mouth," than the literal and obvious meaning of the language employed: He "will not alter the thing" that He hath spoken. Psa. lxxxix. 34. No trifling with such testimony is to be indulged in, or attempts to limit its meaning. We are firmly to believe God says what he means, and means what he says; and we are not at liberty to add to or take from the obvious sense of the language.

Not to regard this principle is to weaken or destroy the Divine testimony; and we are in danger of making "void the words of God by the traditions of men." The more simple and unqualified our faith in such testimony, the more peace and quietness of mind shall we possess, and the more shall we honor God; and He will take care to honor us for our confidence. Abraham is the grand example of such trust in God's word, when he withheld not his beloved son Isaac, but offered him up for a burnt offering, after God had promised him, "In Isaac shall thy seed be called." A "*knife* lay at the throat of the promise;" but Abraham staggered not; "accounting that God was able to raise" Isaac "up from the dead." Such is faith. It quibbles not at appearances, but gives glory to God by a steadfast reliance on His word, however dark the cloud that intervenes. Let us exercise like precious faith, that we may be blessed with Abraham.

A New Departure at Rome.

IT seems that infallibility, of the Roman sort, is not above lying. A recent despatch from Rome says:

The Pope, in reply to an address by the Roman Academy, remonstrating against doctrines which are antagonistic to the spirit of modern times, disclaims any intention on the part of the Papacy to lay claim to inherent power to dispossess sovereigns or to assume direction over the worldly affairs of nations. "In ancient times," says His Holiness, "Christian nations revered the Pope, as the arbiter between sovereign and people in cases of disagreement, and great services have been rendered by the Papacy in preventing wars and healing up divisions among the nations of the world."

It is well known that the Papacy was continually stirring up strife and causing war in Europe—often directly inciting the conflict, as for instance the wars of the sixth century, which finally gave temporal power to the Popes. And as to Pope Pius' disclaimers of "power to dispossess sovereigns, or assume direction over worldly affairs of nations," it is only another proof of the folly the Roman church committed voting its latest dogma: for it conclusively proves that either Pius is, or some of his predecessors were quite fallible. For we read in the Clementii, lib. 2, lit. 1, c. 2—The bishop of Rome has power to absolve from all allegiance, obligation, bond of sacrifice. . . . the provinces, cities and armies of *kings that rebel against him.*" Another declared: "The tribunals of kings are subjected to the power of the priests." (Crawf. p 300.) Innocent III. said: "Our Lord God the Pope; another God upon earth; King of kings and Lord of lords. . . . The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial and infernal."

It only remains to decide which infallible Pope was fallible, in order to settle the pretensions of Rome. Pius insinuates that he asserts only spiritual power, outside of the States of the Church. Innocent declares that all power in heaven, earth and hell is in his hands. History is against Pius. It shows that the Papacy has endeavored to enforce the sentiment of Innocent's utterances. The apology of Pius is a new departure, and is fatal to the infallibility dogma.—*Ad. Ch. Times.*

The American Life and Advent Camp-Meeting.

THIS Association of Advent Believers will hold their Annual Camp-Meeting upon their new and beautiful ground in "Carew's Grove," at Springfield, Mass., (distant about 1 1-4 miles from the railway station), commencing Sunday, Aug. 13, and continuing over Sunday, Aug. 20.

The Camp-Meeting Committee desire to say to the friends that Nature has contributed much for our camping place. We have an area of six acres of fine, level, dry tenting ground, dotted over with grand old trees, bestowing grateful shade. To these natural advantages, through the liberality of kind brethren, have been added all the accessories which thought could suggest as necessary to the comfort and convenience of all. Let all, then, far and near, from North and South, from East and West, turn aside from the dusty, weary way, and come in to this consecrated spot to rest and refresh awhile.

DEDICATION.

The Public Services of the meeting will commence Sunday, Aug. 13, at 10 1-2 A. M.; at which time a dedicatory sermon will be preached by GEO, STORRS, of New York.

FARES.

Fare on the Boston and Albany railroad is reduced *one-third,* which will be $4 from Boston to Springfield and return. Tickets to be obtained at the ticket offices between Boston and Worcester, at Grantville, Holliston, Natic, Westboro, Milford, and Southville; beyond Worcester at the usual stations. On the Hartford and New Haven railroad fare is reduced *one-third.* Tickets to be obtained at New Haven, Meriden, Middletown, Berlin, and New Britain, Hartford, Thompsonville, and Windsor Locks. On the Connecticut River railroad, fare is reduced *one-third* from South Vernon and intermediate stations to Springfield. On all the above roads camp-meeting tickets good from Aug. 10 to Aug. 30 must be called for at the ticket offices, and they must also be signed by the Secretary at the camp-meeting. *Remember this.* Friends coming from New York can come and return for $4 70 by taking the boat to New Haven, and thence by cars to Springfield. The boat which leaves New York at 3 15 P. M., connects with the train at the steamboat wharf, at New Haven. Passengers by this boat arrive in Springfield at 10 51 P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse-cars to the depot of the Hartford and New Haven railroad. Tickets for the railroad to the camp-meeting will be sold on the steamboats. Passengers buying through tickets will be furnished with a return ticket, * which will be good only when endorsed by the Secretary of the camp-ground.

Omnibuses will be found in readiness at the Springfield depot to convey all to the ground. Fare 10 cents.

BOARD.

Good board will be furnished at 80 cents per day. Those intending to board themselves will find a choice and constant supply of groceries, provisions and fruits for sale upon the ground at regular market prices.

* The confusion experienced in regard to *return* tickets, by the boats, will not occur again.

S. W. BISHOP,
GEO. K. CARROLL,
T. R. WEAVER,
DR. C. C. BARKER,
JACOB GRIM,
JOHN C. DAY,
GEO. W. BROWN,
CALEB THOMPSON,
} *Committee of Arrangements.*

T. R. WEAVER, *Sec.*

SPRINGFIELD, MASS., July, 1871.

Special Notice.

BR. T. R. WEAVER writes: I have just completed arrangements by which passengers will be carried from the depot in Springfield to our camp-ground for 10 cents. Trunks for the same.

Mr. Collins will have his name on his carriages, and they will be at the depot on the arrival of each train.

Remember and call for COLLINS' Carriages, on your arrival at the depot, and he will carry you for 10 cents to our ground.

SPRINGFIELD, MASS., Aug. 6, 1871.

"The Abomination of Desolation."

BY POLLY G. PITTS.

In the HERALD OF LIFE for May 17, was an article written by a brother, on Matt. xxiv. He asks, "The Abomination of Desolation; Is it in the past?" Now as he says that he has to confess there are seeming insurmountable obstacles in the way of his believing that the time of trouble, spoken of, is in the past, I wish to give my views upon it, and perhaps it may remove some of those insurmountable obstacles out of the way, and throw some light on the subject.

And as Jesus went out, and departed from the temple, his disciples came to him for to show him the buildings of the temple. And he said unto them, See ye not all these things? Verily, I say unto you, There shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, his disciples came unto him privately, saying, Tell us, when shall these things be? or, when shall the temple be destroyed? and what shall be the sign of thy coming, and the end of the world, or age?

Now mark, here are three questions asked; and Jesus answers them by course. He says unto them, Take heed that ye be not deceived. For many shall come in my name, etc., and ye shall hear of wars, etc., but be not troubled, for all the things must come, but the end is not yet. Again he says, Nation shall rise against nation, etc., and famine and pestilence and earthquakes, etc., all these are the beginning of sorrows. Then they should be delivered up, and hated, and killed, etc.; and this gospel of the kingdom shall be preached in all the world for a *witness* unto all nations, and then shall the end come; or, Jerusalem shall be destroyed. Was it so preached? and before the destruction of Jerusalem? Let us see. Paul says, Rom. x. 11, For the Scriptures saith, Whosoever believeth on him (*i. e.,* Jesus) shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent, etc. Paul then asks, "Have they not all heard? (Hear him answer his own question.) Yes, verily, their sound went into *all* the earth, and their words to the end of the world." Again Paul in his epistle to the Colossians, chap. i. speaking of their hope, which was laid

up for them in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, etc. If ye continue in the faith, grounded, and settled, and be not moved away from the hope of the gospel, which ye have heard, which was preached to every creature which is under heaven; whereof I Paul am made a minister. This has satisfied me so far.

Now let us look again at Jesus' answer to the first question. When shall these stones be thrown down? or, the temple destroyed? and I think we will get light on the abomination of desolation. Jesus says, And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; then shall the end come. When ye *therefore* shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whosoever readeth let him understand:) then (when the abomination of desolation stands in its holy place) let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes (as if he had said, Do not burden yourselves, but flee for your lives, for the Romans will destroy the city and the sanctuary.) And woe unto them that are with child, etc. And pray ye that your flight be not in the winter, neither on the Sabbath day! For *then* (in those days) shall be great tribulation, (mark this), such as was not since the beginning of the world to this time; no, nor ever shall be. (I believe it, heaven and earth shall pass away, but His word shall not pass away.)

St. Mark records the same words of our Saviour on this subject; and the Saviour's answer to the first question of the disciples is understood by Mark the same as by Matthew; and the answer of Jesus to the second question (what shall be the sign of thy coming?) is alike in both places.

We will now look at what Luke says on the same subject, and then at what Daniel says about the abomination of desolation, and where he locates it. In Luke xxi. 5, the same conversation is recorded of Christ and his disciples. And some spake of the temple, how it was adorned with goodly stones, and gifts. Jesus said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down. (Is it not recorded in history that the Romans ploughed up the foundation of the temple to find treasures?) And they asked him, saying, Master, tell us, when shall these things be? etc. Now the answer of Jesus to his disciples on this first question, gives us all the light that we need on it. So it seems to me. He says, When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. (We all know that it was the Roman power that desolated Jerusalem.) *Then,* (When? when the Roman army stands where it ought not, or encompasses Jerusalem) let them which are in Judea flee into the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance, that all things which are written may be fulfilled. Where were these things written? Turn to Deut. xxviii. and xxix chapters, and see if there was not a just prophetical description of this tribulation; and that what was written did not come upon them in its perfection.

Luke goes on to tell what Jesus said, in the same language that Matthew and Mark do. Jesus says, Woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Is not Jerusalem now trodden down by the Gentiles? Yes, surely; then the abomination of desolation must be in the past.

We will now look at what Daniel says about this abomination. In chap. ix. Gabriel is sent to give Daniel skill and understanding, concerning seventy weeks which were determined upon Daniel's people, and upon thy holy city, to finish the transgression, to make an end of sins, to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, etc. After three-score and two weeks the Messiah shall be cut off; but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the *end* thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease; and for the overspreading of abominations he shall make it desolate, (did he do it? yes,) even until the consummation, and that determined shall be poured upon the desolate. And in chap. xii. it is said, And from the time the daily sacrifice shall be taken away, and *the "abomination that maketh desolate set up;"* there shall be a thousand two hundred and ninety days. Again, in the eleventh chap. of Daniel, there is a power spoken of with whom the Jews made a league; and in the Apocrypha, 1 Maccabees viii. it is said it was with the Romans; and profane history says the same. And Daniel says, After the league made with him, he shall work deceitfully: for he shall come up, and shall become strong with a small people. Daniel goes on to tell what he will do, and that he shall have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall *he* corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct the *many:* yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Yes, *many days.*

Have God's people suffered so? How long is it since Rome Papal, and temporal, has had power to put the children of God to death? Not very long; and I believe Christ spoke with reference to these days of suffering and persecution, after he answered the first question; for he says, After the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. Then shall appear the *sign* of the Son of man in heaven; then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. This is the answer to the second question. He never speaks of another time of trouble near the end, but rather speaks as though there would be a cry of peace, and safety when sudden destruction should come, and the wicked should not escape. He says, Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, etc., and that day come upon you unawares. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come upon the earth, and stand before the Son of Man.

May God give us wisdom that we may understand His word, and be ready with our lamps trimmed and burning, and we like unto men that look for their Lord. Your sister in the Lord, "Waiting."

EVANSVILLE, WIS., July 24, 1871.

THE CAMP-MEETING.

BR. STORRS: Allow me to say, farther, that more real importance is attached to this meeting than has existed with any previous one, or can exist with any future one, if we should hold more. It is to be a "Life" meeting. It is to be an Advent meeting: indeed, I hope this will commend it to the favorable consideration of all lovers of these themes. There is no salvation, as I hold, in preaching "Life," technically speaking, or Age to come, the thousand years past, or "come out of her my people," or "liberty," unless we spread the immediate personal coming of the Lord. This must make, to a great extent, the burden of our theme. Then it will be a *free* meeting: so free that all can enjoy it, and all improve it. You cannot only hold your views, but you may preach them, and urge them. How different this will be from former years, and how mighty shall we be in this freedom, being in the advance of the rest of our brethren. As the Bishop of Bossina said, in the Ecumenical, "If we would be great, we must be free."

It is, again, to be a meeting where the wisdom, talent, and pious feeling of the body shall be represented, and you should be there. Good is to be expected. The re-union will be good, and the Annual Meeting of the "Life and Advent Union" the most important that has ever been held. I hope, therefore, all will come, from far and near, with a deep and absorbing interest to make this meeting all it should be.

W. S. CAMPBELL.

July 28, 1871.

FROM ELD. R. V. LYON.

BR. STORRS: Since my last in the HERALD OF LIFE, I have held a number of grove meetings in Canada West. Gatherings very large. At N. it was the eighth yearly meeting which I have held in that place. The people came some twenty miles. There were thousands present to hear. It was equal to a Methodist camp-meeting. Better attention from such a mass of human beings could not have been expected. The Lord will, I am to hold grove meetings in the same places next June and July.

I have spent some days in the city of Hamilton, C. W., speaking in the evenings in the grove (open air), to large congregations, who gave the best attention to my message.

By the invitation of a leading member of the Free Methodist church, I preached last first day in the Free Meeting House (built mostly by himself), some five miles from this, to a large congregation, who gave most profound attention to my message. Had an invitation to come again.

Sold quite a number of "Kingdom of God, and Life only in Christ." The Methodist preacher, who was present to hear, bought one. This work contains 360 pages of readable matter, neatly bound. It can be had, free of postage, by sending $1 10 to my address, Suspension Bridge, N. Y. It should be in the hands of all who love the truth.

I am interested in the circulation of the HERALD OF LIFE, but it must be open to receive articles in favor of Israel's future restoration to God's favor, and the land of Canaan, as well as Life only in Christ.

N. B. A PROPOSITION.—*Resolved,* That the Old and New Testaments teach the future gathering of Judah and Israel, or a portion of the natural posterity of Abraham to the land of Canaan. Book, chapter and verse to be given by each disputant.

I will take the affirmative of this proposition in an oral discussion with any of my peers.

BENJAMIN MELLOR, Rockdale Mills, Pa., writes: I am glad to hear that you are still progressing in the knowledge and love of God and of his Son Jesus Christ; and I hope and pray that He may make you the honored instrument of enlightening His church in that sublime mystery which has been (partially, at least,) hid for ages, viz., God's promise and oath to Abraham. I confess it was somewhat of a disappointment to me, and I doubt not to others, when you were requested to desist from proceeding farther with the subject in the weekly issue of the HERALD OF LIFE. But am now reconciled, since it has been the means of bringing out your Pamphlet, which, I hope and trust, will take a wider spread than the weekly has hitherto done.

FROM LOUISA J. BEACH.

BR. STORRS: I do not know what you think of me, that I do not write to you. I have long been wishing to write, and feeling that I must do so; yet I do not know when I ever felt so reluctant to write after all. I now see that I ought to have done so some time ago.

My great trouble has been in regard to money for the paper. At the last camp-meeting I pledged ten dollars, and the same for my husband. I also promised five dollars toward the camp-meeting fund and the tract fund. These pledges were made in good faith, and a thought never occurred to me that I should ever be unable to fulfil them.

I found my husband sick, when I returned from Springfield, and then commenced a long, dark hour of trial, care and perplexity for me, that has not yet ended.

My expenses have been heavy, of course, and are continuous, as we must live, etc.; but my income is insufficient to meet these and all my obligations. My husband has earned nothing this long time; or rather, I should say, that as we sold our share in the business to Br. Powell, last spring, we have nothing from that direction, whatever, to depend upon. I say *we,* for my husband's mind was in such a state that he could take no interest whatever in business; and although I have gone over the whole ground many times with him, and explained all to his satisfaction, yet in a few hours it would all be forgotten, and he can tell nothing of it to-day; and sometimes he says, he knows not why he is not in the business now. He is improving slowly, yet requires much care. He is able to do some light work about the place, if some one reminds him of it and tells him what to do.

You can imagine a little what I have on my mind; yet the Lord has sustained me thus far, and I have not quite given out. I have curtailed my expenses in every way possible, and am doing my work without help, and have done a great deal out of doors beside. It seems almost a miracle, to those who know me, that I have held out so. I have property enough in my hands to relieve me of all difficulty, and leave me a home, if I could only get matters into the right shape; but I cannot; and it is a great trial to be in debt. I am looking to the Lord to direct and help me in the matter, for I have nowhere else to look. I own myself a beautiful and valuable horse, and I think I shall sell it, in order to raise funds; and hope in this way, if no other, to be able to send you more. I should have written before, but kept hoping I could send. You cannot think how I have suffered in mind on these things. I am so situated that I can seldom attend meeting, and have few privileges; but I have enjoyed sweet communion with the Lord much of the time, and feel his blessing while in the furnace.

I send $5, to be applied on my pledge. I do not certainly know if I can be at the meeting at Springfield; shall if I can. Remember me and mine when you pray.

NEW BRITAIN, CONN., Aug. 4, 1871.

FROM JENNIE R. SHAFFER.

BR. STORRS: I enclose $2 for that highly esteemed HERALD OF LIFE, hoping I shall ever be able to be blessed with the privilege of perusing its columns, and that it may ever flourish, and when one is stricken down by death, which is probable in old age, another may be able to do the like work. I must say I never enjoyed reading the Bible so much as now, and through your paper I have been led to see more clear the harmony and love of our heavenly Father. Though partially believing the Life views, and the reviving of the wicked dead, I liked Br. Thomas Read's expositions of Scripture. I hope his health will admit of his writing more largely in the future.

I was sadly disappointed on learning "The Promise and Oath of God to Abraham," was discontinued; am very anxious to read the pamphlet, (for which I shall send). I think it is certainly a pity some are not willing to exercise patience toward all that may be said or written on any one subject pertaining to Bible truth, even should it conflict with our former views and opinions; if wrong, be thankful and ready to throw away old prejudices. I trust I may ever be ready and willing to receive instruction which will make wise unto salvation; not be like the Pharisees, having eyes, but see not; and ears, hear not, neither understand. Hoping, by the grace of God, to be able to withstand in *the* evil day, and having done all, to stand, having girded our loins about with truth, and having on the breast-plate of righteousness, and stand firm in apostolic faith.

"If we would keep our armor bright,
Attend with constant care—
Always walking in His sight;
And watching unto prayer."

May the Lord of peace himself give us peace always, in all things.

MONTROSE, MO., July 24, 1871.

BR. S. COOPER, Woodstock Valley, Conn., writes: I regret that circumstances are such that I do not see how myself and family can attend camp-meeting this year as usual. I feel a deep interest in the meeting, and shall not cease to pray for the Divine Spirit's presence and lead in all the transactions of the meeting. My whole heart is in sympathy with freedom, free meeting and free paper: free as wisdom and prudence may direct. I do not expect my presence would add to the spiritual interest or discretionary measures of the meeting; yet it is the place to which I love to resort; having laid aside the common cares of life to enjoy Christian association in fellowship and worship. May the Lord abundantly bless the meeting.

FROM W. H. WHITMAN.

DEAR READERS OF THE HERALD: As we have not written anything for the HERALD for a long time, we thought we would write a few lines. We were confined at home all last winter and spring on account of my wife's health. She is severely afflicted with catarrh in her head. She is better in the summer season; but gets worse as winter sets in.

We have strong faith in the near approach of the coming and kingdom of our Lord Jesus, to raise the dead saints, and change the living ones; and all to be gathered with their Lord, and take the government of the world, and rule it in righteousness.

We long to be out telling our fellow-men of these and other great truths concerning our LIFE-GIVER, and persuade them to turn to Him and live.

Dear brethren and sisters, if we live worthy of our calling, and obtain an inheritance in the kingdom of God, we will not have to set on cushioned stools and sing forever (as we have heard it taught), but we will all have something to do that will be a great pleasure to us, and to the King of kings, and Lord of lords.

How it made our heart ache when we read the notice from the Board of Managers in the HERALD of April 26th. Brethren, let us have a free paper; and if any of us are wrong, on any question, and can be made to see the error by a candid investigation of God's word through the medium of the HERALD, how thankful such will be.

May God give you wisdom and an abundance of his Holy Spirit, that all things may be done in order, and to divine acceptance, at your annual meeting.

We long to be with you on the camp-ground in August. But it is an impossibility, under existing circumstances. But let all that can go, go there to glorify God and his Son Jesus Christ.

GALESBURG, ILL., July 29, 1871.

ROMINE VAN ORMAN, Butler, Mo., writes: I have long been a believer in the soon coming of our Lord and Master; coming that is to bring life and immortality. I am the only one of the household of faith that there is in this part of the country that I know of; and I am looked upon with a feeling of, "Away with such *stuff.*" But I feel that I know in whom I have believed, and one day it will all be made right.

Note by the Editor.

A valiant old "soldier" for the truth, you will find in *Butler,* viz., Mrs. Catharine C. Williams. Do not think you are *alone* while she dwells there. Please find her out, and rejoice in the consolation that one other, at least, dwells in Butler, Mo., besides yourself.

FROM POLLY G. PITTS.

BR. STORRS: I take my pen once more to try to cheer the hearts of the tried children of our coming Messiah. O how the word "Messiah" sounds! It touches a cord in the heart of those that are looking and waiting for his glorious appearing. Dear brothers and sisters, I feel to-day that it is like standing up with you in the great conference, which began more than thirty years ago, and giving in my testimony to God's eternal truth of "No life out of Christ," of the immutability of God's oath and promise to Abraham and his seed; and of the *increase and peace* of Christ's government on the throne of his father David, "World without end." Amen. Bless the Lord.

There was a little incident happened when I was a child, say sixty-five years ago, that has often cheered me, even now, in old age and gray hairs. It was this: I was out in the field; the harvest had come, and the reapers with their sickles were reaping down the fields of grain; and toward noon they laid down their sickles and went to binding; then they gave a great shout, "A Bands O!" with all their might; the next field took it up, "A Bands O," and the next, and the next, and so on through all the broad table lands on Lake Champlain to the Canadas. Now, dear brethren, are we not like the reapers? Have we not sown in tears? Yes, verily; and are we not reaping in joy? Surely. I rejoice to-day with joy unspeakable that God's living truth is spreading in the land; though sown in much weakness it is spreading in power, and should not a mighty shout of "A Bands O!" or bless the Lord O my soul, from the waiting ones, go through the world, lifting up the hands that lie down, and strengthening the feeble knees? God grant that it may. O may the sound go out into the world, and the words to the end of the earth; may it reach the islands of the sea, cheer Br. Leask in his labor of love, and all the waiting ones there. May the little bands in California take it up and give it new strength. May God give us the bands that we may "Bind up the testimony, seal the law among the disciples." For I will wait for the Lord, and I will look for him. O, dear brethren, is not the time near when he that soweth and he that reapeth shall rejoice together? How oft do I feel to sing,

"Only waiting till the reapers
Have their last sheaf gathered home,
And earth's pilgrimage is ended,
And the day of glory come.

Quickly, reapers, gather quickly,
The last heir of glory in;
Come, O Jesus, end our waiting,
End the reign of death and sin."

O dear waiting ones take courage. "He that goeth forth weeping, or weepeth, and beareth precious seed (the incorruptible seed) shall *doubtless* (not a doubt) come again with rejoicing, bringing his sheaves with him." O, precious promises of God; let us lay hold of them in faith, and pray the Lord of the harvest to send forth more laborers into the harvest field. I feel that it is like going out into the hedges, and compelling men to come in; but the incorruptible seed, the word of God, has a compelling power in it; and though it is full supper time, some will be drawn by the *love* of God, through Jesus Christ, to come in, even at the eleventh hour. Yes, God's house will be filled, every sheaf will be gathered home. Only once think of being bound up in the great *Bundle of Life with Jesus,* and our bands that bind us is "Love of God." Only think, dear friend, of the first sheaf, or first-fruit of this glorious harvest, the early resurrection of Jesus, and how acceptable it was to God, *i. e.,* this great offering. God grant that we may all have a part in this "first resurrection," for on such the second death has *no* power. For if one died for all, then were all dead (surely); now if we fall asleep in Jesus, the gates of hades shall not prevail against us, for the harvest must be like its first-fruit. Jesus says, I will raise him up at the last day. Bless God for the blessed *hope* of the resurrection into eternal life, through Jesus Christ our Lord. For there is no life out of him.

I do bless God for the HERALD OF LIFE. I felt when reading the last HERALD, that God's people were getting more united; and the errors that have divided the Advent bands were dying out. O, may the prayer of Jesus be answered, that his people may be one. O, how glad I would be to meet you all in your great gathering. May the blessing of God attend you in all your deliberations. May it be truly said, "This is God's host." And may Jesus be your great Marshal, who, by his Spirit, shall marshal your hosts to the battle.

Your affectionate sister in the Lord.

EVANSVILLE, WIS., July, 1871.

ELD. S. L. WALTER'S SICKNESS.

ELD. J. LEWIS writes from Oconee, Ill., saying: Br. Walter's situation is critical. We have but faint hope of his recovery: the doctor thinks it very doubtful; but the Lord is good, and peradventure He will restore him in answer to prayer. Pray for him and for me, that I may be able to go on my journey to Grafton. How long we shall be detained here we do not know, and our expenses are increasing. Br. Walter is very destitute of pecuniary means, and needs help. O, let love go out in alms-giving, and the Lord will bless the donors.

P. S.—Since the above was in type, we have received a note from Eld. Lewis saying: I write by the request of Br. Walter, whose labor of love, we fear, is all done, and soon he will cease from trouble and sleep in Jesus until He comes to make up His jewels. Br. Walter is fast sinking. He is happy, and his faith is unshaken in hope of a speedy resurrection to die no more. His dear wife is with him; both are away from home 72 miles. We have much reason to be thankful that our lot fell among friends of the same faith. Br. Babcock is poor in this world's goods, but rich in faith; he and his wife are doing all in their power with their means; yet we entreat the aid of our brethren and sisters abroad who are blessed with means to help Br. Walter and his wife in this their hour of need.

Direct to "ELD. S. L. WALTER,
"Care of Wm. Babcock,
"OCONEE, (Shelby Co.,) ILL."

OBITUARY.

FALLEN ASLEEP.

DIED, in Tyrone, N. Y., on the evening of the 20th instant, of gangrenous inflammation, Mr. WILLIAM FORRESTER, aged 65 years.

Sadly we read these lines in a secular paper, and were made to realize that another of the Lord's soldiers had laid his armor by to sweetly await the LIFE-GIVER's return. The first ray of light that we received of "No life out of Christ," was from Br. F. He was a devoted friend of the Life cause and a great lover of the HERALD OF LIFE, a deep and spiritual minded Christian, an earnest and discriminating Bible student, and an enthusiastic believer in "No life out of Christ." By a private letter of recent date we should judge that his heart was thoroughly electrified by the evidence of the Lord's soon coming. A firm and earnest defender of the faith "once delivered unto the saints" has fallen asleep, calmly and peacefully in Jesus, in the blessed hope of soon arising in immortality in the glorious image of Him who has conquered death. My heart rejoices in the hope of *soon* meeting him with the entire family of the redeemed, where all tears shall be affectionately "wiped away" by the hand of God, and "there shall be no more death."

WM. H. SPENCER.

ROCHESTER, N. Y., July 30, 1871.

DIED.

KNAPP.—Died of consumption, in Adams, Wis., July 20, 1871, O. P. Knapp, aged 55 years.

Patient through his long sickness, he passed into the dark land of the enemy, exclaiming, "All is well." Some time ago he was led to examine the Scriptures by reading the works of Br. Blain. He joyfully received the truth, thence onward, as life lingered, in sweet submission to the Divine will he received strength to bear all, believing that God has power to raise the dead. The morning before his death he whispered, "I have a bright hope of resurrection to life eternal." Words of comfort were given from 1 Thess. iv. 18. May the Lord sanctify this affliction to the friends and relatives both West and East.

G. G. GODFREY.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN: OR, "THE PROMISE AND OATH OF GOD TO ABRAHAM:"

BY GEO. STORRS.

The first edition of 1,000 being exhausted, a second 1,000 has been printed, and an important Supplement of 24 pages added; making now a pamphlet of 72 pages. *Price*—sent free of postage—single copy, 15 cents; 4 copies, 50; 9 copies, for $1.

Those who have had the first edition can have the "Supplement," separately, for 5 cts; or 5 copies of it for 20 cts.

Address,
GEO. STORRS,
Box 4,658,
NEW YORK.

NOTICE.

THE Lord will, there will be a Grove Meeting in Rootville, Crawford Co., Pa., to commence Aug. 31, and continue one week. Come, all who can; not only to be hearers but doers. Homes for all free.

Now, brethren and sisters, lay by the cares of this life for one week, and come and work for the Lord. Those coming by railroad, come to Lincolnville, (two miles from the meeting), where teams shall be waiting every day during the week.

C. N. BUZZELL, GEO. PORTER, A. S. GEER, JOHN ROOT, Committee.

NOTICE.

THE Camp-Meeting Committee of Maine are requested to meet in Hampden on Sunday, Aug. 6, on the Coal Brook Road.

L. WETHERBE.

BANGOR, ME., July 26, 1871.

NOTICE.

A TENT-MEETING will be held at "Dark Corner," in the West part of Belchertown, Mass., on Sunday, July 30, and onward till "Camp-Meeting." Preaching by Br. John F. Nickerson and others, D. V.

A. W. BRADFORD.

BETHLEHEM HOME SCHOOL.

THIS excellent and well-known institution has just passed into the charge of Rev. AMBROSE RONDTHALER, who for upwards of sixteen years has been a Professional Teacher and Principal of educational institutions in York, and at Bethlehem, Pa.

The course of study is thorough, and all students enter not only the school-room but also become part of the Principal's family. All sectarianism is banished from the school.

The Bible only is the standard of religious instruction.

For terms and particulars send for circular.

REV. AMBROSE RONDTHALER,
Principal.

Note by the Editor.

The Fall term of Br. Rondthaler's School commences Aug. 16. He has the highest recommendations as a teacher. We hope that our friends, and others, having children that they wish to send from home to school, where they will have fatherly care and be well instructed, will patronize the above-named institution.

APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Aug. 6, Sept. 3, 24, and Oct. 1.

HARTFORD, (Talcott & Post's Hall), Sept. 10.

WEST MERIDEN, Sunday, Sept. 17.

W. N. PILE.

SQUARE POND, Conn., Aug. 13.

R. V. LYON.

SPRINGFIELD, Mass., Sept. 17.

W. S. CAMPBELL.

EATONTOWN, N. J., Sunday, Aug. 13.

S. W. BISHOP.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Daniel Clow, E. W. Surdam, L. M. Bicknell.

TWO DOLLARS EACH FROM—Jennie R. Shaffer, W. H. Hanford, Thomas Wiswell.

VARIOUS SUMS—Benj. Mellor, $5 on pledge, and $3 on subscription; Louisa J. Beach, $5 on pledge, Thos. Wilkins, $10 on camp-ground pledge.

PARCELS SENT SINCE LAST ISSUE.

J. Hamilton, Sr., J. R. Shaffer, S. Cooper, H. M. Morrill. Thomas Knight, Henry Wood, Z. Campbell, B. Mellor, E. Owens, Mrs. S. H. Thurston, Paul D. Salter, J. D. Sheridan, L. H. Marvin, Wm. Beatty, J. L. Knapp, Nathan E. Ballou, E. E. Drain, A. L. Houghton, D. Hawks, Hiram Drown.

TO CORRESPONDENTS

INQUIRER.—If you are *legally* entitled to a "pension," on account of the services of your deceased husband, by all means accept it as a God-given benefit, and thank Him for it.

H. ROCKWELL.—The money was received and credited on your pledge.

He Knows.

I know not what will befall me! God hangs a mist o'er my eyes,
And o'er each step of my onward path He makes new scenes to rise,
And every joy He sends me comes as a sweet and glad surprise.

I see not a step before me, as I tread the days of the year,
But the past is still in God's keeping, the future His mercy shall clear,
And what looks dark in the distance, may brighten, as I draw near.

For perhaps the dreaded future has less bitterness than I think.
The Lord may sweeten the water before I stoop to drink.
Or, if Marah must be Marah, He will stand beside its brink.

It may be there is waiting for the coming of my feet,
Some gift of such rare blessedness, some joy so strangely sweet,
That my lips can only tremble with the thanks I cannot speak.

O restful, blissful ignorance! 'Tis blessed not to know,
It keeps me quiet in those arms which will not let me go,
And hushes my soul to rest on the bosom which loves me so.

So I go on not knowing. I would not if I might;
I would rather walk on in the dark with God, than go alone in the light;
I would rather walk with Him by faith, than walk alone by sight.

My heart shrinks back from trials which the future may disclose,
Yet I never had a sorrow but what the dear Lord chose;
So I send the coming tears back with the whispered word "He knows."

—*Selected by* E. C. M. B.

Destruction of Mystic Babylon.

We extract the following from "Thoughts on the Coming and Kingdom of our Lord Jesus Christ—by John Cox, minister of the gospel, Woolwich," published some years since. The extract is taken from his thoughts on events to occur previous to the setting up of the kingdom of Christ. He says:

Great and beneficial changes are generally introduced by great and dreadful commotions. This chiefly arises from the opposition made by the old state of things about to be superseded. An eminent writer observes, "In every new development of his plan of mercy and salvation to the human race, it has hitherto pleased God that mercy and judgment should as it were go hand in hand. The calling of Abraham and the birth of Isaac were nearly coeval with the destruction of Sodom and Gomorrah by fire from heaven. The exodus from Egypt was associated with the desolation of that kingdom by the ten plagues, and the destruction of Pharaoh and his host in the Red sea. The establishment of Israel in the land of Canaan was effected by the extirpation of a great part of the aboriginal inhabitants. The settlement of the crown of Israel in the person and family of David, was accompanied with dreadful wars. The return of Judah from the Babylonish captivity was preceded by the fall of the empire of Assyria. That dispensation, whereby the Gentiles were brought into the church in the room of the Jews, was followed by the destruction of Jerusalem, with circumstances of so awful a nature, as made it a fit type and emblem of the judgments of the last days. In concluding, therefore, that the glorious inauguration of our Lord in his kingdom, which is to be ushered by his second advent, with the clouds of heaven, shall likewise be signalized by the most terrific displays of the Divine wrath against an unbelieving world, we not only are guided by the unerring testimony of prophecy, but we might even *a priori*, without any express assurances to that effect, have been led to form similar expectations, from an attentive study of the dispensations of Providence in past ages."

We now come to consider some of the great events, which must transpire in the world before the glorious kingdom of Christ is set up in it. This if rightly understood is an awful and alarming subject, a subject which the prophecies speak freely and largely upon. Nations will be reckoned with, long arrears of vengeance will be paid off, thrones and kingdoms will be overturned, all false religions fall, and oppressors feel the weight of God's wrath. These and like things will make way for Him whose right it is to reign. This is the judgment of the quick or living, which is to precede the judgment of the dead, both of whom Christ will judge at his appearing and kingdom, 2 Tim. iv. 1. The nature, progress, and design of these judgments, will be best understood by a diligent search of Psa. ii. 8–12; xlvi. 6–10; Isa. xxiv. 18–22; xxxiv. 1–8; Jer. xxv. 27–33; Dan. vii. 9–12; Rev. xi. 15–19; xiv. 18–20; xvi. 13–21; and xix. 11–21, and with many other passages too numerous to cite, to some of which we shall have occasion to refer.

But to particularize; 1. Before the establishment of Christ's reign popery must be entirely destroyed. The kingdom of Christ and that of Antichrist, cannot be dominant on this earth at the same time. The papacy has been termed Satan's masterpiece, and the Pope, Satan's Milchisedec; and some have considered that the whole system of popery is an infernal mimicry, or rather anticipation of that kingdom Christ is to set up in the world; and some were foolish enough to prophecy in the days of Constantine (Zedekiah-like) that the glorious era described Rev. xxi., was about to be introduced, when, alas! the building of mystical Babylon was going rapidly on. It is impossible to declare the whole truth concerning this horrible delusion, which is alike opposed to reason and revelation, to civil and religious liberty, to the interests of man for eternity, and to his happiness in time; it is a "strong delusion," and "a mystery of iniquity;" and it is a most astounding fact, which is a proof of the power of evil, and the wickedness and folly of man, that satan should be able to palm such a system upon the world under the name of Christianity, yea, and retain some of the essential doctrines of our most holy faith therein. The characteristics of Christianity are knowledge, holiness, and love; it is most simple, most beneficial, most beneficent; but the characteristics of popery are ignorance, sin, and cruelty; it is a religion of pomp, of darkness, and of blood. Well might John "wonder with great admiration," Rev. xvii. 6; as Mr. Fry observes, "Wonderful indeed must it have appeared in the age of John, that the apostate church should one day possess in sovereign state, the capital of the Roman empire, and should from the seven hills deal out her spiritual corruptions, to intoxicate and subdue the same world that the legions of the imperial city had conquered by the sword. But now we must shut our eyes indeed if we refuse to recognize, in this emblem of "the woman sitting on the scarlet beast," the vaunted apostolic sea of Rome. "Mystery, Babylon the great, the mother of harlots," as the churches in the Roman Catholic communion remarkably express themselves when they speak of the Romish church, "Rome, MOTHER, AND MISTRESS."

The papacy did not spring into being and maturity at once; it was slowly matured, until it reached a height of power of despotic power before unequalled. It is not our province at any length to trace its growth, or rehearse its deeds of blood. The professing church was Judaized, and philosophized, before the time of Constantine, but then it became paganized, and shortly after satanized. This mystery of iniquity worked in the apostle's days, and during the second and third centuries every kind of heresy was promulgated, ceremonies and forms were introduced, and spirituality displaced by superstition. The materials for popery were thus prepared, and by the union of the church with the Roman state, its foundation was openly laid, and the building rapidly carried on. An orator at Constantinople, in the reign of Jovian, fifty years after the accession of Constantine to the Roman purple, says, "In the recent changes (he is adverting to Julian the apostate) both religious, pagan, and Christian, have been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple, who could pass without a reason and without a blush from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians."

A few facts recalled to mind, will show that these heavy charges are not without foundation. Look at its image worship, and other hundred senseless, mischievous mummeries, both for the dead and the living. Think how it takes away the book of life, the lamp of eternity. Consider how it exalts saints and angels, and degrades the Redeemer. Behold its course traced in blood. Who can unfold the horrors of the Inquisition, or number the thousands of the Waldenses, Lollards, and Protestants it hath butchered? But there is no end to this tale of woe; France, Spain, England, Ireland, has each furnished hecatombs of victims. But we are told that popery is changed, and that these things should not now be mentioned; but because I believe it is unchanged and unchangeable, I have hinted at these things. I believe popery as a system, to be like sin; both may, yea, shall be annihilated, but neither can be changed, while they live they will retain their nature, and restlessly follow up their grand object, which in both is—DOMINION.

In Rev. 13, there is mention made of two beasts; the former (ver. 1–to 10,) describes the Roman empire, the second (ver. 11–18,) describes the papacy. The description is similar to that of Daniel's little horn. The same power is alluded to by the term of false prophet, Rev. xix. 20. But we hasten on to Rev. 17, in which the destruction of this enemy to God and man is foretold. Yes, the word is gone out of Jehovah's mouth in righteousness, that Babylon shall sit low in the dust; yea, be debased to the depths of hell; as a millstone is overwhelmed by the ocean, when cast into it, so shall Babylon be overwhelmed by the long treasured-up vengeance of God.

In Rev. 17, one of the seven vial angels said to John, "Come hither, I will show thee the judgment of the great whore, that sitteth upon many waters." John was then shown this apostate church, under the figure of a woman sitting on a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. There appears to be good reason to conclude that this beast is the Roman empire in its last form of infidelity. As pagan, its symbol was a great red dragon, Rev. xii. 3. As under the influence of popery, it is called a beast rising out of the sea, Rev. xiii. 1–10. But *this* beast is said to rise out of the bottomless pit, or abyss, Rev. xi. 7. xvii. 8; and to be full of names of blasphemy. Another reason for considering this beast to be the Roman empire in its infidel form is, the office assigned to it, "to hate the whore, make her desolate and naked, and eat her flesh, and burn her with fire," ver. 16; (none but an infidel power can do this,) and, after having done so, make war with the Lamb, which this beast doth, ver. 14. But it may be asked, does not the vision represent the great whore as riding upon this beast of infidelity? Yes; and this seems to say, that between infidelity and popery there will be, for a time, coalition; that the latter will owe its support to the former; but that, after awhile, having gained that which it wished by its alliance with popery, and, perhaps, having both joined together to persecute the church of God, the beast, or infidel power, to whom the ten kings shall give their power, shall destroy the whore by the agency of these kings.

We have had some foreshadowing of this in the French revolution and its effects.* Popery has already suffered much from infidelity; and notwithstanding their apparent agreement in these liberal days, it must suffer still more from its iron hand. But still it is plain from the word of God, that however the ten kings may waste the whore, there is to be some signal and finishing act of vengeance, which will complete the work of destruction. This is set forth by the angel's throwing the millstone into the sea; and Rev. xviii. 8, her plagues are said to come in one day; the false prophet perishes finally with the beast, and the kings of the earth, Rev. xix. 19, 20. The strong hand of Zion's avenger will hurl her down from her eminence, drag her out of all her fastnesses, and give her an eternal portion in the lake which burneth with fire and brimstone, together with the beast on which she rode, even all who helped forward her deeds of idolatry, superstition, and blood.

There is one consideration connected with this subject which claims our most serious attention. How wide, how searching will those judgments be by which Babylon shall be destroyed! Where is the church that hath not been contaminated by her poisonous breath, that doth not manifest somewhat of her spirit and conduct? Persecution, pharisaism, heresy, formality, outward show, crying up of the creature, are but too manifest among professors;—in some, one anti-Christian feature is exhibited; and in some another—but are any wholly free? Instead, then, of one sect quarrelling with another—had we not better be found praying, both for ourselves and them, that God would give us all humility to unlearn what is wrong, and honesty to avow it? Surely all classes of religious professors need much purification. "And behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave neither root nor branch."—Isa. xiv. 22, 23; Mal. iv. 1. It is easy to cut down a tree, however great and lofty; this may be done without much disquieting the soil around, but in order to pull up every root and fibre of an ancient tree, the ground all around must be moved and separated. Thus will the whole Christendom be shaken by the rooting up of Babylon; nothing but pure truth will escape; God will deliver all beside over to infidelity, and the fire of wrath. That beast will, doubtless, seek to devour truth likewise, and to destroy those who love it; but truth is immortal—the teeth of time, and the violence of infidelity cannot destroy it, nor ultimately injure its honest professors; for he who sitteth above the water-floods hath said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."—Rev. iii. 10.

* France contained, before the revolution, 1793, upwards of 366,000 secular and regular clergy, beside an immense number of nuns. About 24,000 priests were butchered during the revolution.

In the whole of Christendom, there were no less than 225,444 monasteries, about 150 years ago: 3,180 were suppressed by Henry VIII., and his predecessors, in England; there were 50,000 persons in them. —*Simpson's Plea.*

Children's Department.

O Tye Kim:

OR, THE CHINAMAN AND THE NUTMEG-TREES.

O Tye Kim is of the pure Chinese race, and was born at Singapore about the year 1830. Some years previous to that date, Mr. B., a German missionary, had taken up his residence in Penang, near the Straits of Malacca, chiefly peopled by Chinese merchants and laborers.

There Mr. B. set up a school for Chinese youths. The father of O Tye Kim, then resident at Singapore, sent his son over to this missionary school, not to be instructed in Christianity, but to be made proficient in good European education, and thus become qualified for employment by the English government; nevertheless, our faithful brother in Christ, Mr. B., would not receive them for instruction, unless they consented to be taught from the Scriptures themselves the truths of the Gospel.

About fifty Chinese youths were at the school when O Tye Kim was there; and, as if Satan had some foresight into his future, that he was marked out by God for His own, he especially stirred up in the boy's mind a hatred for the name of Jesus: he could not bear to read or write it in his school exercises. There was another Chinese boy in whose heart this peculiar enmity to our Lord's name was equally reigning, and he was of the Roman Catholic religion. So great was their bitterness against this blessed name, that often they were severely beaten for blotting and defiling it wherever they found it in the Scriptures or elsewhere. At length, having finished his education, O Tye Kim was apprenticed as a government surveyor and engineer.

While serving his time, and diligently advancing in his profession, he gave loose to all his natural and vicious youthful propensities, while, in religion, he worshipped idols, and followed the superstitions of his forefathers.

Some years afterward, while employed as land-surveyor at Singapore, a very alarming and singular phenomenon appeared in the sky of the Indian Archipelago. On the afternoon of one day the whole atmosphere was thickened and colored deep blood-red. The sun was obscured in its setting, and so very peculiar was its appearance, that all the inhabitants of the region were seriously alarmed, both European, Chinese, and Malays—indeed all. They trembled at what was coming, and quailed under the apprehension of some approaching calamity.

O Tye Kim trembled among the rest, and his superstitious mind sought refuge, among other charms, by seeking out his long-neglected Bible, which the kind missionary had given him. He found it covered with dust! He wiped it clean; then, turning his back to the open window, where to his view the lowering and lurid sky seemed pregnant with destruction, he fixed his eyes intently on the sacred pages, reading them aloud, thus hoping safety from impending judgments by some hidden virtue in the letter only, without faith in Him who gave the Word, or knowledge of that great Saviour, to whom the Word bore testimony, "that whosoever believeth in him should receive remission of sins."

Whatever might have been the cause of this strange appearance in the sky that afternoon, the next morn the sun rose in all its splendor, and as he mounted to his meridian brightness, completely dispelled the fears of all tremblers, and every one returned to his farm or merchandise as though nothing had alarmed them. Among the rest our young friend himself, who returned the well-cleaned Bible to its hiding-place, and resigned it once more to the dust and neglect from which the alarm of the day before had caused it a momentary rescue.

Some time after this, the duties of his profession once more called him over to Penang, where he was occupied under the government surveyor in measuring and laying out lands.

One evening, his day's work accomplished, he lingered in a grove of nutmeg-trees, admiring the beautiful fruit with which the trees were loaded, the color of the inner coat, or mace, being exceedingly rich. As he gazed upon these, his attention was also attracted by the barren trees, which were being removed as cumberers of the ground, and made up in bundles for the burning—the unfruitful, or male trees, as they are called, not being distinguishable until the time of fruit. At one moment he was admiring the abundance of rich fruit displayed upon the good trees, and how amply they repaid the hand that planted and reared them; the next moment he was contemplating the care and time that seemed to have been so wasted upon the barren trees, and how just, yea necessary, it was to cut them down and cast them into the fire, which, notwithstanding all their culture, had brought no fruit to perfection. And now was come the time for God to speak home to his heart and conscience.

As truly as the Lord spoke to Job out of the whirlwind, or to Elijah in the still small voice that succeeded it, so did the Lord say to this Chinaman: "What doest thou here? why cumberest thou the ground?" Yes, all at once it flashed upon his conscience, that hitherto he had only lived for himself, for his own pleasure and self-will.

God had not been in all his thoughts. He felt that while the fruitfulness of the nutmeg-trees, that were so very profitable to those who planted them, condemned him as an unprofitable and wicked man in the sight of God; the fate of the barren trees, now being removed and gathered for burning, just represented the righteous judgment that assuredly awaited him in the day that God would judge them for their neglect of him, and their wicked works.

Then did God bring home to his awakened conscience the preaching of John the Baptist, in Matt. iii., "The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Then our Lord's parable of the barren fig-tree: "Cut it down: why cumbereth it the ground?" Further, our Lord's discourse in John xv.: Every branch that beareth not fruit is cast forth, withered, and gathered dry for burning. All which he had read at the faithful missionary's school.

The word of God, too, was living and powerful, piercing to the marrow, and searching the thoughts and intents of his heart; laying bare his vileness, and the judgment under which he lay. Surely divine justice would soon cut him down, like the barren nutmeg-trees, and consume him in the fires of wrath! Oh! what a wretch was he! Oh! that he had been fruitful and beautiful in the sight of his Creator and Cultivator as those splendid nutmeg-trees, with their branches loaded with fruit! Thus self-convicted, and groaning under the burden of his guilt, did O Tye Kim return to his lodgings that night. He slept not! The voice heard in the nutmeg plantation still sounded in his conscience, and forbade all rest and peace.

Early in the morning he thought of the kind instructor of his youth, hitherto neglected—the faithful servant of that Saviour whose sacred name he had so often abused; and with a heavy heart he sought the habitation of the missionary, Mr. B. He received a hearty welcome, and as he poured out his heart, confessing his sins, his ruin, and how God had shown him his righteous doom in the fate of the barren nutmeg-trees, the missionary smiled with joy. O Tye Kim, wondering, asked: "Wherefore do you smile?" The missionary opened his mouth and preached unto him Jesus. "Now canst thou understand how it behooved Christ to die, or else abide alone? Now canst thou understand why Christ must needs die, the Just for the unjust, to bring us to God? Now canst thou understand and perceive the love of God in giving his only begotten Son, that we dead sinners might live through him? 'Herein is love, not that we loved him, but that he loved us, and gave his Son a propitiation for our sins.'

"Look, now, on the cross of Christ. See there the Holy One and the Just bearing sin in his own body, and learn both the righteousness and the love of God. How he can be just and the justifier of the vilest sinner who believes on Jesus Christ as the bearer away of his sins by death. See now, O Tye Kim, though you never would before, how God beseeches men to be reconciled to him; for God hath made him who knew no sin to be sin in our place, that we might be made the righteousness of God in him."

Thus did this faithful missionary now reap the fruit of his early labor with his Chinese scholar. God having prepared the soil, the good seed struck deep its roots, in preparation for a hundred-fold that this new-born man may yet yield to his heavenly, divine husbandman, rivalling even his first dumb instructors, the prolific nutmeg-trees.

The young Chinese returned to his house more than dimly perceiving how the death and judgment due to evil living had been met by the death and sufferings of the Son of God, who had appeared once at the end of the world, or ages, to put away sin by the sacrifice of himself, "once offered." And before another day dawned upon him, he had poured out his heart at the feet of Jesus in tears of contrition and joy and love unspeakable.

The forenoon of that day found O Tye Kim again in the presence of his missionary friend, rejoicing in his full salvation through the death and resurrection of Christ his Lord and Saviour. He came and stood before him as exultingly as Naaman, the cleansed leper of old, stood before Elisha, the man of God. He came to tell him that from henceforth he was Christ's alone. He was bought with the price of His precious blood, and he must yield himself up—body, soul, and spirit—to his service. "Here I am," added he; "what shall I do to serve my Lord? I give up the service of my employer, and I come to ask your counsel as to what I shall do to serve the Lord, who has bought me." The missionary replied: "Leave not the lawful service of your earthly master. Go back to your work, and in diligently serving him, faithfully serve your Master in heaven. You are now a new creature in Christ Jesus, quickened together with him whom God raised from the dead, and set on his own right hand. Now walk down here in the power of that new and endless life you have in Christ, and glorify him in all your ways. Go on in your business, and in your leisure hours be ready to bear testimony to the love of God to man, as manifested in Christ Jesus. Tell them of present grace and coming judgment. Now you have received Christ for righteousness, sanctification, and redemption; you are complete, and possess in him all things. The Holy Ghost, by whom you are sealed unto the day of redemption, will empower you to preach the gospel of grace to your still benighted countrymen."

I need hardly say this godly counsel was followed by the young Christian, who, having confessed his full salvation in the Lord Jesus Christ, commenced a career of service in the gospel which God has eminently blessed to the salvation of hundreds of his countrymen. After the example of the Apostle Paul, O Tye Kim has hitherto, while ministering the word of grace to believers on the Lord's day, and preaching the gospel with power to his fellow-sinners around, been supporting himself with the work of his own hands.

I could tell you much more of this dear servant of the Lord—how for thirteen years he has been walking in the grace of God; how the power of Christ rests upon him, because he glories in his own infirmities, and makes Christ all his power; because he lives in Christ, and rejoices in Christ—walks in his high places by faith—stands in grace, and hopes for glory. But let this suffice.

Now, my dear readers, how is it with you? Have the nutmeg-trees in the Penang plantations a voice to reach even unto you? Are you still living according to man, in the flesh; still following the course of this world, children of wrath, even as others? or, have you been awakened from the death of sin by the voice of the Son of God?

Remember, that every plant which God hath not planted shall be rooted up. Christ is the true Vine, and his Father is the husbandman, and except ye are abiding in this Vine, ye cannot bear any fruit at all; for apart from Christ ye can do nothing.

If your conscience tells you that you are still a stranger to the love and saving grace of God, let this sound, going from the boughs of the Penang nutmeg-trees, awaken your soul from its death in sin, and may the conviction of your own guilty barrenness lead you, as it did the Chinaman, to learn the preciousness of Christ, the Saviour of sinners; lest O Tye Kim should one day rise up in judgment against you and condemn you, who, with all your privileges in a land of Bibles and gospel liberty, remain a cumberer of the ground, fitted only for burning.—*Selected.*

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to
Wm. H. Spencer, (Lock-box 507), Rochester, N. Y.

BOOKS AND PAMPHLETS

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SIX SERMONS

On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
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CHRIST'S AT HIS COMING—1 COR. XV. 23.

WHAT a scene of indescribable glory that will be when the Lord himself shall descend to gather His redeemed to the house he has prepared for them! What a moment of unsullied delight, when at the shout, the voice of the archangel, and the trump of God, in a moment, in the twinkling of an eye, His sleeping saints, raised, and living saints, changed, "shall be caught up to meet the Lord in the air, and so shall they ever be with the Lord!"

All the hosts of the redeemed shall be marshalled there, in bodies of glory, instinct with Divine life—the saints of old, who on the faith of a promise were worshippers, pilgrims, soldiers—those to whose faith dens and caves bore witness—"of whom the world was not worthy?" the elders and just men who "died in faith, not having received the promise," shall be there; "Abraham, Isaac and Jacob;" "Noah, Daniel and Job;" "Moses and Elias" shall be there; Abel and the long line of Martyrs; Aaron and the Lord's priests; Samuel and the Lord's prophets; David and the men of faith who sat on his throne; all God's renowned ones, the perfected just shall stand in that scene for which they in faith waited.

"The church of the first-born," too, as the bride prepared or her Lord, shall take her place there; all down to the last re-born soul, who shall form the completion of the mystery. She, too, will recount her worthies in that morning; the many who have stood forth in other days, and who stand forth in our own days, as the witnesses of God's truth and the heralds of God's salvation, all shall ascend together and swell the countless multitude of Christ's own—shall take their place too in their respective glories—"every man in his own order"—star differing from star in glory, and each reflecting the image of Jesus.

There will be seats too in the kingdom; thrones for rulership over the tribes of Israel; mansions in the Father's house; thrones around the throne of God; all shall be occupied by the redeemed, each invested with the insignia sovereign love has assigned him. All will "know even as they are known"—each known to each—all known to all. What a season of unutterable joy! of holy intercourse! of uninterrupted communion! But the rapturous thought of each one of this innumerable company will be, they are Christ's—"I am my Beloved's, and His desire is towards me." To be Christ's own will be a source of deep unmixed pleasure, then—(should it not be now?) The absorbing object of their heaven-inspired vision will be Christ—to be forever with Him—to behold Him—to cast their crowns at His feet, paying the heart's deep homage to Him in one united utterance of "Thou art worthy, for Thou wast slain, and has redeemed us to God by Thy blood."

The power of Christ's resurrection will be applied to the bodies of his Saints; they will be raised, because He has been raised: by virtue of having his life and being indwelt by his Spirit, they will be presented in the perfection of that life in its full triumph over death, and him who had the power of death; they are raised, not for judgment—that to them is passed, Christ bore it for them—but because they are Christ's; Christ's resurrection was the first fruits, and the pledge of that abundant ingathering. He was the first sheaf presented to the Lord, the sample and earnest of the harvest that shall then be gathered into the garner of God; they will be raised up, and presented in the glory with Him. He is the expression of the glory, and they stand in him. The reunited dust shall be reanimated and vivified with Divine life; the weakness shall be transformed into power, corruption into incorruption, disorder into glory, the natural body into a spiritual body; it will bear the impress of the heavenly, even as it has borne the image of the earthly. Where is the sting of death? Gone! Where the grave's victory? Gone! Victory, full, complete, eternal, is theirs—Satan bruised under their feet forever.

The saints will stand before the tribunal of Christ to receive the rewards of the kingdom; but they will appear there as glorified saints; no stain of sin shall be there, the last trace of the curse shall have been removed, the reproach of Egypt clean and forever rolled away; the death of the slain Lamb will be learnt in the light of glory, and in the presence of God.

Earth may move on still in its course and projects, as it did when its light was set in the darkness of the cross; its religion may go on too, quite compatible with its godless pursuits, until judgment break the spell of its delusion and dissolve the dream—awaking men to the deadly reality of falling "into the hands of the living God." The light—God's light—shall have been removed to its own proper sphere, there to reflect each its peculiar brightness, "shining as the brightness of the firmament"—"as the sun in the kingdom of their Father"—being with Him who is the sun and centre of that heavenly system, undimmed, unobscured by the clouds of unbelief or doubt. They are with Him as He moves on in the course of the counsels of God, whether relating to the heavens above or the heavens beneath. In the presence of His glory, they shall be presented faultless, "with exceeding joy." Will He "take His great power, and reign," swaying the sceptre of righteous supremacy over a judged and renovated earth? They will be with Him there! After the course of the kingdom shall be complete, and He shall have delivered up the kingdom to the Father, will He be tabernacled in the home, the dwelling-place of righteousness, in the new heavens and new earth? They that are His will still be with him. They are Christ's present and eternal portion, and their place is to be "forever with the Lord." Whether in the kingdom or in the new heavens and new earth, they will enjoy the rest of God in its perfection, and bear witness to His glory in the exalted sphere in which grace has set them, and for which grace has adapted them.

The hope for which we wait is not judgment, not the kingdom set up, not Israel's restoration, or the deliverance of creation from its present bondage (all true in its place)—but God's Son from heaven! He is coming, not to fulfil prophecy, but to fulfil promise: "I will come again, and receive you unto myself, that where I am, there ye may be also." Judgment waits for this! the restoration of Israel, creation's deliverance—all waits suspended until the rapture of the saints—"they that are Christ's at his coming."

After the Lord Jesus has gathered his own to himself in the heavens, He will make good the prophetic word in its bearing towards the earth, and deliver creation, bringing it into the liberty of redemption.

Well may the affections of the heart be moved at the prospect! Well may the sound of that well known Scripture reverberate in the inner-man, "Behold, I come quickly!" Yes, He is coming to appropriate to himself that which He has purchased at his own personal cost; to whom He can say, "I have redeemed thee; thou art mine!" to surround himself with the trophies of redeeming love. The Father's will will be fully accomplished in the resurrection and glorification of those who were the objects of it; for this they were saved. Our necessities were not the first cause; God is glorified in the redemption He has wrought, and the objects of his love are prepared for the glory that awaits them. They shall stand in the clear unclouded light of divine righteousness, and be at home there. The robe in which they are arrayed is divinely righteous and meet for the occasion.

God, resting in the complacency of omnipotent love, will welcome them himself; His own immediate presence will be their rest; His unclouded glory the sphere of their worship; God and the Lamb their light and their temple. He will dwell in their midst; they His people—He their God.

What a prospect! Even the anticipation of such a hope lifts our spirits above the clouds and mists of earth; but we need purified hearts to be prepared to allow the rays of that glory to reach within and shed its light abroad there. There should be nothing allowed discordant with that holy scene; it will darken the vision and confuse the affections. The Holy Spirit will be leading us within, to look after the house, and rid it of its corruptions and intruders, instead of opening the windows of the heart to allow the light of a new heaven to fill and irradiate it with its illuminating glory.

Oh that our constant position may be—as those who are "turned to God from idols to serve the living and true God"—"to wait for His Son from heaven," with the heart purified and the eye single, with staff and girdle, ready to welcome the shout in the air, whenever it may be uttered; ready! with nothing to leave behind that would retard our upward flight, nothing that may clash with that oft-expressed desire—"Amen! Even so, come Lord Jesus!"—*Prophetic Times.*

THE OBJECT FOR WHICH JESUS CHRIST THE SON OF GOD CAME INTO THE WORLD.

As the manner in which sin shall be ultimately dealt with, will clearly tend to the understanding of the future relative conditions of the saved and the unsaved, our inquiry is directed to the object for which the Son of God became incarnate, or took "the likeness of sinful flesh," and to the mode in which that object is said to be fulfilled.

1. He came to glorify his Father (John xvii. 4).

2. He came "for sin," and "to put away sin."

These are not two objects, but one; for by the putting away sin, the Lord Jesus laid the sure foundation, whereby regenerated men should hallow the name of God the Father, and should do his will on earth, as it is done in heaven.

"Now once in the end of the age"—close of the legal dispensation—"hath he appeared to put away sin by the sacrifice of himself." (Heb. ix. 26.)

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy* him that had the power of death, that is, the devil." (Heb. ii. 14.)

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." (1 John iii. 8.)

In these several Scriptures there seem to be three objects to be attained by the work of the cross, but in reality they again merge into one. By the abolition of sin, the destruction of the works of the devil necessarily ensues, both as regards children of God and unbelievers. By the abolition of sin, death is no more, for it is born of sin; "Sin came into the world, and death by sin." True, there remains the destruction of the devil; but he is merely sin personified; the putting away of sin is virtually putting away the devil; the simple act of consigning him to the lake of fire that he may be consumed, is all that remains.

Now, Christian reader, apply the meaning of the word "destroy" to the Scriptures quoted above, and then ask yourself the question in the light of reason, whether the devil or his works can exist for ever? You may still be incredulous whilst pondering on traditional ideas, or "vain philosophy;" so I proceed with an examination of God's word as quoted, wherein he has given a pledge for the destruction of sin and of the devil. The performance of this promise you will hardly question. First of all I would remark, that in scrutinizing the Bible—from the transcendantly beautiful frontispiece, the paradisaic type of the predestined crowning circumstances of the heavenly family, to the close of "The Book of the Revelation of Jesus Christ," where the Spirit fills in with divine coloring the expanded glory of the original groundwork—we behold a "God of all grace" serenely contemplating the hour wherein he most surely knows that "He will purge out from his kingdom all things that offend;" when he will expunge sin, root and branch, from his new creation, destroying both its author, Satan, and its companion, death. The mind of Omniscience is shown to have been "before the foundation of the world," anticipating the period when the Father, the Son and the royal heavenly family shall be found in oneness of mind, condition and joy. (John xvii. 21, with Eph. i. 3–6; Isaiah xxv. 6–8.) The eye of Divine holiness is seen to be prospectively scanning the condition of the universe when "there shall be no more curse," for the source whence came the curse shall for ever have disappeared, and not the faintest jot or tittle of leaven shall be seen or heard from whence evil can possibly arise, "for the former things will have passed away!" But I am anticipating, and proof is demanded.

Sin was not of God. It was, and is an exceptional, abnormal element in the economy of creation, for every thing that was made was once pronounced "very good." It became a hideous, festering excrescence, poisoning the life of man, and deteriorating the proper fruitfulness of the earth. The germ of evil was implanted by an act of "that old serpent the devil," and the result was that "By one man sin came into the world, and death by sin."

Adam, who once had sweet communion with God in innocency, and had revelled in the perfection of serene loveliness that pervaded creation, must have been awe-struck at the terrible change that passed over the face of the whole scene on the introduction of the dark shadow of the curse wrought by sin. But mark well! this same man was permitted of God to hear the doom of the author of this dire calamity, viz., that the Seed of the woman should bruise his head (Heb.: break in pieces, hence destroy as to its vitality.) Enabled thus to see that a time must come when the once beautiful work of the hands of God should be purged from the cause of its corruption, and restored to its "very good" state by the excision of that foreign excrescence, sin, he called his wife Eve, "the mother of all living," or who should have life under such circumstances. He had a belief, according to the mind of God and the glimmering of light vouchsafed, in the resurrection; in proof of which God clothed him and his wife with the emblems of the character of that sacrifice by which this result was afterwards to be obtained. In other words—they were enveloped in symbolic robes of righteousness, resurrection garments, which Adam certainly would not have obtained had his faith not rested on the God of resurrection, or of "the living." (Matt. xxii. 32, with Gen. iii. 20.) Such is the very essence of the belief through which righteousness is imputed. (Rom. iv. 16–25.

I have been particular in the introduction of this scene, because in its several incidents are found the elements of the everlasting gospel, the work of the cross of Christ, its necessity and results.

*DESTROY.—The meaning in Webster's Dictionary is, "to unbuild, to pull down, to separate violently into its constituent parts, to break up the structure and organic existence of; syn. to consume, extirpate, extinguish, kill."

Jesus the Son of God was manifested—He in the very similitude of sinful humanity, appeared on earth, because in no other guise could he accomplish the Divine will in the putting away of sin, and in destroying the devil and his works. As far as the interest of God is involved, these results are now attained; but they will be so actually, completely and eternally, when these instruments have fulfilled the purpose for which they were permitted to exist.

The devil has become the self-constituted god and prince of this present economy. Sin is the weapon which he has ever wielded, in all its various forms of fascination for the flesh, in order to the maintenance of his authority, and the subjugation of his subjects. It has been his aim to create a love of ignorance as well as defiance of God, dishonor to his name, rejection of his gospel of grace, and blindness to the promises of his glory. It was to meet these circumstances in the very spot where they had birth, and were in action, and finally to annul them, that the Son of God came from heaven and became the Son of Man by being "born of a woman" into the world. He came to grapple with the usurper, overcome him, and set free his captives for ever.

"The strong man armed" with sin "keepeth his palace," furnished with every allurement seductive to human nature, and consequently "his goods are in peace." His subjects, under the opiate of things seen though temporal, are entranced and diverted from things not seen and eternal. It was necessary, therefore, in order to destroy the effect of this false peace tending to the certain ruin of man, for "the stronger man" first to "come upon him and overcome him," and then to "take from him all his armor" of offence "wherein he trusted." (Luke xi. 21, 22.) Even during his lifetime we perceive the sure symptoms of the final victory of the Lord Jesus Christ; disease and death, the children of sin, and demons fled at his word; nay, Satan himself was discomfited, and forced to yield before the power of the Stronger Man. But it was on the cross that all the armor of the Strong Man was delivered up to the Divine Conqueror, for he was made sin, "died unto sin," was judicially treated "for sin," by being put to death in the flesh on which sin had been laid. (Rom. vi. 10; viii. 3; 2 Cor. v. 21.) Therefore, "by the sacrifice of himself, he put away sin."

This act of divine holiness against sin is more fully shown in the sin-offering of Levit. iv. The Hebrew word for "sin-offering" is the same as that for "sin," the former being the perfectly vicarious covering for the latter. The sin-offering represented adequately the entire load substitutionally laid upon it, *i. e.*, the entire animal, or actual substitute with which sin was identified (ver. 4), was wholly consumed till "ashes" alone remained to tell of the full accomplishment of the sacrifice.

"By the sacrifice of himself," Christ displayed on the cross an open and complete triumph over "the principalities and powers," spoiling them (Col. ii. 15) as by the Stronger Man. The effect of this we are now to observe, both as regards believers and unbelievers. As to the former, they are "freed from sin," "sin hath no more dominion over them," though their present condition in sinful flesh still for a time remains. But this sinful flesh, called "the body of sin," the present state of the body to which sin is at present attached, is, as to its ultimate condition, destroyed; it has, according to the intent of him "who calleth things that be not, as though they were," been "crucified with Christ. (Rom. vi. 6–9.) Believers are in Christ precisely as Christ himself is to God, "perfected for ever;" and have a resurrection state in prospect when the above will become a manifest reality, for they will be changed morally and personally into the heavenly similitude of the Son of God, sinless both in body and character. (Phil. iii. 21; Rom. viii. 29, 30.)

As to unbelievers, or those who have no faith in the fact that Christ "died unto sin," they do, by that very act of unbelief, retain "the body of sin." Their rejection of the gospel shuts out Christ as the propitiation for their sins, although God offered him for the sin of the whole world, if the world would receive him. Thus unbelievers will necessarily have to supplement the consumption of sin, of their interest in which believers have availed themselves, by being consumed in their own persons; for all sin must be "put away," since Christ gave himself for that very end.

It is thus that sin will be judicially disposed of; and that being so, its "reign unto death," must cease; there can be no more death, for its very source will have ceased to exist. So we read that the same act of Christ on the cross that abolished sin, "abolished death." Again, "the last enemy that shall be destroyed is death."

Satan, "him who had the power of death," well knows that he is about to be despoiled of his goods, that the world's palace in which he has held rule is trembling to its foundation, and his sceptre about to depart for ever. At the close of the reign of the antichristian beast, whose very title, "the Man of Sin," shows whence he will derive his energy and craft to work evil, the strong man will be found in the abyss for a thousand years, during which period his Conqueror will be holding universal sway, gathering out of his kingdom all things that offend, and them that do iniquity. After which, the work of redemption being accomplished in the salvation of all the bodies that will compose the entire family of God; sin and death, "the works of the devil," together with the devil himself, having finished all that was required of them in the vast, mysterious drama of the history of man, will be for ever put away.

I must here retrograde one step in point of time in order to bring to notice a solemn truth in connection with the subject of this paper. When the Divine judgment on the last state of "this present evil age" shall be manifested by the down pour of "the vials of the wrath of God," we read of the terrific yet indisputable effects thereof in cries of defiant anger and blasphemy; sin of the deepest dye without a shadow of repentance. (Rev. ix. 20; xvi. 21.) If such be the case, then under eternal torments the sinful blasphemies of the damned would be ceaseless; I say, then, that the Lord Jesus Christ can not be said to have accomplished the work for which He sacrificed himself; for that sacrifice will be proved to have been incapable "to put away sin!" Neither will it have possessed sufficient power to destroy either the devil or his works! Let the advocates of the popular theory solemnly weigh the above in the fear of God.

And now, concerning the sentence on the devil as recorded in Scripture (Rev. xx. 20), apart from tradition, I must press on the reader's attention that it is executed previous to the passing away of the earth and its firmament, when the assize of the great white throne shall sit, which is not mentioned till the following verse. This will strengthen the assertion that his torment is connected with the dispensation of which "day and night" are characteristic elements. He is tormented till day and night shall cease, which they will as soon as the new earth and new firmament appear, for "there shall be no night there!" (Rev. xxii. 5.) His torment ended, the fire will quickly complete his destruction! (See Heb. ii. 14.)

The very mention of the new earth and its atmosphere "wherein dwelleth righteousness," renders nugatory any questioning as to the completeness of the destruction, in its primary and evident sense, of sin, death and Satan; for the first earth and its atmosphere, with which they are associated, will flee away from the face of him who shall occupy the great white throne, and "no place be found for them." (Rev. xx. 11.) Thus, by the work and judgments of the Son of God, will the name and majesty of the Father be vindicated in a scene where he was dishonored; every vestige of the cause of that dishonor will have been swept away, together with the very theatre itself on which Satan, armed with sin and the power of death, has been playing so terrible a part.

"There shall be no more death, neither sorrow nor crying; neither shall there be any more pain!" This is not said of any particular party, it is of universal application. Death, sorrow and pain cannot be dwellers with righteousness in the new economy, or "Paradise of God," for "the former things" with which they were connected, will have "passed away." "Behold," saith he who sitteth on the throne, the Creator, "I make all things new!" (Rev. xxi. 4, 5.) After a long-suffering period of seven thousand years, Adam's original vision will at length be realized!

H. GOODWYN.

—*The Rainbow.*

REVISION OF THE SCRIPTURES.

TO THE EDITOR OF THE HERALD: It ought to be known to all readers of the Holy Scriptures that the whole of the words and phrases in italics were supplied by the translators in order to make, as they thought, the sense or meaning of the sacred text more apparent to the general reader; and were not found, as is now generally supposed, in the original manuscripts.

In some cases the translators have evidently succeeded in their laudable object; but in very many, instead of throwing additional light on the text, the additional words and phrases obscure (unintentionally, let us hope) the legitimate sense of the origin l. One case in point, taken from the seventeenth verse of the first chapter of Peter's First Epistle, reads as follows: "Pass the time of your sojourning *here* in fear." The adverb of place "here," in italics, was supplied by the translators: not found in Peter's manuscript. Orthodox theology then, as now, embodied the doctrine of the "immortality of the soul," and of going to heaven or hell at death; and we can hardly avoid the conclusion that, in at least this instance, the translators added the word "here" to favor orthodox theology. Peter evidently uses the term "sojourning" in the sense in which it was applied to the sojourning of the Israelites in the wilderness, prior to their entry into the "promised land," the land of Canaan. And we must bear in mind, that as the wilderness in which they sojourned, and the "promised land" into which they afterwards entered, were both located in the eastern part of the earth—not one upon earth, the other in heaven—so the Christian's sojourning in this present dispensation of trial and suffering, and his future "rest" in the kingdom of Christ (the same promised land of Canaan), are both emphatically on the earth; the kingdom of Christ not being a kingdom in the skies, as erroneously asserted in orthodox theology, but upon the earth, as declared in the Word of God. "For He (Christ) shall reign on the earth." What Peter really says is: "Pass the time of your sojourning in fear;" without allusion to locality. The apostle had no motive to mention locality, having no false theory to support. He well knew, as well as all the other apostles, that there is no promise in the Word of God to the human race of any other place of rest for the people of God than upon the earth, where they are to "live and reign with Christ forever." There is no promise to Adam's race of a "kingdom beyond the skies." This earth, redeemed, ultimately, from the "curse" pronounced upon it at the "fall," is intended by God to be the eternal abode of humanity redeemed. The Scripture declares that Christ, as Son of David and Son of God, is to be the future "King of all the earth," not merely in a moral and spiritual sense, as theologians say, but literally. He will come literally to reign personally as surely as he was literally crucified. "First the cross, then the crown," is a common pulpit aphorism, though erroneously interpreted in a spiritual sense. The "seed of the woman" will never have succeeded in "bruising the serpent's head" until the kingdoms of this world have become the one Kingdom of Christ, and He shall have subdued all things to Himself. This He will accomplish during His "millennial reign on the earth."

Any one may doubt the theory here advanced—namely, that the kingdom which Christ taught His disciples to pray for is a kingdom to be established on the earth, the capital of which will be Jerusalem, in the Holy Land, the land "promised" and "covenanted" by God to Abraham, Isaac and Jacob, and to their "seed," which, says Paul, is Christ—let such a one read the sixteenth and seventeenth verses of the fourteenth chapter of Zechariah. Indeed, it will be well to read the whole chapter, and not only the whole of the chapter, but also the two preceding ones. Any one who may take an interest in obtaining correct views on this grand and important subject will have no cause to regret the time so spent.

The case in point, which I have taken as the first that offered itself, on reference to the Scriptures to prove how easy it is not only to obscure but to pervert the true meaning of the sacred text, by human additions and alterations, is only one among thousands which might be adduced having the same pernicious tendency. It is well, and I admit exhibits an honest disposition on the part of the translators, that their additions are acknowledged by putting them in italics. The danger lies in this: that comparatively few readers of the Bible are aware of this historical fact, and therefore read the italic words and phrases as part of the sacred text. In truth, I am afraid many ministers of the gospel, not confined to "Nonconformists," are not much better acquainted with the fact than the general reader. As one acquainted with the truth on this point, I never read a portion of Scripture without reading it with and then without the italic additions. To me this exercise is, apart from theological views, exceedingly interesting. It is often a good exercise in composition, in the grammatical construction of sentences. And I am often led to think that the grammatical construction of the text is frequently more clear, forcible and concise without the words and phrases supplied by the translators than with them. Of course this is a consideration independent of the danger of perverting the sense and meaning of the text by additions which inculcate (whether intentionally or not) erroneous doctrines affecting the revealed mind and will of God to men.

One royal injunction to the translators of the present version was that in cases in which there might be a diversity of opinion, on doctrinal points, they were advised to decide in favor of the views of the Church to which they belonged. And this instruction might have been a temptation in more than one or two instances. It will be interesting to Bible students to observe how the present revisers of our authorized version will treat the additions of the former translators. To me it seems a thing almost impossible that men already committed to what is termed orthodox views can be expected to give us a faithful rendering, inasmuch as every alteration in the text, involving, as in some cases it would, an alteration in the sense and meaning, will have

to be decided by a "two-thirds majority." What if a very few men, learned in Hebrew and Greek, discover that a correct translation of certain passages involves doctrines which are truly apostolic, but which are not orthodox in our day, or for centuries past? The result to be expected is that in every such instance the only men capable of giving us the truth will be overruled bp a "two-thirds majority" of the incapables, determined to abide by the popular theology of the day, no matter at what sacrifice? Such a method of procedure will be deemed by them preferable to disturbing long established views and notions, and thereby the labors of the only men capable of giving us a faithful translation and a true rendering of the meaning in the vernacular will be rendered null and void by a "two-thirds majority" prepossessed in favor of established dogmas. So far as I understand the work is commenced with the predetermination to support and maintain at all hazards modern orthodox theology. How, then, can we hope for a truly honest translation of the original text of the sacred writings?

If the object of the majority of the revisers be a mere quibble about words and the grammatical construction of the present version, a desire to modernize the literary style, so as to render it more in harmony with the tastes of the present generation, I for one have no sympathy with the undertaking, and if the revisers do not intend to allow any translation which might endanger popular doctrines and dogmas, what can their object of a revision of the present version be? It is a vast work, and needs to be a labor of love to be done well. E. T.

—*N. Y. Sunday Herald.*

"THE GREAT WORDS WHICH THE HORN SPAKE."

WE take the following from the "New York Sunday Herald":

THE POPE'S LETTER TO CARDINAL PATRIZZI.

ALL REVOLUTIONISTS AND FREE THINKERS ANATHEMATISED—THE READING OF CERTAIN IRRELIGIOUS JOURNALS PROHIBITED.

The Pope has addressed the following letter to Cardinal Patrizzi, Bishop of Rome:

MONSIGNOR—When God in His impenetrable designs permitted that the capital of Christianity should be wrongfully occupied, the usurpers proclaimed that Rome is necessary to the integrity of Italy and to the perfect unity of all her parties, as if there were not in Italy to this day two small provinces which continue under the former government, and which, I hope, will ever remain so; but the purpose of these great workmen of the revolution was not only to usurp a city like Rome; their purpose was and is still to destroy the centre of Catholicism and even Catholicism itself. In order to accomplish the ruin of an indestructible edifice all the ungodly, all the free thinkers, all the sectarians of the world have lent their aid by sending each their contingent to this metropolis. All these little battalions have united into one body, and their intention is to insult and break the images of the Holy Virgin Mary and of the Saints. Their aim is to villify and hunt down the ministers of the sanctuary, to desecrate the churches, to multiply the houses of prostitution, to assail the ears of the godly by their sacreligious clamors, and to infuse into the hearts and minds—chiefly so among the young—the venom of impiety by the reading of certain journals known to be impudent, lying, hypocritical and irreligious.

"This infernal phalanx has put it into its head to extirpate in Rome what it calls religious fanaticism," as was said by an Italian philosopher of unpleasant memory, who died a sudden death a few years ago. After having taken root in Rome it designs to transform the centry of Christianity into a city of infidels, or rather to make Rome the mistress of a religion of tolerance, such as those desire to make her who have not the thought of any other but the present existence before their eyes, and who imagine that God allows all things to pass without occupying himself with their acts.

And does the government which tolerates these acts belong to that phalanx also? We should hope not; for the affirmation would be a lamentable proclamation of the downfall of the throne. For the purpose of applying, however, some remedy to the fulness of so many evils, you will please, Monsignor, to issue a circular to the curates in order that they may warn their parishioners that the reading of certain journals, especially those printed here in Rome, is prohibited to them; and let this prohibition be made in such a manner that those who break it may understand that they have committed not a venial sin, but a deadly sin.

And, to conclude, let us raise our hands toward God, and let us hope that the many crimes against Him, against His religion and against society itself should draw to an end, and that we should one day come out of this labyrinth of evils to breathe freely under the protecting wings of faith, of morals and of order.

I bless you with all my heart.

On June 30, Feast of the Commemoration of St. Paul.

Let all correct themselves, and let them live that they may be able to say to our Lord Jesus Christ, "Lord, what wilt thou that I should do?" PIUS IX, Pope.

"THE NEXT DISPENSATION.—*A Scriptural Examination of its Commencement, Nature, and Duration.* BY WM. H. SPENCER." Specimen copies sent free upon receipt of a two cent stamp. Address, WM. H. SPENCER, (Lock-box 507), *Rochester*, N. Y.

THE HERALD OF LIFE.

NEW YORK, AUGUST 16, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

TOLERATION AND INVESTIGATION.

ALL men desire toleration; why then should they not tolerate others? Why abuse a man for giving up an old theory or opinion? He might as well abuse us for retaining it. If this be unjustifiable in him, it is equally so for us to treat him in that way. The man who seeks after truth, and is led to alter his opinion, and tries to give others a part in his joys, by making known his discoveries, deserves our thanks instead of our censure. He who is really deserving censure is the man who will not take pains to find truth; or having found it, will not impart to others lest he should suffer reproach or loss. It has often been the case that men kill their benefactors and reward their plunderers. The Jews killed Jesus and released a robber. Many do the same in some form or other. They blame the Jews, but act out the same spirit: it was an intolerant spirit. They would not bear to have Jesus disturb their customs, creeds and traditions: it was bringing in causes of division, and lessening the reputation of those who wished to be thought wise and learned. He was regardless of the effect of his teaching on the established order of which the Scribes and Pharisees were so tenacious, and on which their popularity depended. He sought to make men wise and holy, though it might overturn all the schemes of the popular leaders of that age, and break down all their doctrinal theories. He proclaimed the selfishness, hypocrisy and pride of those leaders in such a manner as roused all these unholy principles into action. They would not tolerate him, and hence put him to death. They would not endure one who boldly denounced their corruptions of truth, and sent the people direct to "search the Scriptures." That would be admitting the people to some sort of independence in their theological investigations which might lessen the popular estimation of the usefulness of the Scribes and Pharisees.

We hardly need a stronger proof of the truth of the gospel history, than the fact that men now, who attempt to follow truth wheresoever it may lead—regardless of its effects on themselves among men—are treated as Jesus and his followers were by the popular leaders in their day. The treatment he met with is so perfectly like what men now manifest toward any who do not sustain their traditions or doctrines, that we cannot doubt the truth of the whole gospel history—it is natural as life: men in general never did give up their old opinions and customs without first persecuting those who have tried to bless them by showing a better and more truthful way. Jesus was a real person—he was from God—he was a teacher and regenerator of mankind—he was treated as the gospels say—he could not have been treated otherwise in such a world as this; and the gospel is as certainly true and divine as that light and truth exist in the universe. If any one would wish further proof of this, let them follow out their convictions of truth; boldly utter them, and live them out as did Jesus: let them sit at Jesus' feet and learn of him in this matter, regardless of the opinions and traditions of popular leaders and popular applause, and see if they do not become satisfied of the truth of the history of Jesus.

We do not ask you to deal in fancies, excitement or fanaticism in any form. Be thoroughly concerned to know the truth, and soberly, but decisively make it manifest in your utterances and in your life, regardless of its consequences on your reputation and worldly prospects—make truth, the truth relating to the kingdom of God, and life through Christ, the controlling theme, and act accordingly, and see if you are not satisfied, that whatever else may be false, the gospel of Christ is true. Live Christ-like—labor for the same objects in the same unvarying, steady, persevering course—live simply to learn and to practice the truth, and thus honor God and bless men, and you will soon find yourself in circumstances not unlike those Christ was in—you will drink of his cup, and be a partaker of his sufferings, and share in his lack of reputation.

A clear knowledge of truth and duty will always be the result of a hearty, thorough persevering obedience to the light already given —to the dictates of our judgment—to the revelations of truth and duty made known to us by God.

Some people are afraid to inquire after truth lest they should fall into infidelity. Such persons are already in effect infidels: *i. e.*, are blind believers; and what are such better than infidels? He only is a true believer who is convinced of the truth of Christianity in such a manner that he can give a reason, to every man that asks him, of the hope that is in him. Let our faith be founded in the wisdom and word of God, and let it go out in living action, and all the errors that have ever cursed the world will not snake it—it is founded on a rock. But if our belief stands only in the wisdom and traditions of men, the farther we keep from the light of investigation the more sure we may be of any easy, down-hill journey; but it may land us into perdition. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." "Search the Scriptures." Eternal life is therein revealed, and that most of all things concerns us, who find ourselves dying creatures.

GOOD WORDS AND GOOD ADVICE.

THE following letter, written by Br. Jacob Grim, and published in the HERALD OF LIFE Sept. 7, 1870, immediately after the anniversary of the Life and Advent Union of last year, is so excellent that we insert it again at this time, on the eve of the anniversary of said Union, to-morrow, Aug. 17.—EDITOR.

TO THE BRETHREN AND SISTERS, scattered abroad, we would again, at the close of our Anniversary, send our cordial greeting; and we would ask you to mingle your united prayers to the Father of all our mercies for his abundant mercies and favors toward us, in watching over all our deliberations, and overruling them to his own glory. We were again privileged in meeting many of our dear brethren and sisters at the Tent of the Life and Advent Union. Although at the commencement of our deliberations it almost seemed as if we were to meet an important crisis in the Life movement, and for awhile our hearts were made sad, yet, with the exception of the first afternoon, there never was, since the organization of our Union, a better or more happy state of feeling. We realized the hand of the Lord in all our movements; and never for the last seven years have we so felt that the HERALD OF LIFE is in the hands of the great Head of the church; and he will overrule all things for his own glory. We never before realized so clearly that we individually and collectively are but instruments in the hands of the Lord, and when we fail to accomplish God's purpose, he raises up others in our stead. Yes, my brethren and sisters, the HERALD OF LIFE will live until it has accomplished its work; and when it fails in that, God will use some other instrument.

If we could only be satisfied, and endeavor to learn our Father's will concerning us, and then work therein—and not try and subserve our own wills—how much more could we accomplish for his glory and our own comfort.

Brethren, suppose we try to drop and lose sight of self, and ask the question of our Father, what he would have us do, and in what capacity he would have us employed? and then, when we meet again at another anniversary, we will come together in quite another spirit. It does seem sometimes as if we forget that Jesus is at the rudder of the Life boat; for sometimes, when a little storm is brewing, or one of the oarsmen lets go his oar, we feel as if the boat was going down. But we have sailed thus far under His guidance, and by his help we will maintain our position, however humble it may be. Yes, my brethren, be of good cheer—Jesus guides our boat and all will be well. I think our friends left the camp-ground with a full conviction that the Life and Advent Union stands in a better position for labor than it has in any past year.

And now, brethren, one word for the HERALD OF LIFE. I know that there has been considerable fault found for the past year or two; some with one thing and some with another, and I admit there has been some reason for it. But allow me to repeat an anecdote that I heard some thirty years ago. Considerable fault had been found with the "Baptist Record." Said the Editor, "I was once invited to a dinner, and I saw several dishes on the table that I did not like; and I turned up my nose at them; but going farther along the table I found a dish that I was very fond of; so I placed my chair near said dish, sat down and drew several of the side dishes to me and made a very good dinner. Before I finished, I happened to look toward the two despised dishes, and found several enjoying those as much as I was enjoying mine." "So," says the Editor, "I made up my mind the table was not spread for me alone." *Moral:* Brethren and sisters, if we can find a dish in the HERALD OF LIFE which suits our taste, allow us to enjoy the same; and then you take the dish which suits your taste; then all will be fed in due time.

There is the children's corner: who would shut out that dish from the little ones? Then there should be a dish of pure milk for the new comers inquiring after truth: then we should have a dish of answers to questions. We say sometimes, "O, that is old; we have answered that so many times that it is quite stale!" So it may be to you or us; but it is quite new to the new subscribers. Why, I have been answering "Thief on the cross;" "Rich man and Lazarus;" "John v. 28, 29," for the last twenty-five years; and was asked the question again only the other evening. Yes, brethren, we must keep on answering; that is the work God has assigned us; and we are willing to work in the calling our Father has assigned us.

The great truths are, first, Life only in Christ: and second, When will this life be manifest? We answer, At the advent of Jesus the Life-giver. Here, then, are the two great fundamental truths upon which the HERALD OF LIFE has started on its mission. Now if men build upon this foundation, they will have life; even if what they build should be made up in part of hay, wood or stubble; only be sure we build upon Christ, and not upon an immortal soul, or spirit entity. The great matter is, to be sure we get the foundation right.

Now, brethren, for once just make up your minds that you and I are not the Life and Advent Union; but only a part of the large and increasing family; and others who are scattered abroad, and who have never been able to be present to speak for themselves, have the same rights with you and me; and all this great family must be fed, and it requires a diversity of food in order that all may be satisfied. Only let us try to make our dishes small, and have them well spiced down with the love of God and the love of our brethren and sisters. Now, some folks are fond of a dish of chowder; but I prefer having all the ingredients that make up the dish separate, and then I can eat that which I like best; and that is what we do with some of the articles in the paper; we separate the parts we like and leave the rest for some others.

We have concluded, if time continues, and the Lord will, to have a Camp-Meeting of our own; and have opened a subscription for the same through the HERALD: but the thing of the first and most importance is, that the brethren and sisters should speak their minds freely through the HERALD as regards the best, most central and easiest place of access to the body at large: so speak freely, friends, that your committee may act intelligently. Yours, in the bonds of Christian fellowship.

JACOB GRIM.

PHILADELPHIA, PENN., Aug. 3, 1870.

SALUTATION.

TO THE SAINTS AND FAITHFUL IN CHRIST, at Springfield, Mass., who are blessed with the rich enjoyment of each other's society.

Grace, mercy and peace be with you. Accept this salutation from the few laboring sunburnt pilgrims scattered abroad here in Southern Kansas.

We are doing what we can for the Master's glory: gladly would we do more. Don't forget us in your prayers. May the peace of God be with you and his Spirit direct you.

May an earnest prayer go up to God for his richest blessing to rest upon our aged and beloved Editor, who has spent a life-time in lifting the veil of bigotry, and letting the light of truth shine among men. Remember, we are nearly all indebted to him for the light of truth we now enjoy.

God bless the Union! May its influence be felt more and more, till the great Deliverer shall come to give life to his waiting people.

Kansas is a rich field for missionary labor. Truth is advancing.

Yours, for the truth,

S. J. BRIMHALL.

MAPLETON, KAN., Aug. 4, 1871.

FROM CAMP-MEETING.

DEAR HERALD: Have you ever attended a Camp-meeting? You ought to be here to see and enjoy, as it cannot truthfully be described. Great credit is due Br. Day and others, who have so long and unweariedly labored in preparing the ground and fixings. It is indeed a splendid spot; admirably adapted for the occasion. The trees, mostly pine, are tall, straight, with green thick foliage at top; the ground smooth and soft, with plenty of cool, pure water just at hand; and the tents, you should see them, so cosy, so new, white and clean; furnished, many with carpets, beds and chairs; and arranged in a circle a little distance in front of preacher's stand: and this same stand is fitted up tastefully with mottoes of evergreen and flowers, such as "God is Love," etc.

This being the first or opening day, much cannot be said of the services, but the veteran pioneer, GEO. STORRS, has preached the opening sermon on the "Worship of God," and dedicated the ground to His service. His health is rather feeble, and he feels that he is nearing the end of his pilgrimage; but he speaks still with power and energy.

On the stand, with the speaker, are brethren Roworth, Stewart, Campbell, Pile; while assembled in the admirably arranged seats are a crowd of hearers. It is to be hoped much good may be the product of this gathering in the woods.

MORE ANON.

SPRINGFIELD, MASS, Sunday, Aug. 13, 1871.

FROM JANE A. GOODRICH.

BR. STORRS: Through the blessing of our heavenly Father, I am able to write once more. I can truly say, although afflicted and distressed in body, I have heavenly peace in my soul. O, what a friend Jesus is! Truly he sticketh closer than a brother. I feel a firm, unshaken confidence in Him. Though my heart and my flesh fail, God is the strength of my heart and my portion forever. O, blessed be the Lord forever, for what I enjoy of His love. Thy sweet smiles are more to be desired than all the riches, honors and pleasures of this world. I often think that we shall not suffer as much for him as he did for us; but we have this promise, that if we suffer with him, we shall also reign with him. Then we shall be more than paid for all that we have to endure in this life. O, how precious in the few days past has the Christian's hope looked to me. My heart says, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

I do thank the Lord that we can have a hope that is big with immortality. It seems many times as if I should go down to the grave; but my trust is in the living God; and I know that, whether I live or die, I shall be the Lord's. O that He may give us wisdom and patience to endure a little longer. Soon the night of suffering will be over; then we shall be where God shall wipe all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. What a blessed thought.

As the time draws near for our annual gathering, my heart is with you; and while I am prevented from attending with you, my prayer is, that our heavenly Father may open the windows of heaven and pour out such a blessing as never was known on a camp-ground before, and give you all a fresh baptism. May it be as it was on the days of Pentecost; and may much good be done. I hope that you may all go to increase in the knowledge of God and our Lord Jesus Christ; that our love of God and our Redeemer may be increased, and thereby our love and usefulness to our fellow-creatures may be increased; so that you can say that it is the best feast you ever attended. May the Lord bless you in all your endeavors to spread the truth as it is in Jesus.

NEW BRITAIN, CONN., Aug. 3, 1871.

FROM Z. MCLESTER.

GEO. STORRS: As I am here yet, and still able to sit easy and read, at seventy-nine years of age, please continue my HERALD to the amount of the enclosed dollar, after paying arrearages, if there is any left. If not, please let me know, for I must have the paper, and I'm ashamed to read it without paying for it, although I am poor and entirely past work, and can do nothing but read.

Your extract of the great speech in the Vatican greatly interested me. I have been watching with singular interest the proceedings of the late Ecumenical Council at Rome; and the stubborn opposition of Hyacinthe and Dollinger, and last, but not least by a vast, Strossmayer. You will not wonder at my interest in the late opposition to the blasphemous pretensions of Popery, when you learn that I've read with astonishment, indignation and disgust Maria Monk's (the escaped nun) disclosures. Next, the "Master Key to Popery, and then, the "History of the Popes," by De Cormenin. Now, sir, after allowing the most liberal margin for opposing writers, how can our most talented people even sympathize with or become Catholics?

In the HERALD of the 26th of July, I was much interested in the correspondence on the subject of the forth-coming camp-meeting, and most particularly on the stand you took on the subject of the "Advent Union's" becoming sectarian in practice, while disavowing the principles, etc.; for I hold with Strossmayer, that "To be great or good we must be free." Hence, I was sorry, awhile back, to see that the Board of Managers resolved that your articles on the "Promise and Oath of God to Abraham," must be discontinued. But from the above named correspondence we have reasons to hope that the HERALD will still be continued as the advocate of free thought and free speech; and that you may be continued its Editor-in-chief; and that I may get to see a copy of your dedicating sermon, and the proceedings at the camp-meeting, etc.

Most Respectfully.

PARIS, HENRY CO., TENN., Aug. 7, 1871.

FROM N. J. LUCAS.

DEAR BRETHREN AND SISTERS IN THE LORD: Blessed memory oft reminds me of dear ones of like precious faith, and I would gladly take you by the hand and converse with you of the better land; but pretty soon, if faithful, we shall gain that land and sing the victor's song.

My love for the coming of the Lord, and its kindred truths, is still unabated. The hope of the resurrection beams bright: life through Christ looks blessed. I sometimes ask myself the question, Will one so unworthy as myself have eternal life in the kingdom of God? O, I sometimes fear lest I be weighed in the balance and be found wanting. I never felt the need of being truly thankful to the Lord for health and strength, and many other blessings that we are constantly receiving, as I have for the past few weeks, while stopping in Lewiston, at the house of Eld. H. M. Bryant. Sister B. is affected with a lameness which causes her to be almost constantly confined to the house; and at times it is very painful; and to you, dear brethren and sisters, I would say, you that know the worth of prayer, raise one fervent effectual prayer to the Lord that this dear afflicted child of God may be restored to health. O for living, unshaken faith in Jesus, in these last days. The Saviour has the same loving, tender care for his children now as ever. His arm is not shortened that he cannot save, nor his ear heavy that he cannot hear. I can say if I ever loved thee, my Jesus, 'tis now. I feel just like believing the word of the Lord with my whole heart, and venturing out on his mercy. It is but a little longer we shall have to labor and toil here; we shall soon enter the haven of eternal rest; but we want clean hands and a pure heart and a willing mind to labor for the Lord, what little time we remain in this world of sorrow and of tears. May the Lord help us all to do what He has for us to do willingly.

We think much good might be done here in Lewiston under the labor of Eld. H. M. Bryant, if the people would get in the right place. We think the truth has been clearly presented by him thus far. There are some here who are real Life believers at heart, but have not the moral courage to confess it to the world. May the Lord help them to have firmness and decision of character in these last days, is my prayer.

Any wishing to write Br. Bryant, his P. O. address is Lewiston, Me. Your letters of love, dear brethren and sisters, would greatly comfort their hearts at this time, or, if any have any thing to donate, here is a worthy brother and sister. Br. B. would like to be at the Springfield camp-meeting, but on account of limited means we fear he will have to remain away. We judge it safe at all times and under all circumstances to lend to the Lord. May the Lord direct.

Yours, in hope of life.

LEWISTON, ME., Aug., 1871.

FROM ELD. H. ROCKWELL.

DEAR BRETHREN at the office of the HERALD OF LIFE, and all that love life, and desire length of days in the ages to come, when Christ shall be seated on the throne of David, to rule and to order it forever, even forever and ever. Br. Storrs, and all the dear ones waiting for life in the future; O come, praise the Lord, for he is good, for his mercy endureth forever!

I arrived at the home of my adoption yesterday, from a mission of two or three weeks in Wopping, South Windsor, Rockville, Tolland, and Square Pond, and experienced some things in which my heart was made sad, and I could not refrain from weeping when I see so many wholly given up to idolatry. But this is not strange when we see an inscription on every altar throughout the length and breadth of the land, "To the unknown God," whom the masses are taught to ignorantly worship. But then it makes me rejoice to know that even the shadow of my poor old tottering frame causes intense alarm among the teachers of this false theory, for fear that their household gods be stolen, or that the gain of the craftsmen should be brought into disrepute, for by this they gain the wreath of popularity, and while it is not only saddening, it makes my heart right glad in the Lord to know that, if I am known to be within the lines of what they are pleased to call their limits, immediately you will see these frightened priests running from house to house, to prevent their weak lambs from being devoured by that old wolf in sheep's clothing. O, I pity the poor scared creatures. May the good Lord in great mercy bless them, and save them from insanity, to which they are rapidly tending. But did they know how much their opposition was spreading the blessed truth of No life out of Christ, and how it confirmed those that were not fully established in the present truth, I think that unless they are determined to resist the truth, and are resolved to impede the onward march of knowledge and grace that they would hold their peace, or adopt the wise counsel of one Gamaliel, a doctor of the law, had in reputation among all the people: And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it: lest haply ye be found to fight against God. O my dear brethren and sisters, in the hope of life in the future, do we fully realize the imminent danger of our position? I can truly say, I believe that the opposition that is so manifest, is but some of the fiery trials that are to try us, and if those but light and triflictions, do work out for us a far more exceeding and eternal work of glory, let us lift up our heads, knowing that our redemption draweth nigh.

NEW BRITAIN, CONN., Aug. 5, 1871.

FROM WILLIAM G. SAMSON.

BR. STORRS: I feel grateful a thousand times to you for the loving kindness and brotherly Christian love you had and showed to the public toward me. 'Tis true I am in my 77th year, and have almost lost the use of both feet and legs, but I can truly say when I have opportunity I have not lost the use of my tongue. Bless the Lord for this. O if I had but the use of my feet and legs, I would not be ashamed to go out and publish the blessed name of Jesus to a gainsaying world. Bless the Lord. When I meet among the people of God I want no one to tell me what to say; the blessed Lord is my spokesman; he teaches me what to say. But sorry to say I am able to go but very seldom.

When Sister Wood left me one of your Life views I read it through, but when we met again she asked me how I liked the Life views. I told her I did not think much of such doctrine as that was. I thought I understood about as much of the meaning of the Scriptures as any poor common man did, but I told the sister I would subscribe for the Life views six months, but I thought little of it. I was taught in the Methodist belief, which I belonged to for many years, that when a happy saint departed this life, the soul went home to glory. This I always believed, and should believe it now, but when I had read the Life views a little while, I soon found I was nothing but a fool. I thought I knew something when I knew nothing. I can find nothing in my Bible about going to glory at death. What reality would it be to go to glory at death and tarry there until the

day of judgment, and then for the soul and spirit to return to join together with the old resurrected body? I find no such Bible doctrine. Jesus said to the dying thief, this day shalt thou be with me in paradise, meaning the grave, and this is how so many poor souls are deceived. I always thought so too, but I found myself in many mistakes, when I compared Scripture with Scripture on the Life views.

I never shall regret the day that our sister gave me the first paper, because I have learned more this six months from the Life views, comparing it with the Bible, than ever I knew in my whole life. So, my dear brothers and sisters all, let us keep up good courage to sing on pray on. Don't be discouraged; the prize lies before us, and the crown will soon be given. All glory be to Jesus. I long for the time to come when we all shall meet at home.

ALBANY, N. Y., Aug. 7, 1871.

FROM PROF. J. F. HUBER.

BR. STORRS: I feel sorry that the brethren declined to have the subject of the age to come discussed in the HERALD, assured that a discussion in a candid, fair and Christian spirit could not hurt, but would advance the cause and make the truth, on whichever side it lies, shine forth more luminously and more gloriously.

And the freedom granted you, without any undue restrictions, to present the truth of God as you understand it, and feel impressed and directed by the Spirit of God to proclaim it, at the approaching camp-meeting, gives me good hope that the former restriction will be removed, and that the beloved HERALD, under the continued guidance of its present editor and his excellent assistant, will, by the blessing of God, prove more and more useful in spreading light on the glorious doctrines of the blessed gospel of our Lord and LIFE-GIVER Jesus Christ.

Most gladly would I attend the gathering of the dear brethren and sisters in the tented grove, but circumstances forbid it. Still, though absent in body, I shall remember you all in my prayers that the God of light, love and peace may be with you, and crown your meeting with fraternal harmony, and with advancement in the knowledge of the truth and in all the graces of the divine Spirit.

And may we all pray on and labor on, diligently and faithfully, watching to the end; for soon, very soon our Lord and Master will come, and may we then be found of Him in peace, without spot and blameless, and each receive a crown of life that fadeth not away.

With affectionate and fraternal greeting,

Yours, in Christ,

MIDDLETOWN, CONN., Aug. 9, 1871.

FROM ELLEN J. MOORE.

BR. STORRS: I have often thought that you and others in writing on the subject of Christ's second coming and on the Life views, were a little too severe in saying that such things would not be tolerated in any orthodox church. My mother always taught me that the Methodists believed in the second coming of Christ, and that he would reign upon the earth. I have been undeceived.

In June 1869, I met Br. Roworth at a mutual friend's, and there I heard for the first time the Life views. They were presented in such a way that they were soul-convincing. Consequently, I embraced them. At that time I was a member and Sabbath school teacher of a Methodist church. Shortly after I gave up my class of young ladies, it being impossible for me to attend regularly. The pastor's wife took the class. In February, 1870, I withdrew from the church and school. About three months ago I was waited upon by the scholars and one of the superintendents, to come back and take my class again, as the teacher was compelled to give it up. My answer to them was, if they (the school) will have me, I will most willingly. They were all agreed. I was proposed, and have taught regularly ever since. Last Monday night the *first* teachers meeting was held, when I sent in the following lines, as I had no idea of sailing under false colors:

To the Officers and Teachers of the —— M. E. S. S.: I have been kindly and cordially invited to take charge of, and teach Mrs. —— class, formerly my own, which invitation I most gladly accept if proposed and accepted in the regular way. I love the Sabbath work, and deem it a great privilege to be able thus to work for my Master.

That there may be no trouble in the future I should like to make a few statements. I believe in the speedy coming of Christ, and that He will reign upon this earth, "as it was given him for an everlasting possession." Also, "no immortality nor future life except in Jesus Christ alone, and by a resurrection at the last day, if dead, or a change, if alive." My creed, the Bible. I shall teach that death means death, and life means life. Now that you have my views, I beg that you will be as candid with me. If I am accepted or rejected please send me a few lines to that effect.

Yours, E. J. MOORE.

BROOKLYN, Aug. 3, 1871.

I was rejected. They were sorry I had formed such ideas; that if I taught it must be the Methodist doctrine. These are the words as near as I can recollect. The Secretary *pro tem.* waited upon me and gave me a verbal answer to my note.

Now then, Br. Storrs, why was I rejected? Was it because I believed in the coming of Christ, and his reign upon this earth, and in a resurrection? Was it because I believed that God gave his only begotten Son, that whosoever believed on him should not *perish* but have *everlasting* life? Or was it because I have thrown all creeds one side, and have taken the Bible as my guide?

I am indeed unworthy, yet I thank *God* that he has given me strength thus openly to speak for my Saviour and our views. My constant prayer is that I may love his appearing and not be found wanting.

BROOKLYN, N. Y., Aug. 7, 1871.

FROM F. E. DOWNS.

BR. STORRS: The enclosed slip I cut from the "Daily Emporium," a penny paper published in Trenton, N. J., and I thought it would interest our friends to learn that the soul-*sleepers* are *waking* up the rest of the world.

This editor delights in flights of fancy about the immortal soul and all that sort of stuff, and I do think a few lines from your pen might stir up some folks in and about this region.

Yours, in hope of a resurrection.

MORRISVILLE, PA., Aug. 5, 1871.

"A sect called Soul Sleepers is reported to be making considerable progress in Southwestern Virginia. The peculiarity of their creed is, that at death the wicked are annihilated and the righteous sleep till the resurrection. The same doctrine, it is said, is making considerable headway among the Disciple's Church in Southern Indiana."

ELD. S. L. WALTER.—FALLEN ASLEEP.

HELP, Lord, for the godly man ceaseth; the faithful fail from among the children of men. Our dear Br. WALTER has fallen asleep; blessed sleep from which none ever wakes to weep; precious in the sight of God is the death of his saints. His faith was unwavering to the last expiring breath; being happy in God, rejoicing in hope, patient in tribulation, and notwithstanding his suffering was severe, he would be heard to say, precious Jesus, let me rest; I want to sleep in Jesus.

It would be protracting this article to name the hundredth part of his virtuous life; all that know him can testify that he was a faithful servant of the Lord and we mourn his loss, but we mourn not without hope of soon meeting him where parting will be no more.

Almost his last words were, tell Br. Storrs that I will meet him in the kingdom, and soon after he closed his eyes in peaceful repose, on Friday, the 4th inst., at 8 P. M.

The Methodist friends at Oconee opened their church, where a sermon was preached by the writer, from Isa. xiii. 12. From thence he was conveyed to the cemetery, where we laid him in the hands of a covenant-keeping God, leaving a dear companion to breast the storms of affliction alone. May the blessing of heaven attend her in the consolations of the Holy Spirit, and may the children of the deceased walk in the footsteps of their father, is the prayer of your unworthy servant.

Br. S. L. Walter was born Oct. 1, 1799, making him 71 years 9 months.

J. LEWIS.

MODE, ILL., Aug. 7, 1871.

THOSE QUESTIONS ANSWERED.

FROM D. J. ELLSWORTH.

IN the early spring of 1868, after the "67" time had passed, and while the "68" time argument was pending, (which I believed in) I commenced a careful study of those prophesies, visions and revelations made known to Daniel, concerning what should take place in the latter days, as also to serve as a beacon light, for those who should be living at the time of the setting up of that universal kingdom, when a king shall reign in righteousness, and execute justice and judgment in the earth. At the very outset of my investigations, serious questions arose which at once shook my faith in the past interpretations given by Advent believers, in which myself, in common with many others, had swallowed down without first giving the matter a critical study, but allowing others to think for me, and receiving their very plausible arguments as a sure and truthful understanding of the matter.

I immediately wrote two articles for publication in the "Crisis," headed: "The Visions of Daniel," and, "Is the Pope or the Papacy the Antichrist?" They were refused publication by the "Crisis Committee." To meet those questions, and answer them by the sure word of prophecy, would have shown the fallacy of their time arguments much sooner than the passing of the time set. The articles were afterwards published in the HERALD OF LIFE, but no one replied.

After months and years passed, the questions remained unanswered, and were again presented in another article, recently published in the HERALD OF LIFE, on the 24th chapter of Matt., and "The Abomination of Desolation."

I wish now, through the HERALD, to thank Br. Abel Larkin, of Mount Sterling, Ill., for a scriptural, common-sense and satisfactory solution of the troublesome questions.

I intended, in the above mentioned article, to have referred to Br. Larkin and his exposition of the times of Daniel, and of the events of the time of the end, published in a pamphlet by him, entitled, "The Closing Scenes of Jerusalem's Warfare." I recommend that pamphlet to all seekers after truth, and hesitate not in saying, that I consider Br. Larkin to be in advance of all other expositors that I know. I remain in Christian sympathy and love, your brother.

WINDSOR, CONN., July 30, 1871.

SPRINGFIELD NATIONAL ADVENT CAMP-MEETING.

PROVIDENCE permitting, a GENERAL CAMP-MEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing Saturday, August 19, and continuing till August 28.

Ample accommodations will be provided for board at the new and commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents, excepting Sunday, August 27, when it will be 75 cents. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

FARES.

Fare on the Boston and Albany Railroad is reduced one-third, which will be $4 from Boston to Springfield and return. Albany $4 35, Pittsfield $2 35, Worcester $2 50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Worcester, and the stations to Pittsfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Hartford and New Haven R. R. fare is reduced *one third*; tickets to be obtained at New Haven, Meriden, Berlin, Middletown, Hartford, Windsor Locks, and Thompsonville.

On the Conn. R. R. fare is reduced *one third* from South Vernon and intermediate stations to Springfield. On all the above roads camp-meeting tickets, good from August 10 to August 30, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the camp-meeting. *Remember this.*

On the roads operated by the

VERMONT CENTRAL R. R.

comprising Vermont Central, Vermont and Canada, Stanstead, Shefford and Chambly, Montreal and Vermont Junction, Sullivan, Og. and Lake Champlain, Missisquoi, Rutland, Vt. Valley, Montreal and Plattsburgh, Whitehall and Plattsburgh Railroads, the friends will purchase *regular* tickets at the several stations, for the nearest point on the Conn. River Road to South Vernon or Greenfield, at which place they will be sure to go to the ticket office and get a CAMP-MEETING ticket for Springfield, which they will present to the Secretary on the camp-ground to be countersigned; and they will *then* be furnished with a *free* return pass—good *from* South Vernon to the places they came from on any of the roads run by the Vermont Central Railroad.

On the Vt. and Mass. R. Road, Troy and Greenfield R. Road from Hoosac Tunnel, persons will purchase *regular tickets* at the offices for *Greenfield.* At Greenfield they will go into the ticket office and call for *Camp-meeting Tickets* for Springfield. All such when they go to the Secretary on the camp-ground to have their tickets countersigned, will be furnished with a *free return* pass *from* Greenfield *to* Athol, Fitchburg, or any place on the Vermont and Mass. R. R., or Troy and Greenfield R. R., that they may come from—*provided twenty-five* passengers shall have come over the Vt. and Mass. Railroad to the meeting.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

On the Providence and Worcester R. R., camp-meeting tickets at one third discount can be obtained at the depot in Providence, good from Aug. 10 to Aug. 30. *Call for Camp-meeting tickets.*

On the Worcester and Nashua R. R. Road, friends from Nashua, N. H., Groton Junction, and Clinton, will purchase regular tickets at the stations for Worcester, at which place they will purchase tickets for Springfield; and *free* return passes from Worcester will be furnished them by the Secretary on the ground.

Friends coming from New York can come and return for $4 70 by taking the boat at New Haven, and thence by cars to Springfield. The boat which leaves New York at 3 15 P. M., connects with the train at the steamboat wharf at New Haven. Passengers by this boat arrive in Springfield at 10 51 non and intermediate stations to Springfield. On all the above roads camp-meeting ticks, good from Aug. 10 to Aug. 30, must be called for at the ticket offices, and they must also be signed P. M. The other boat, which leaves New York at 11 P. M., reaches New Haven in time for the accommodation, which leaves New Haven at 8 A. M.; but passengers will have to go across the city by horse cars to the depot of the Hartford and New Haven R. R. Tickets for the R. R. to the camp-meeting will be sold on the steamboats. Passengers buying through tickets, will be furnished with a return ticket, which will be good only when endorsed by the Secretary of the camp-ground.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to the Secretary, on the camp-ground.

Cars leave the Boston and Albany depot, Boston, at 5, 7, 8 1-2 and 9 A. M.; and at 3, 4 1-2, and 9 P. M.

Arrangements with any other roads that may be made, will be noticed hereafter.

S. G. MATTHEWTON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
O. D. WOODRUFF,
I. B. POTTER,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

CAMP-MEETING IN MAINE.

THERE is to be an Advent camp-meeting on the old ground in the Emerson Grove, in North Hermon, to commence Sept. 4, and continue one week. Distance from Bangor 5 miles. Those coming by boat or cars should come to Bangor, thence they will find conveyance to the ground. There will be provision made for man and beast, at reasonable rate, on the ground.

We extend a cordial invitation to all Christians; also, to the preaching brethren in Maine, to rally once more on old camp Hermon, there to labor for the perishing, and to strengthen the weak: also we would say to the preaching brethren West, if any should see this notice and feel as though the Lord wanted you should come to this gathering, come, and we will use you the best that we can.

Now, brethren and sisters, come up to camp Hermon; come praying; come in the Spirit; come to do good and to get good. This camp-meeting is to be a *free meeting,* without regard to sect or party.

Committee of Arrangements. — Liberty Wetherbee, Daniel E. Ireland, Charles Philips, Austen Pomroy.

NOTICE.

THE Lord will, there will be a Grove Meeting in Rootville, Crawford Co., Pa., to commence Aug. 31, and continue one week. Come, all who can; not only to be hearers, but doers. Homes for all free.

Now, brethren and sisters, lay by the cares of this life for one week, and come and work for the Lord. Those coming by railroad, come to Lincolnville, (two miles from the meeting), where teams shall be waiting every day during the week.

C. N. BUZZELL, GEO. PORTER, A. S. GEER, JOHN ROOT, Committee.

ZWINGLI AND LUTHER.

THE biographer of Zwingli thus sums up the chief parallel events of their lives in order to show more distinctly how they approached toward and diverged from each other.

"Zwingli and Luther were born within a few weeks of each other—Luther on Martinmas, 1483, Zwingli on the first of January, 1484. Their parents were pious, upright peasants—Zwingli's affluent and indulgent to their children, Luther's poor and austere. Whilst Zwingli's teacher was distinguished for learning and gentleness of disposition, we only know Luther's master at Mansfield as a savage school tyrant, who flogged his pupil one forenoon fifteen times. Zwingli's parents liberally relieved their son from all the cares of earning his livelihood. Luther had to beg his scanty meal with singing. Both excite admiration by their fine voices. Luther's brings him the means of support from widow Cotta, in Eisenach, while Zwingli's had nearly introduced him to a cloister life. About the year 1502, both became acquainted with the Scriptures—Zwingli in Basle, at the foot of Wyttembach; Luther in the library at Erfurt, where he sees a complete Bible for the first time. About the year 1505, Zwingli finds in Leo Jud a friend that remains faithful to him during his whole life, while Luther loses in a terrible manner such an one in his Alexis, which induces him to seek a cloister. From 1506 to 1510, Zwingli, as parson of Glarus, wrestles against the temptations of his life, and combats the corruption of his country, while Luther suffers under inward trials and the malice of the monks. Zwingli, by the study of the classics, pierces to a deeper acquaintance with the Bible; while Luther, by reading the writings of the Mystics, arrives at the same result. In the year 1510, Luther, in 1513, Zwingli, go to Italy, enthusiastic advocates of the papacy. Both are surprised in the Milanese at finding another ritual for the Mass—the Ambrosian.

"Luther, in his journey, becomes acquainted at Rome with the thorough dissoluteness of the lower classes of the Roman clergy. Zwingli, in his Italian campaigns, has his eyes opened to the total corruption of papal misgovernment. In the year 1517, both found peace of soul through faith in Jesus Christ, and while Zwingli, resolute to proclaim the word of God without respect of human laws and doctrines, attacks the pilgrimages and the adoration of the Virgin, Luther, from the same standing point, attacks the sale of indulgences, and without intending it, shakes the papacy to its foundation."

The two great reformers were more strongly contrasted in death than in life. The fiery Luther died peacefully in his bed at the ripe age of sixty-three; at forty-seven, the gentle Zwingli perished on the battle-field. When the war, which he had tried vainly to prevent, broke out between the Protestant and papal cantons of Switzerland, the pastor accompanied his brethren in the faith, as field preacher, to the conflict. In the midst of the action, while bending down to comfort with the words of life a fallen countryman, a stone struck his helmet with such force that he fell to the ground. On his attempting to rise, a hostile spear gave him a fatal stab. He had fallen near a tree. He was leaning on it; his hands were clasped, his lips moved in prayer, while his eyes were directed heaven-ward. In this state a party of marauding soldiers found him. "Will you confess? Shall we fetch a priest!" they cry to him. The tongue which had so eloquently combated error was now dumb, but a motion of the head signifies a negative. "Then call upon the mother of God and the blessed saints in your heart," they shout to him. Again he refuses. "Die, then, obstinate heretic," said an officer from Unterwalden, and gave him a deadly blow. Nor did the contrast end here. The remains of Luther were borne to the tomb by a funeral procession of extraordinary pomp; the body of Zwingli was quartered by the common hangman, and the ashes mixed with the ashes of a swine, that it might be impossible for his friends and admirers to identify his remains. —*Selected.*

CHRIST THE "HEIR OF ALL THINGS."

TO THE EDITOR OF THE HERALD: "Heir of all things!" What a glorious destiny for the Son of man! Well might the prophet say, "Who hath believed our report? and to whom hath the arm (strength or power) of the Lord been revealed? "Appointed," by God the Father, "heir of all things"—therefore not yet in possession. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels (by assuming human nature) for the suffering of death (had He assumed angelic nature He could not have submitted himself to death), crowned with glory and honor. Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they; for unto which of the angels said God at any time, "Thou art my Son; this day have I begotten thee?" But unto the Son He saith, "Thy throne, O God, is forever and ever, etc. For unto the angels hath He (God) not put in subjection the world to come, whereof we speak." The phrase, "world to come," might be quite as properly rendered "age to come." We see clearly, then, the apostles had been speaking of a world or "age" to come, the government and control of which was not to be submitted to angels. But to the Son he saith, "Thy throne, O God, is forever and ever." It is evident, then, that as the Son of God is to have a "throne" forever and ever, that he is, among other things, heir to a "kingdom," of which he is not yet put in possession. A sceptre of righteousness is the sceptre of Thy "kingdom." Why, all the prophets, since the foundation of the world, have predicted Christ the "Heir to the throne of His father David;" and the "throne of David" was in the city of Jerusalem. One thing is sure, that whatever Christ may be heir to, He is not yet in possession. He declared himself a king, and for that he was mocked with a "crown of thorns" and crucified. But, so sure as He was literally crucified, so sure will He be literally crowned; "for the kingdoms of this world (or 'age') shall literally become the one kingdom of Christ, and he shall reign from sea to sea and from the rivers to the ends of the earth."

"No cross no crown" is a truism often made use of in the pulpit without the persons using it fully comprehending or believing its true import. "First the cross, then the crown," may be literally applied to Christ. The Apostle says, "Having suffered with Him (Christ) we shall also reign with Him." What did the Apostles mean by the term "reign?" "Oh!" say orthodox theologians, "to reign in heaven, to be sure." I would ask them, who would there be in heaven for the saints to reign over, seeing that all in heaven would be equally immortal, because none could be there but immortals? Whereas, the Scriptural doctrine is that, in the world or age to come, of which the Apostles speak, and the government of which is to be submitted to Christ, for the "government shall be upon his shoulders;" nations in the flesh shall be ruled and reigned over by Christ and the resurrected saints. One of the apostles asked Christ what should be their reward who had left all their worldly affairs and interests to follow him, and received in reply—"At the restoration of all things, among others the twelve tribes of Jacob, you apostles shall sit upon twelve thrones, each one ruling and reigning over one of the (restored) tribes of Israel." The kingdom which Christ taught his disciples to pray for —"Thy kingdom come"—is a universal kingdom to be set up here upon the earth. For why do we pray, "Thy kingdom come," but that "Thy will may be done on earth," not in heaven, as some theologians falsely assert? Furthermore, we are told that this kingdom shall "break in pieces all other kingdoms"—the kingdoms of men—"and itself shall stand forever," verifying the declaration of the Word of God—"Thy throne is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom."—*N. Y. Sunday Herald.*

HIDDEN LIFE.

AN unrestrained flow of talk is a sure sign of a trifling, dissipated mind; and no one can turn readily from useless, frivolous conversation to recollected prayer or spiritual reading so as to profit by them. But there is another kind of silence to be cultivated, besides that of the tongue, as regards others. I mean silence as regards one's self: restraining the imagination, not permitting it to dwell overmuch on what we have heard or said; not indulging in the phantasmagoria of picture-thoughts, whether of the past or future. How hard this is, those only who have struggled with the difficulty know! And yet how necessary it is; for how can we hope to hear God's voice amid the invisible but no less real whirl of moral dissipation which such a mental habit induces? How can we gather those wandering thoughts into a recollected attitude of prayer? Be sure that you have made no small progress in the spiritual life when you can control your imagination so as to fix it on the duty and occupation actually existing, to the exclusion of the crowd of thoughts which are perpetually sweeping across the mind. No doubt you cannot prevent those thoughts from arising, but you can prevent yourself from dwelling on them; you can put them aside; you can check the self-complacency, or imitation, or earthly longings which feed them, and by the practice of such interior mortification you will attain that spirit of inward silence which draws the soul into a close intercourse with God.

You must resolve not to be disheartened; but even if you were to fall a hundred times a day, determine to rise up each time, and go onward. What will it matter though you have fallen by the way, if you reach your journey's end safely at last? God will forgive the falls; they often are caused by undue haste, which prevents us from taking fitting precautions, or, with timid souls, from a perpetual looking round for imaginary dangers, which cause them to stumble.

If God requires any thing of us, we have no right to draw back under the pretext that we are liable to commit some fault in obeying. It is better to obey imperfectly than not at all. Perhaps you ought to rebuke some one dependent on you, but you are silent for fear of giving way to vehemence; or you avoid the society of certain persons, because they make you cross and impatient. How are you to attain self-control if you shun all occasions of practising it? Is not self-choosing a greater fault than those into which you fear to fall? Aim at a steady mind to do right; go wherever duty calls you; and believe firmly that God is an indulgent Father, and will forgive the faults which take our weakness by surprise in spite of our sincere desire to please him.

A holy man writes to one of his spiritual children (a religious novice): "If you can learn to walk slowly and speak slowly, I shall have hopes of you."—*By Pere Jean Nicolas Grou, born,* 1731; *died,* 1803.

A VINDICATION OF THE GOVERNMENT OF GOD OVER THE CHILDREN OF MEN:

OR,

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25 Chambers Street, New York.

Note by Editor of Herald of Life.

We are glad that Dr. Leask has appointed an agent for his magazine in this city; and one, too, so trustworthy.

BETHLEHEM HOME SCHOOL.

THIS excellent and well-known institution has just passed into the charge of Rev. AMBROSE RONDTHALER, who for upwards of sixteen years has been a Professional Teacher and Principal of educational institutions in York, and at Bethlehem, Pa.

The course of study is thorough, and all students enter not only the school-room but also become part of the Principal's family. All sectarianism is banished from the school.

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REV. AMBROSE RONDTHALER,
Principal.

Note by the Editor.

The Fall term of Br. Rondthaler's School commences Aug. 16. He has the highest recommendations as a teacher. We hope that our friends, and others, having children that they wish to send from home to school, where they will have fatherly care and be well instructed, will patronize the above-named institution.

APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Sept. 3, 24, and Oct. 1.

HARTFORD, (Talcott & Post's Hall), Sept. 10.

WEST MERIDEN, Sunday, Sept. 17.

W. N. PILE.

SPRINGFIELD, Mass., Sept. 17.

W. S. CAMPBELL.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Wm. G. Samson, Z. McLester.

TWO DOLLARS EACH FROM—Stephen Benton (pays to the end of this vol.: papers sent), Julia A. Dodge.

PARCELS SENT SINCE LAST ISSUE.

J. P. Berry, M. A. Couillard, J. Whaley, A. F. Cressy, D. L. Osborn, Prof. J. F. Huber, Elizabeth Smith, E. Wolcott, Mrs. R. W. Pierce, R. H. Waldo, Clarendon Kelly (send to Eld. H. L. Hastings, Boston, Mass., for the work you inquire about), Taylor Steele, Mrs. J. H. Elliott.

TO CORRESPONDENTS

T. C. CRAIG.—You have paid to the end of the present vol.

Homeward Bound.

What matter if on Life's broad sea
  The wild wind toss our bark,
And white-browed waves in anger rise
  And all around is dark!
We care not for the perils round,
So long as we are homeward bound.

The tempest's breath may rend our sails,
  The sullen thunders roar,
But every surge is drifting us
  Nearer a peaceful shore.
Where endless joy and rest are found
To bless the faithful homeward bound.

We're homeward bound; our hearts are strong,
  For at the helm is He
Who once in storm and darkness stilled
  The sea of Galilee;
And He will still the tempest's sound
And safely guide us homeward bound.

Soon shall we moor our little bark
  Beside the shining shore,
And meet again, in that blest land,
  The friends we've loved before:
And in our Father's kingdom crowned
Greet all the loved ones homeward bound.

—*Selected by* Jane A. Goodrich.

"The Children of the Resurrection."

Extract from a Dialogue.

BY WM. H. SPENCER.

A.—I am glad to see you again, Br. S., with an opportunity of continuing our former conversation. I confess that a correct understanding of the subject of a future life is of great importance, and the topic is of increased interest to me since our friendly conversation over the matter. But having given the subject much thought I cannot feel otherwise than that you are greatly in error. I hope I may convince you of this.

S.—It is always a pleasure for me to converse with candid and earnest Bible students. My heart rests with supreme satisfaction upon the doctrine of "*No life out of Christ*," because I believe it to be the plain truth of God regarding the subject of future destiny. I did not embrace it hastily, I can assure you, and if I am in error, as you honestly think, of course you can unfold the true light of the Bible to me, and I will gladly accept it. Show me by the *unequivocal* and *uniform* teaching of the Scriptures, that others than the heirs of God's everlasting kingdom shall have a revival from death, and I will embrace your position as the truth. Until you do this you must allow me to enjoy the conclusion that I am right, and that the error lies in the doctrine that any portion of the human family shall be raised from the dead in mortality.

A.—Let me call your attention to some of the means by which you *frame* and endeavor to sustain your theory. For instance, you make a great mistake in affirming that a *future life* and *eternal life* are synonymous, or, in other words, in affirming that all who shall live again will secure their revival from death by being made "partakers of the divine nature" of Christ. I admit that the saints are raised to eternal life, but as they compose only a small portion of those who shall be raised from the dead, hence there must be a future life that is not eternal.

S.—You have struck at the real ground-work of the subject. I am glad you admit that the saints are raised to eternal life, for this agrees with the Apostle Paul that "*the dead shall be raised incorruptible.*" If I can show from the Scriptures that none but the children of God shall have a revival from death, then you must admit that life beyond the grave is eternal life, and hence, eternal life and future life are the same thing.

A.—That's the point I am desirous of seeing you substantiate by Bible evidence. Of course your conclusion is correct if you can establish the premises, which, however, I consider simply assumption on your part.

S.—Now, Br. A., you will freely admit that all believers under the Mosaic dispensation looked for a future life, or a revival from death. Christ in one of His discourses to the Jews says, in regard to the Old Testament Scriptures, "in them ye think ye have *eternal life*"—but you know that this expression is not found in those Scriptures, with the exception of Dan. xii. 2, where its equivalent, "everlasting life," is found once. They based their hope of a future life upon the faithfulness of God in fulfilling the promises which he had made, "having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." A direct promise of their resurrection is found in Isa. xxvi. 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Thus it will be seen that a future life by a revival from death, as revealed in the Old Testament Scriptures, and eternal life in the New Testament are the same. They looked for a revival from death from the fact that God called himself "*their God.*" The Old Testament Scriptures made known no revival from death for any but the children of God. Hence, as His people alone were the subjects of a future life, and as Christ declares emphatically that those who are "accounted worthy" of a "resurrection from the dead" can die no more, because "they are equal unto the angels, and are *the children of God*, being the children of the resurrection," you must see that future life and eternal life are synonymous, for all who have a resurrection from the dead, of course will be "the children of the resurrection," and these Christ says are "the children of God."—See Luke xx. 35–38.

A.—I think you err in applying Isa. xxvi. 19 to only a class of the human family, because it says "the earth shall cast out the dead." This means all the dead; and Dan. xii. 2 shows that only a part of the dead shall be raised to "everlasting life," and the others to condemnation.

S.—The misapplication you speak of is wholly on your side. The context proves that my application of Isa. xxvi. 19 is correct. Verse 14 speaks of the other class of the dead who are not God's "dead men." It reads: "They are dead, *they shall not live*; they are deceased, *they shall not rise*: therefore hast thou visited and destroyed them, and *made their memory to perish*." This verse proves that you are wrong in applying the 19th verse to the re-living of all the dead. The expressions "Thy dead men shall live," and "The earth shall cast out the dead," does not mean that the class of dead shall have a resurrection whom the 14th verse declares "*shall not live*," "*shall not rise*." With this fact in view you must see that the 19th verse refers only to a class of the dead—the same class whom Christ affirms shall be raised to an endless life, "being the children of the resurrection," and thus embraces all who shall live again. Hence, we again repeat the assertion that the Scriptures reveal but one state of existence beyond the grave, and that is a deathless state.

You cite me Dan. xii. 2 as corroborative proof that both classes of the human family shall have a revival from death. I cannot but think this is done without mature consideration of the passage. Let me point you to eminent criticism upon this passage, all the more valuable because coming from those who believe in the resurrection of all men. Prof. Whiting says: "There is an obscurity in this passage, produced by an improper rendering of the words '*ailleh—weailleh*.' They are translated in this instance, '*some*' and '*some*.' Now, the phrase, composed of the pronoun *ailleh*, with the conjunction *waw* (and) joined to *ailleh*, is the proper expression for *these* and *those*." Prof. W. translates the passage thus: "And many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and *those* to reproaches and everlasting abhorrence." Prof. Bush renders it *these* and *those*, and says: "The waking is evidently predicted of the many and not of the whole; consequently '*these*' in the one case must be understood of the class that awakes, and the '*those*' in the other of that which remains asleep." Dr. Hody argues that "if *many* standing alone could signify all, *many of* could not. *Many of* does plainly except some." Gesenius says that the Hebrew word "designates a part taken out of the whole." These criticisms show that Daniel is in full harmony with the other inspired writers. In support of the facts I have already mentioned, I might cite you John iii. 36, and many other passages in the New Testament.

A.—I was expecting you would quote John iii. 36 before this time. This passage merely means that the wicked dead will not see eternal life.

S.—You are quite right in saying that this passage teaches that the wicked dead will not see eternal life, but the passage uproots the theory that they will see life of any kind. Let us look at the passage: "He that believeth on the Son hath everlasting (*zoen*) life: and he that believeth not the Son shall not see (*zoen*) life: but the wrath of God abideth on him." Upon the word *life* in this passage Sylvester Bliss published the following valuable criticism while editor of the "Advent Herald:" "The word *zoe* is . . . never expressive of *eternal* life, and is in no place thus rendered. It has in it no element of duration; which, when given in its connection, is always expressed by some adverbal or adjective qualifier, and thus the phrase eternal life is nowhere represented in the Greek by *zoe*, which, in such connection, is simply the representation of life, as significant of its kind; its duration as expressed by its appendage eternal, being otherwise represented. Thus in John iii. 36, 'He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life.' The word life in each case is represented by *zoen*; whilst everlasting, in the first connection, is represented by *aionion*—the phrase rendered life everlasting being *zoen aionion*; whilst life in the last connection, is *zoen*, without expression of its duration." As *zoen* means simply life, without any "expression of its duration," and as none but "the children of God" shall be "accounted worthy" of a "resurrection from the dead, being called "the children of the resurrection," the conclusion seems unavoidable that the only life beyond the grave is eternal life, and hence, eternal life and future life are synonymous.

Rochester, N. Y.. July 30, 1871.

The Temptation of Jesus.

BY W. H. FORD.

"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil."—Matt. iv. 1.

This text, above all others, is relied upon by many to sustain the once popular, but now fast waning, theory of the existence of a supernatural personal spirit-devil, of whom they say he is the cause and instigator of all wickedness. He is represented as being in all places, at all times, plotting evil against men, to prevent them from returning to their allegiance. He is supposed to know the thoughts and purposes of all mankind; and to make him still more dreadful, he is said to be with us at home and abroad, and we visible to him, but he invisible to us, like a masked battery at the corner of every street, ready to belch forth death upon the careless passers by. It is an undeniable and lamentable fact that this imaginary being takes a more prominent part in the religious revivals of the present day than the great God himself. The loving command of our heavenly Father is not sufficient: the uplifted and outstretched arms of our Saviour are not sufficient: the glories and blessings of an eternal life are not sufficient. All these avail but little toward inducing men to forsake evil; and in order to complete the work of human redemption, they conjure up a frightful creature, whom they say is ready to snatch the man's soul, as soon as the body dies, and bear it off to the bottomless pit. They seem to have forgotten that passage of Scripture which says, that the *love* of God restraineth man from evil.

Let us now inquire what kind of a devil it was that Jesus was tempted of. The idea that Jesus would take a great personal spirit-devil for a companion, and suffer himself to be led about by such a being, is very unreasonable, to say the least.

Paul says that Jesus was tempted in *all points* like as we are.—Heb. iv. 15. Then, according to Paul, if we are not tempted of a personal spirit-devil, neither was Jesus, for he was tempted in all points like as we are. Now, if we can find out just how we are tempted, then it will be an easy matter to know how Jesus was tempted.

James says, that every man is tempted when he is [tempted of a personal devil? Not a bit of it, but every man—that is every man for himself] is tempted when he is drawn away of *his own lust, and enticed.*—James i. 14. Christ, being in the likeness of sinful flesh, had lusts to entice him the same as other men; and he being hungry in the wilderness, and knowing that he had the power to convert stones into bread, his craving appetite said to him, "convert those stones into bread—you have the power." These self-suggestive ideas would arise in his mind: Why suffer when I have power to convert stones into bread? But he knowing that it was against his Father's will for him to obtain food in that way, chose rather to continue to suffer than to incur his Father's displeasure.

Then the devil taketh him up into the holy city, and setteth him upon the pinnacle of the temple.—Verse 4. That Christ would suffer himself to be *carried* up and set on the pinnacle of the temple, in the arms of the great demon of darkness, is very unreasonable, and should be well proven before relied on. The devil that said, Convert the stone into bread, was nothing but the craving appetite. The devil that carried him up, and placed him upon the pinnacle of the temple, was nothing but imagination.

The Jews were continually calling upon him for signs before they would acknowledge him as the Messiah. His natural desire to be received of them enticed him to concede to them their demands.

He knew that the kingdoms of this world were to become his; but he knew, also, that the terrible death of the cross, and many other sufferings, had to be endured before his hopes would be realized. He had as great a dread of death as any other good man; hence, his prayer, Father, if it be possible, let this cup pass. In view of all these sufferings how naturally would the idea arise in his own mind, to work miracles, such as casting himself down from the pinnacle of the temple, and the Jews seeing him alight, unharmed, would at once acknowledge him as the Messiah; and thus the dreadful crucifixion would be averted.

And so of the kingdoms of the world; these were all genuine temptations; but he did not yield to these enticing suggestions of his own mind; but he did entertain them long enough to contrast them with the path of duty, and he decided for duty, and did not sin.

There is no sin in being tempted. There is no sin in being drawn away and enticed if we allow it to go no farther. As long as we say, Get thee behind me, satan, we have not sinned, no matter how severely we have been tried.

Remember the language of James, that "every man is tempted when he is drawn away of his own lust, and enticed; then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." There is no passage in the Bible that enters so fully into the details of the source, course, and end of sin as this by St. James. He takes the stream at its starting point, and shows that it arises in the appetite and passions of mankind. We notice four distinct steps taken by the man who is tempted, yields and sins. First, he is drawn away by his *own* lusts, *i. e.*, by his own desires, appetites, and passions. He has his attention attracted and his thoughts arrested toward the object of his temptation. To illustrate: As I am passing my neighbor's house, I find some fine fruit stored away. I at once stop to view it. This is the first step. I am drawn away by my own appetite. My attention is arrested; my thoughts are diverted, but there is nothing wrong in being drawn away; it is natural; but yet it is the first step toward sin. The second step is enticement. We understand man to be enticed when he imagines himself in possession of the object of temptation. For instance: when I at first stop to behold the fine fruit, I am simply drawn away; but as I stand there, viewing it, I begin to imagine how delicious it would be to have some to satisfy my craving appetite; and the more I dwell upon it, the stronger hold it takes upon me. I am tempted to take the fruit and gratify my appetite. Now I am truly tempted: I hear something say, (not a personal devil, but my own desire), take it, take it; no one will see you. Have I sinned yet? I think not, so long as I say, Get thee behind me, satan. I have not transgressed, for Jesus was tempted in like manner, says Paul, and yet without sin. But, a little longer, and I reach forth my hand and take the fruit, and hurry off to keep from being discovered. Now the climax has been reached; lust has conceived and has brought forth sin, and death will as certainly follow the transgression as darkness follows the going down of the sun.

This is not only Scripturally true but reasonably true. Reason and experience teach us that all temptation arises in our own desires and appetites, and is not the work of a great evil being.

But some people must have a devil. One said to the writer, not long since, Tell the people that there is no devil, and what would the world come to? We replied that it would be easier to tell what the people would *not* come to; they would not all become infidels and Universalists, as they are doing under such erroneous teachings. According to records, crime is seventy-five per cent. greater than it was twenty-five years ago, regardless of their imaginary devil. Thus by comparing figures, it is seen that he has not had as great an influence in restraining man from evil as this learned divine supposed. We think it would be better to try "God is love" awhile.

One instance as concerning the supposed origin of this evil being will have our notice, since, at first sight, it seems to give some countenance to the idea that satan is a fallen angel. It is where Jesus said to his disciples, when they had been working miracles in his name, that he beheld satan as lightning fall from heaven. Is it reasonable to suppose that one of God's holy angels would become so averse to all good as to become a satan? Is it possible for an archangel to sin? Can any thing sinful get into heaven? and if sin could enter heaven once, why may it not again? What security have we that all the angels may not sin and become transformed into devils? and if a holy angel can sin and become a devil, then what is Christ's boasted promise worth, that we shall be made equal unto the angels?

To understand this expression of the Saviour, we have only to turn to Isa. xiv. 12, where it is said that the king of Babylon fell from heaven. The heaven referred to was the political heaven, the heaven of national power and glory. And the satan or adversary referred to was the existing government, or governments opposed to Christ, but destined to fall before the miraculous power of his truth.

Then we conclude that the devil proper, that is, the devil of the Bible, is nothing but the spirit of *opposition* to the will of God; while the personal spirit-devil of orthodoxy only exists in the minds of its advocates.

Tipton, Mo.

At first, Christianity seemed to men to have only to do with their conscience. That was the first relation, of course. But even with art it was regarded as having no relation except for the presentment of its history. Afterwards, men forgot the conscience almost, in trying to make Christianity comprehensible to the understanding. Now, I trust, we are beginning to see that Christianity is everything or nothing. Either the whole is a lovely fable setting forth the loftiest longing of the human soul, after the vision of the divine, or it is such a fact as is the heart not only of theology so called, but of history, politics, science, and art: the treasures of the Godhead must be hidden in him, and therefore by him only can be revealed.—*Selected.*

To leave important questions to be decided, in the first instance, by those who are, by supposition, incompetent judges, and who for that very reason are to rely implicitly on an infallible guide, is to tell them that because they cannot steer their course without a pilot, they must make a voyage to a distant port in order to find one.—*Bishop Whately.*

Children's Department.

An Adventure at the Sea-Side.

Little Jessie went with her papa and mamma to spend the summer at the sea-side. She had never been near the sea before, and she was almost wild with delight, when she saw the beautiful ships sailing on the water, and heard the sound of the waves, as they dashed against the shore. There were a great many children living in the house where Jessie went, and every day they passed hours together, playing on the beach; building forts and houses in the sand, and digging great holes, for the water to fill up, when the tide should come in.

Jessie's mamma often told her that she must stay with the other children when they were on the beach, for she was afraid to allow her to wander off alone.

What pleased Jessie more than any thing else, was finding shells. She was making a beautiful collection to give her papa on his birthday, and as she wished it to be a great surprise, she did not tell any one of her intention. One day, when she was tired of building sand forts, she started off to fill her bag with shells, for the next day would be her papa's birth-day. She was so busily engaged, that she forgot her mamma's warning, not to wander off alone—and she walked along for some time without looking up. At last she raised her head, and looked behind her. What was her surprise, to see her little friends far, far away; so far, indeed, that they looked like little black specks upon the sand. What could poor Jessie do? Her shoes were so full of sand that she could walk no farther; and besides, she was tired! She must sit down and rest.

Directly in front of her was a large stump of an old tree, which had been dug up by the roots, and thrown upon the shore. It was used by the boys as a kind of out-door bathing house. "O," thought little Jessie—"I will just climb up on top of that old stump, take the sand out of my shoes, put my shells nicely in my bag, and then run home." She felt a great deal better when her shoes were off, but still her feet ached, and were so tired that she thought she would rest a little while, and run home all the faster to make up for lost time. "I'll lay my head against this old root, which makes a fine pillow," said she, "and look at the waves for a few minutes." So saying, she arranged herself comfortably, and soon fell fast asleep. She slept for some time, and when she awoke, she was greatly surprised to find herself, as she supposed, in the middle of the sea. Water, water, all around her, and the waves breaking up against the sides of the old stump! She screamed aloud in the greatness of her fear, but no one heard her. She got up quickly and stood upon the stump; and then she saw that she was not in the middle of the sea, because she could see the shore not far off, but the water was too deep for her to wade through.

Poor little Jessie! All alone on the stump of an old tree, with the water coming higher and higher all the time; for the tide was coming in.

She thought she should be drowned. The little black specks upon the sand were no longer to be seen. The children had gone home.

"Papa! papa!" she screamed; "mamma! mamma! O, *somebody* come to me, or I shall die." There was no answer. The sound of her own voice frightened her; and, covering her face with her hands, she sank down almost fainting. Then she thought of her dear mother, and how she had promised her that she would never walk off alone; and now this was the terrible punishment for her disobedience. O, if she could only see her for one moment, put her arms around her neck, and tell her she was sorry! but no! no one could hear her cry. No one would come to help her.

Suddenly the thought struck her—"God can always hear me;"—and kneeling down, she put her little hands together, and said: "Pray God send some one to me, and forgive me for my Saviour's sake, amen." She felt so much better after this, and had so much more hope, that she shouted again with all her might, "Help, papa! help!" and then, to her great delight, a voice answered, "Jessie, I am here. Papa has come." A few moments more, and she was safe in her father's arms. O, how glad her dear mamma was to see her when she arrived at home.

A nice warm supper was waiting for her, and warm clothes to make her dry and comfortable. The room never looked so pretty before, nor the flowers on the carpet so bright; but, best of all, she was safe at home, with her papa and mamma.

No scolding did they give their little daughter, but that night in Jessie's room, where no human eye could see them, the mother prayed that God would give their darling a thankful and *obedient* heart for Jesus' sake.—*Selected.*

A Baby's Soliloquy.

I am here. And, if this is what they call the world, I don't think much of it. It's a very flannel world, and smells of paregoric awfully. It's a dreadful light world, too, and makes me blink, I tell you. And I don't know what to do with my hands; I think I'll dig my fists in my eyes. No, I won't. I'll scrabble at the corner of my basket and chew it up, and then I'll holler; whatever happens, I'll holler. And the more paregoric they give me the louder I'll yell. The old nurse puts the spoon in my mouth in a very uneasy way, and keeps tasting my milk herself all the while. She spilled snuff in it last night, and when I hollered, she trotted me. That comes of being a two days' old baby. Never mind, when I'm a man, I'll pay her back good. There is a pin sticking in me now, and if I say a word about it I'll be trotted or fed, and I would rather have catnip tea. I'll tell you who I am. I found out to-day. I heard folks say, "Hush, don't wake up Emeline's baby," and I suppose that pretty, white faced woman over on the pillows is Emeline.

No, I was mistaken, for a chap was in here just now and wanted to see Bob's baby, and said I "was a funny little toad, and looked just like Bob." He smelt of cigars, and I'm not used to them. I wonder who else I belong to. Yes, there's another one, that's "Ganma." Emeline told me, and then she took me up and held me against her soft cheek, and said, "It was Ganma's baby, so it was." I declare I do not know who I belong to; but I'll holler and, may be, I'll find out.

There comes Snuff with catnip tea. The idea of giving babies catnip tea when they are crying for information! I'm going to sleep. I wonder if I don't look pretty red in the face? I wonder why my hands won't go where I want them to.—*Selected.*

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to
Wm. H. Spencer, (Lock-box 507), Rochester, N. Y.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all Books and Pamphlets sent by mail the postage has to be *prepaid.*

SIX SERMONS

On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By Geo. Storrs

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.

This embraces the whole of the three previous named works and the Tract on Atonement, bound in one volume of pages, and lettered on the back. It contains a full view doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life.* Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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Herald of Life
AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

GEORGE STORRS, Editor.
L. C. THORNE, Assistant.

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[The following was written for the "Methodist Home Journal, Philadelphia, but has not yet appeared in that paper, and is sent to the HERALD OF LIFE.]

"REUNION IN HEAVEN."

BY STEWART CARLISLE.

I NOTICED in the "Home Journal," of the 24th inst., an article from the pen of James Nicholson, under the above heading, and from the tone of our brother's article, it would appear that he has been "grievously disappointed" in the perusal of an article, on the same subject, published in a previous issue. Now we should be sorry, indeed, to cause grief, or pain, or present a cheerless hope to any of the dear ones of our loving Father's family; but my dear brother we are not "following cunningly devised fables," when we speak of the "power and coming of our Lord Jesus;" and though *we* were not "eye-witnesses of his majesty, on the holy mount," yet "we have a more sure word of prophecy; whereunto we do well to take heed, as unto a light that shineth in a dark place, until the *day dawns*," (of which the scene on the mount was a miniature representation), "and the day-star arise in your hearts." The blessed Jesus said to the tempter, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God says, "I am Jehovah, I change not; my word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "He that hath my word, let him speak my word faithfully."

With these safe-guards before us, we shall endeavor not to "handle the word of God deceitfully," neither will we appeal to the passions, prejudices, affections or sympathy o the "Christian mothers of our land," however much we love them, we can never substitute fancy for fact, nor walk in the borrowed light of a false philosophy, imaginations that roam at large through empty space, in search of bowers enclosed with "*golden lattice*," may persuade themselves, that they shall surely find an Elysium beyond the reach of the monster death, where they may dwell in blissful consciousness, until the dim, distant, far off resurrection; and upon this important subject, we shall "speak as the oracles of God."

Br. Nicholson alludes to our quotation of God's promise to Abraham and his seed, and passing it by, he hastens forward to grapple with what he is pleased to call a "cheerless error." We think if our Br. had lingered a while, and seriously and thoughtfully considered this promise, and had comprehended its far-reaching significance, then, like Abraham, the "friend of God," and "the father of the faithful," he would not have staggered, but been strong in faith, "giving glory to God," and such an idea as "*grappling*" would have vanished from his mind. Jesus said, "Abraham rejoiced to see *my day*, and *he saw it*, and was glad." "Abraham was fully persuaded, that *what God had promised*, he was able also to perform;" and his faith swept through the intervening ages and laid hold on "the glory which shall be revealed in us, at the *appearing* of Jesus Christ;" "for, without us *they* shall not be made perfect; then like him, let us "patiently endure," and we shall "obtain the promise;" and if, like him, we die without receiving the promise," (*or the object of promise*;) then when the chief shepherd shall *appear*, we shall receive a crown of glory that fadeth not away. "I will *come again*," says Jesus, to the sorrow-stricken disciples. Abraham saw the day of his *coming*, and rejoiced and was glad; and because he believed "he became heir of *the world*." Can we be heirs of the same promise, without exercising the same patient faith? That promise is just as literal as this world is; and as he was a "*stranger* and *sojourner* in his own land," and did not possess "so much as to set his foot on," and God told him he should "go to his fathers, he should be buried in a good old age;" so he still sleeps with his fathers; and before God could fulfil his promise, or Abraham receive his inheritance, Christ must take on him the nature of Abraham, and by paying the penalty of the law, which is death, he can "deliver them who, through fear of death, were all their life-time subject to bondage,"—*the bondage of death*. This far, the work has been accomplished; what remains yet to be done, is, for "the heavens to retain Jesus Christ until the times of restitution of all things, which God hath promised by the mouth of all his holy prophets since the world began;" then he will send "*him* which before was preached unto you."

Now can we "let patience have its perfect work?" Or shall we say by our *actions*, "our Lord delayeth his coming," and commence smiting those servants, who keep their eye on the promise, and their faith in the power of God? Remember, Christ is the appointed heir of all things; and all that are his, are sealed with the holy Spirit of promise, which *is the earnest* of their inheritance, *until the redemption of the purchased possession*. Do not forget, that "the *whole creation* groaneth, and travaileth together in pain *until now*; and not only they, but we also, even we which have the first-fruit of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, for the redemption of our body." "Therefore be patient, brethren, for the coming of the Lord draweth nigh." We are much nearer the *time* than Abraham was when he received the promise. Think of the glory that is to be "brought unto us, at the revelation of Jesus Christ," and consider it, "good for a man that he both *hope* and *quietly wait*, for the salvation of the Lord." Need we comfort? Let us find it in the promise, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together, with them, in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

But do we not go to our reward at death? "Those shalt be recompensed *at the resurrection* of the just." "I come quickly, and *my reward is with me*." "Yes, but then must I wait until the resurrection." If the dead rise not, then is not Christ raised; then they also which are *fallen asleep* in Christ are perished. If after the manner of men I have fought with beasts at Ephesus, what advantageth it *me* if the *dead rise not*. "But when I die, will I not shout victory over death?" When this corruptible shall have put on incorruption, and this mortal shall put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh death where is thy sting? Oh hell where is thy victory? "Why, I thought all good people were now singing in heaven?" "Awake and sing, ye that *dwell in the dust*." "*Man* lieth down, and riseth not, till the heavens be no more, he shall *not* arise, nor be *waked* out of his sleep." "I shall be satisfied when I awake with thy likeness." "Thou shalt call and I will answer thee; thou shalt have a desire for the work of thine hand." "Henceforth then is a crown laid up for me, which the Lord the righteous judge shall give me *at that day*; and not to me only, but unto all them, also, which love his *appearing*." "And unto them that *look* for him, will he appear the second time without sin unto salvation." "Watch, therefore, for in such an hour as *ye think not*, the Son of man cometh." "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Now, we might extend these quotations almost without limit, all pointing with unerring certainty to the second appearing of Christ, and the resurrection of the dead, as the *only time* of the Christian's reward. Do the dead know anything? "For the *living know* that they shall die; but the *dead know not anything*, neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in *anything* that *is* done under the sun." Now we believe this is true just as it reads; but because they are thus dead, and do not *now have* any reward, or portion, under the sun, it by no means follows that they *never can* or will not have a portion in the "life which is to come." The word *forever*, in the text, is no bar to their future life, it only intensifies their *present* unconscious condition; and the reason for this state of things is, because "there is no work, nor device, nor knowledge, nor wisdom in the grave whither *thou* goest." "The dead praise not the Lord, neither any that go down into silence." Now we ask every attentive student of the Bible, if these passages are not plain, pointed and positive? And this is the concurrent testimony of the Bible when treating on this important subject. But our dear Br. Nicholson tells us—very kindly, too—that if we had "studied our Bible more attentively, we would have found that Jesus *most distinctly* tells us that Abraham, Isaac and Jacob *are alive*." Br. is that information taught as *distinctly* in this passage as that "the dead *know not anything*" is taught in the passage quoted above? If so, and "the Scriptures cannot be broken," then we have gotten into a dilemma. But let us give it a candid, honest, and so far as we are able, an intelligent examination. We both want the truth, our controversy is not for victory, unless that victory results in the triumph of truth.

With this understanding, we shall now proceed with the plain teachings of our Divine Master. "Now that the dead *are raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not the God of the dead, but of the living; for all live unto him." Now Br. let us go over this passage slowly; it's the word of "him who spake as never man spake." "Now that the dead *are raised*, even Moses showed at the bush." The first thing, then, we find is, the *dead are raised*. They are now up. This Moses showed at the bush, most distinctly, too, when he calleth the Lord the God of Abraham, Isaac and Jacob. Again, "for he is not the God of the dead." Then it shows very distinctly that some are dead, and will never be raised; for, God is not their God; "then it most distinctly teaches that those who are *thus raised* are living, and God is their God, and *they* all live unto him." Well, it follows, then, as a logical conclusion, that Abraham, Isaac and Jacob, if alive now, are alive in their resurrected state. Why not Br.? is not their resurrection as distinctly affirmed as that they are *now alive?* "Ah, but you misunderstand: their *bodies* are dead, but their souls are alive." Well, Br. that may be better than nothing, as they must be without bodies for ever; for whatever is *dead* does not belong to God; for "he is not the God of the *dead*." "Why, do not the souls of all men live, while their bodies are dead?" If, my dear Br. your *distinct* teaching of this passage proves anything, it proves universalism true: the resurrection meaningless and renders the vagaries of modern spiritism invulnerable, and Christianity has more to fear from this delusion than many Christians are willing to admit; its influence is deadly; it walks the earth with silent tread; its pathway is paved with ecclesiastical phrases and utterances; it is but the outcroppings of a false philosophy, and is a "strong delusion," and is now working out the condemnation of thousands; it has assumed the garb of religion, it has risen to the dignity of a sect, it has "no God," no Bible, no Christ, and yet it counts its votaries by the million. It is but the echo of pagan fables, and the fulmination of papal councils; it is, in short, the very heart and core of the serpent's lie, and its position, in the presence of Christianity to-day, reminds us very forcibly of the haughty giant, Goliath of Gath, as he stood in armor clad, and defied the hosts of Israel, while Israel stood dismayed before his imperious challenge. So stand the advocates of this gigantic evil to-day, and their language is, "choose ye a man for you, and let him come down to me:" and Christianity stands dismayed and powerless to meet them; clad in all the armor of natural and philosophical religion, armed to the teeth, with all the arguments produced by ecclesiastical research, with power to produce signs and lying wonders, they stand day after day, sending over their haughty challenge. How long shall this proud champion confront the armies of the living God? Are there no Davids in Israel now? Can this giant evil be met and vanquished, or shall Israel, dismayed, show signs of retreat, and leave the foe in possession of the field?

These are important questions; indifference here, would properly be called cowardice elsewhere. It may require some nerve to answer these questions; and yet at the risk of being styled fanatics, we shall attempt it. And first, we can no more meet this gigantic evil, clad in the armor of theological lore, than Daniel could meet Goliath, clad in the armor of Saul, and for the same reason, *It has not been "proved*." Daniel had faith in God; and though his elder brethren might be angry, and consider it *pride in him*, still he knew that giant could be met; and, in the name of God, he went forward to meet him; and when David returned from the conflict he brought the champion's head "in his hand," five smooth stones and a sling, were his implements of war; and we propose to meet this modern giant of spiritism with five smooth, keen but powerful words of truth. They are these: "THE DEAD KNOW NOT ANYTHING." This truth lays the axe *at the root* of this giant error, and hews it in pieces, as did the sword of Samuel, the prophet, hew in pieces Agag, the king of the Amalekites. This is the fulcrum upon which we rest our lever, and pry from its deeply imbedded fastness, this modern "Upas," and expose it to the withering rays of truth, until, in the language of the apostle Jude, it is like a "tree, twice dead; plucked up by the roots." "He that hath an ear, let him hear."

But we shall now return from this digression, and endeavor to prove it. To learn who *the living* and *the dead*, in the passage under consideration, were, let us look at the occasion that called forth their utterance. The Sadducees denied the resurrection; and in their ignorance they propounded what they supposed a puzzling question to Jesus. "A certain woman had seven husbands; in the resurrection whose wife shall she be?" Why not ask, "Whose wife is she now?" if they are all *alive now?* Why do they refer to the resurrection at all? But we proceed to the answer of Christ.

"But they which shall be accounted worthy to obtain that age, and the resurrection from the dead, cannot die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Now we notice here, first, some "shall be worthy." Second, that leaves *some* unworthy. Third, the worthy ones will be raised, equal unto the angels; die no more, children of God, because they are thus resurrected. Fourth, the unworthy ones will not obtain that world, or (age) nor the resurrection from the dead. Why? "Because, if they were the children of the resurrection, they would be the children of God." Now that they that are worthy, *will be raised*, Christ most distinctly teaches. For to this end, Christ both died and revived, and rose again, that he might be Lord both of the dead and the living *worthy ones*. God purposed that all his saints should live again; and Jesus said, "He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth shall never die." Abraham, Isaac and Jacob are now dead to themselves, dead to us, and dead to their own people, the Jews; but alive unto God; and God being their God, will raise them up at the last day, according to the promise; "For whether we (Christians) live, we live unto the Lord; or whether *we die*, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." God is the God of *his people*, whether they are living or dead. And here we see the inevitable *necessity* of the resurrection. The passage which "distinctly teaches the consciousness in the *intermediate state*," cannot be produced; and an "attentive study" of the Scriptures will satisfy any candid seeker after truth of this fact. It may be to some a *hard saying*, and they may be ready to ask, "who can hear it?" But, "dust thou art, and unto dust shalt thou return," is God's clearly expressed definition of death; and every man *knows* that definition to be strictly and literally true. "Thou takest away their breath, they die and return to their dust." "Man's breath is in his nostrils; but his foundation is in the dust." Now, my dear Br. if the Bible be "the all sufficient rule of our faith and practice," and words in the Bible mean the same as when used in any other book, then, *if one passage* could be found that expressly taught the *conscious* state of the dead, would not that *one passage* plainly contradict hundreds of others which teach, beyond successful cavil, that the dead are unconscious?

That there are passages from which such an *inference* may be drawn, we frankly admit; and what doctrine have not men sought to establish, if it was only from inferential passages? If the Scriptures anywhere represent the *souls* of the dead as in a conscious state, it is to be understood parabolically, or otherwise inferred. Take the case of the rich man and Lazarus, and we must *infer* that their *souls* are the objects of consciousness, of which the parable utters not a word. The same is true of the "thief on the cross;" we must first imagine that it was his *soul* that he asked Christ to remember. The text says, remember *me*. He said nothing about *his soul*: and Christ promised the "thief," not his *soul*, that *he* should be with him in paradise when he came in his kingdom; for neither of them was in paradise that day, if "*paradise is heaven*:" for Jesus told many after he had risen, he had not been there; so the thief is waiting for paradise restored. When Paul spoke of his "desire to depart," he said nothing about his *soul*, but *himself*; it is no sin for Christians to desire translation while looking for this blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Just imagine souls somewhere alive.

Then conclude they have an interest in us; then wish it were in your power to see or hear or feel them; then give imagination a little more range, and you are not far from the *enchanted circle*. A single step more, and you find yourself among those which "have familiar spirits, and wizards that peep and mutter," and pretend to hold communion with the dead. Now, of one thing we may rest assured, when we find Christians talking of their loved ones, "*now in heaven*," and joining with them in *imaginary* "songs of triumph," and expect soon to join them in the "spirit land," they have "turned aside from the truth, and are turned to fables;" their minds have become puffed up with "vain imaginations, received by tradition from their fathers," that the "second coming of Christ, and the resurrection from the dead," are matters of only secondary importance; events which may transpire at some remote period in the future, or they may not; but in either case, they *expect* to be "*happy forever*;" and that, too, in the face of the most *distinct* and positive teaching of the sacred Scriptures to the contrary. "If the dead rise not, let us eat and drink, for to-morrow we ("go to heaven?" No: we) "die," and "are perished." Why? Because, "the dead know not anything;" "for there is no work, nor device, nor knowledge, nor wisdom *in the grave* whither *thou* goest." And if there be no resurrection there can be no future life for the dead. A cold, gloomy and *cheerless* thought; but will the righteous dead be raised? This we have most conclusively shown. Is the doctrine of the resurrection then a "*cheerless error?*" Will *this hope* fill "with holy indignation the Christian mothers of our land?" Remember, "No man hath ascended up to heaven," says Jesus. "For David is not ascended into heaven," says Peter, on the day of Pentecost. "These all *died in faith*, not having received the promise." Jesus said to his disciples, "Whither I go, ye cannot come." Did he ascend *to heaven?* If so, that is where they "cannot come." Did he promise them that he would come again and receive them unto himself? If so, they are waiting for "his appearing." Did a "feeling of holy indignation burst forth from them when they heard (pardon the expression) such a *diabolical* assertion?" When Peter declared on the day of Pentecost that David was not in heaven, did the people consider that a "stretch of the imagination never surpassed," when treating on this important subject? Did Paul administer scriptural comfort to the Thessalonian brethren and sisters, when he spoke of the Lord descending from heaven with a shout, and the resurrection of the dead in Christ? Have we any account of the *Christian mothers* then raising with yearning and palpitating hearts, their streaming eyes heavenward, unanimously exclaiming: Why Paul our loved ones *are now in heaven?* Have we any account whatever of any, except Sadducees and "fools," who either denied the resurrection or treated it as a matter of secondary importance? "Wisdom above that which is written" is dangerous, indeed; but, where in the Scriptures is it written, "*our loved ones are now in heaven*; they have gone where Christ is; they are now happy; doubtless they now mingle in our festive scenes; they are our guardian angels; they now strike their golden harps, and wave in triumph their palms of victory; death to them was only *the gate to endless joy*, and they now look from the battlements of heaven for our arrival there: Abraham, Isaac and Jacob are now in the possession and enjoyment of the heavenly city?"

If these things are so, then the resurrection is an "idle tale," and Christ's second coming, and *bringing his "reward with him*," a simple farce. "Wisdom above that which is written" consists in the employment of such terms as are quoted above; not one of which can be found in Scriptures, as the *present state* or condition of the dead. "For the dead know not any thing."

And now, my dear Br. allow me to suggest this, a more attentive study of the Scriptures, for truth which sanctifies, and less study of the opinions of men, which only confuse and bewilder, would result in our growth in grace, and in our knowledge of the deep things of God, which none but the Spirit of God, which searcheth those deep things, can impart to human understandings, for if we can but believe, we shall see the glory of God; but how can we believe, if we seek honor one of another, and seek not the honor which cometh from God only? Then as Christian warriors clad in our divine panoply, let us grasp the "sword of the Spirit, which is the word of God;" then when infidelity would assail us, we should have a shield to turn aside his darts; or when "science, or philosophy, vainly so-called," would wish to invalidate the living word, we may meet them with a "thus saith the Lord." Or when Spiritism, this modern Goliath, would insinuate itself as entitled to some respect, and clamor for an antagonist to meet them, because they believe that man has a *soul or spirit* that lives in a conscious state while men are dead; then strike the ponderous blow of truth; let them *feel* that this word of God "is quick and powerful; and sharper than a two-edged sword piercing even to the *dividing asunder* of *soul and spirit*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "Let them *see* that *this sword* turns every way to guard the tree of life;" and when wielded by a skilful hand, it shows the only way to life is by eating of "the bread which came down from heaven, to give life to the world." Tell them (if they never knew it before) that DEATH kills people, and when DEAD they "know not anything;" tell them, that was the reason Christ consented to die, that he might pay the penalty of the law, and redeem them that were under the law, and that now, "the law of the Spirit of Life in Christ Jesus makes *Christians* free from the law of sin and death." "The sting of death is sin, but the strength of sin the law." Sin kills, and the law must keep dead, because of its *strength* to do so; all who have not "passed from death unto life," by believing on Jesus Christ. It is the divine prerogative of the law of the spirit of life in Christ Jesus, to free Christians from the law of sin and death, and them only. The law of sin and death can never relinquish its hold upon those who enter the domain of death, with its condemnation still in full force against them. "It abideth on them; "they shall not see life."

Now notice this, "The sting of death is sin, and the strength of sin is the law; but thanks be unto God which giveth us"—Christians—"the victory "(over death) through Jesus Christ our Lord." "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "I will raise them up at the last day;" and when raised up, they come "from the land of the enemy," shouting victory over death, by virtue of the law of the Spirit of life in Christ Jesus. Glory, glory to his name, and let all who are his, say, Amen. This, my dear Br. is the gospel which Paul preached; and he warns us against receiving any other; whether it be preached by men or angels "from heaven;" and it gives us unspeakable pleasure to present this gospel to our dying, perishing fellow-men; and may they have eyes to see, ears to hear and hearts to understand, and be converted and healed, and saved at the appearing and kingdom of Jesus Christ.

May it be ours to meet in the kingdom, and sing the "*new song*," free from the imperfections and traditions of men.

From your Br. looking for Jesus.

WILMINGTON, DEL., July 10, 1871.

"THE BLINDNESS IN PART" OF BOTH JEW AND GENTILE.

TO THE EDITOR OF THE HERALD: It is the intention and design of God to provoke the jealousy of the Jews by offering salvation to the Gentiles. "Now, if the fall of the Jews be the riches of the Gentile world, and the diminishing of them the riches of the Gentiles, how much more their (Jews) fullness?" That is to say, if the Gentiles have been so highly favored by the temporary rejection of the Jews, how much more may we expect they (Gentiles) will be benefited by the fullness of the final restoration of the Jews to the favor of God? Farther on the Apostle says: "If the casting away of them (Jews) be the reconciling of the (Gentile) world, what shall be the receiving of them (Jews) but life from the dead?"

But, then, it is by no means a popular opinion of the present day that the poor Jews ever will be restored, so as again to occupy that pre-eminent position in the world, as a people and nation, which they held before their final dispersion. But whether the opinion be popular or not in the orthodox world, it is a popular apostolic doctrine clearly set forth in the writings of Paul, and that should be sufficient to convince us that it formed part of the apostles' creed. Moreover, the "restoration" of the twelve tribes of Jacob constitutes the burden of the song of every inspired prophet, major or minor. It is the great Jewish epic, "Paradise Regained."

"I would not, brethren," says Paul to the Roman Gentiles, "that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Only until the fulness of the Gentiles? We can only say in reply that the Apostle's timely caution has been grossly unheeded, and the Gentiles have verily become wise in their own conceits on the subject of Jewish restoration. Paul adds: "For the gifts and calling of God are without repentance. For as ye (Gentiles) in times past have not believed God, ye have now obtained mercy through their (Jews) unbelief: even so have these (Jews) also now not believed, that through your mercy they also may obtain mercy. For God hath concluded all in unbelief, that He might have mercy upon all."

Moreover, Paul says that Jewish blindness was only in part; and that part consisted in their rejection of Jesus of Nazareth as the promised "Messiah" or king who should rule and reign over them. The Jews well understood that part of the gospel preached to Abraham which had reference to the nature and locality of the "kingdom;" but they rejected the "king." The Gentiles have professedly accepted the "king," without knowing anything about the "kingdom." The Jews knew that it was over the twelve tribes of Jacob that "Messiahs" was to reign, and that it was upon the "throne of His father David" in the city of Jerusalem that he was to sit; and that, therefore, the twelve tribes would constitute the kingdom proper, while the "dominion" would extend to the ends of the earth.

So that not only are the poor Jews blind only in part, but the Gentiles (the orthodox portion at least) also are equally blind in part: the former having rejected the "king" of the future "age," the latter the "kingdom." While the Jews believed in a kingdom to be established on the earth, with a heavenly system and form of government and with "Messiah" as king, the Gentiles profess to believe in an imaginary spiritual kingdom "beyond the bounds of time and space." It only remains to say that both Jew and Gentile are equally blind, with this difference—the Jew rejected the "king" and the Gentile the "kingdom." Verily, as Paul says, the Gentiles have "become wise in their own conceit."—*N. Y. Sunday Herald.*

As, when a prevailing current in particular spots sets strongly towards certain shoals, we must expect that many vessels will strike on them; so when the passions and prejudices of man tend towards some particular errors, it must be expected that such errors will generally prevail; the presumption therefore is rather, if anything, against taking as authority the prevailing opinions.—*Bishop Whately.*

The Christian Law of Dress.

BY W. L. BUDINGTON, D. D.

To do all things for the glory of God is the Christian's law. *All things*; the apostle specifies among them *eating and drinking.* He means evidently that a Christian is to eat and drink those things and in those measures which conduce to his highest efficiency of mind and body, for this reflects honor upon the Creator; the healthier, the happier, the better in all respects a man is, the more glory is reflected upon the wisdom and goodness of God. The rule, to *eat and drink to the glory of God*, is not obeyed by merely stopping short of drunkenness and gluttony. It is not enough that a man do not hurt himself, be not a slave to appetite; he must make his eating and drinking a revenue of good to himself and honor to the Being who made him.

By parity of reasoning, must the Christian *dress* to the glory of God. This surely is included in the *all things* to which the rule applies; and it is not a *little* thing, but a *great* thing; it is to be ranked next to, if not along side of, eating and drinking, as a manifestation of the Christian life. Estimates are often made of what intemperance costs in respect of money; the amount transcends conception, and rises among the infinities. Who has ever computed the expense of extravagant dressing? Who can do it? It is at the present moment, beyond question, at the root of the most frightful evils of society. Bankruptcies innumerable and most disastrous are to be traced to it. To meet it, husbands and fathers are incited to speculation, and so to disgrace—to over-exertion, and to death. Many a woman, who has not a father or husband, to gratify this passion for display, has been led by it to self-immolation. Honor, peace, immortal hope, all have been paid as the price.

But this is only the first item in the long catalogue of miseries produced by extravagant dressing. It acts as an incentive to envy, malice, crime, and every evil. Every new dress that is a novelty of fashion and costliness, is responsible for a new era of fashionable folly; the crowd are set in motion, and pride, or envy, and oftenest both, rule the hour. The poorer classes envy the rich; the rich envy one another. The toiling seamstresses toil later and later into the night, competition presses harder and harder upon the lower order of workers, they must add more hours, and take less pay per hour. The complicated and terrible problem of the *relation of capital to labor* is made more complicated and terrible; and who shall tell how much fashion and extravagance in dress is responsible for, in the bitterness that is springing up between the employes and the employers? How happens it that the city which is the focus of fashion and luxury, from which comes the *modes*, and where are made the *trousseaus* of brides in all lands, has become the gazing-stock of all nations, while her palaces are gone up in smoke to heaven, and her artizans, male and female, and especially females, drunk with blood, have danced amid the flames? Will any one dare to say that he has had nothing to do with the boundless extravagance of our times? Will any be bold enough to deny that *Communism* is in part the outburst of the envy which the enormous prodigality of the age has provoked?

However this may be, the Christian law is too plain to be misunderstood. St. Peter and St. Paul alike have laid it down. "Outward adorning" is in express terms put under the ban, specifications are made, just such as the times need. "Broidered hair, gold, pearls, costly array." In precise and well considered terms, "modest apparel" is required; good works in place of gay clothing; the manifestations of the "hidden man of the heart," even the incorruptible "ornament of a meek and quiet spirit, which is in the sight of God of great price."

Now is this an impracticable law for a Christian in these later times? So far from it, it is as reasonable as it is scriptural. The extravagance of the reigning fashions is as *truly*, perhaps it is not going too far to say, as *much* forbidden by good taste as by apostolic precept. Character comes out in dress; and it cannot be helped; its varieties and delicate shadings are indicated by color, shape and stuff. A worldly, material nature publishes itself by the clothes it wears. The vain, the ostentatious, the notoriety-seeking, are to be distinguished by it, as are the unobtrusive, the meek of heart, the intellectual and the spiritual. If there be any truth in the inspirations of St. Peter and St. Paul, it is enough to see the dress of some women and some men, to know they are not Christians, and cannot be, no matter what their profession.

Dr. Johnson used to say that a *gentleman* ought to dress so that after he has left you, you cannot remember what he had on. This is the dictate of common sense. The *man* should be so much more apparent than his clothes that *he* should be thought of, and they not. Now the Christian law is only this maxim of good taste enlarged and consecrated. Let the Christian dress so that Christian manhood shall not be overlaid, disguised, or misinterpreted. Let Christians so dress as to show that their hearts are not on these things, but heavenly. Whatever goes to indicate that dress is a supreme object in life, and whatever implies this, is just so far wrong and unchristian. There is no better definition of an *idol* than that it steals the heart away from God; and when dress, it is as much an idol as ever Moloch was; and it is fast coming to be seen that it is a worship no less cruel and bloody.—*American Messenger.*

THE HERALD OF LIFE.

NEW YORK, AUGUST 23, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive..

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Annual Meeting.

We left the camp-ground on Friday evening, soon after the close of the last business meeting, returning direct to this city, and are happy to inform all friends of the Union who were unable to be present at the anniversary, that notwithstanding the business of the Association was such as to almost of necessity elicit much discussion, an excellent spirit prevailed. We heard it remarked by some who had never before attended one of the anniversary meetings, that they never saw so good spirit manifested in any meeting where was so much close discussion on business points. We but express the sentiment of those present when we say that for this reigning spirit of kindness and love we feel truly grateful to the Father of mercies.

Not a little sadness was caused by the expression, by our venerable Br. Storrs, of a determination, in the event of a circumstance which was even then regarded by most as inevitable, to retire from the editorship. This has been done, the assistant editor being chosen to the position. In retiring from the editorship our aged brother carries with him the good wishes of all friends of the Union. He is now in New Hampshire, whither he has gone for a short time to seek rest and recreation, we, at his request, finishing the work of getting out the present number.

With the next number will commence our charge of the paper. The Board of Managers are specially instructed to elect one or more assistant editors, but just who will be chosen, we do not, of course, yet know. We are unable to publish the Secretary's report this week, but will do so in full next week. By that report it will be seen that in the raising of funds our friends have, as usual, done nobly. Quite a number, some of whom are in the habit of contributing liberally, were not present at the meeting, and if these are heard from during the present week, the list will when published show about the usual amount. This we trust will be the case, and also that all will determine to procure new subscribers. In addition to the ordinary pledges several hundred dollars were pledged to defray camp-meeting expenses. All subscribers and correspondents will hereafter please direct their communications to L. C Thorne, box 3932, New York. More on this subject next week. L. C. T.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

Having shown that those parts of Scripture which are relied on to prove the dogma of inherent immortality do not sustain that doctrine, we now proceed to demonstrate, by reference to *some* of the very many texts bearing directly upon this subject, that the contrary doctrine is plainly the Bible one.

In the early part of this work we proved conclusively, as we think, that the language *thou shalt surely die*, expressing, as it does, the penalty of transgression, cannot, without violating the laws of language, be understood as meaning any thing but the literal death of the whole man. The language used in pronouncing sentence upon Adam, after the fall, not only abundantly evidences this, it renders any position based on a different interpretation of the words wholly untenable. As therefore the penalty of the law, the "wages of sin" is literal death, death of all that goes to make up the responsible being, it follows inevitably that natural immortality cannot be true, and also that all conscious life forever ceases at death unless there is a resurrection from the dead. The term *death* is, of course, sometimes used in a tropical sense, but when it expresses or relates directly to the penalty of sin, its meaning is *deprivation of life.* To the question, then, concerning the final condition of the wicked.

THEY PERISH.

The term *perish* means, to be destroyed; to go to destruction; to come to nothing; to be blotted from existence; to lose life; to decay. It therefore means the opposite of preservation, whether applied to animate or inanimate objects. "Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles *perish*: but they put new wine into new bottles, and both are preserved."—Matt. ix. 17. All will at once see the sense in which perish is here used; that its meaning is the opposite of preserved. *Perish* can never be justly held to mean preservation.

"We shall give a few quotations explanatory of the original words translated *perish. Sophoh* means *to come to an end.*

"1 Sam. xxvi. 9, David said to Saul, 'Destroy him not . . . The Lord shall smite him; or his day shall come to die; or he shall descend into battle and (*sophoh*) *come to an end.*' But if the 'immortal soul' of Saul lives, then certainly he has neither perished nor *come to an end.* So in 1 Sam. xxvii. 1.

"Another word translated perish is *gova*, to waste away, to decay. Josh. xxii. 20, And Achan ('*gova*,) wasted away not alone in his iniquity.' Job xxxiv. 14, 'If God set his heart upon man, if he gather unto himself his *ruah*, spirit, and his *nesme*, breath; all flesh shall (*gova*,) *decay* together, and man shall turn again unto dust.' If the man decays and turns to dust again, what is left but the spirit of the breath of lives which is not a conscious thing, and which God has gathered into the great reservoir of all animal life? Job xxxvi. 12, 'But if they obey not, they shall (*gova*) *waste away* by the sword, and they shall die without knowledge.'

"A word implying the most complete destruction, translated *perish*, is *shomad*, to *annihilate.* Psa. lxxxiii. 9, 10, 'Do unto them as unto . . . Jabin, at the brook Kishon: who (*shomad*) were *annihilated* at Endor: they became as dung for the earth.' As living beings, they were put out of existence. Such language could not apply to such as had 'immortal souls;' but as it does apply to those that were annihilated at Endor, it proves that they had no such Pagan appendages.

"Other strong words translated perish, are *adai ouvaid*, utter destruction. Num. xxiv. 19, 20, 'Out of Jacob shall he come (Christ) that shall have dominion.' And when Balaam 'looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be (*adai ouvaid*) utter destruction forever.' 23 v., 'And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall be (*adai ouvaid*) *utter destruction forever.*' As this is a prophecy to take place under the judicial reign of Christ, it must imply the final disposition of these nations—they will be utterly exterminated. Thus we see that many of the Hebrew words are much more forcible than the English word *perish.*

"We turn to the N. T. *Kata-ptheiro. Ptheiro* means to corrupt, and *kata* renders the word more intensive. 2 Pet. ii. 12, 'But these as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.' This is a terrible denunciation against false teachers; like the beasts made for no other purpose but to corrupt; these like them shall corrupt in the utter corruption of their own nature. The manner of their perishing is like that of beasts; as beasts were not made for eternal torments but for slaughter and corruption, so are these. The simple form of the word is applied to beasts, and both the simple and intensive to these men.

"*Apolonto*, destroyed. Jude 11 v., 'Wo is to them; for they have gone in the way of Cain, and have run far in the error of Balaam's hire, and have (*apolonto*) perished in the rebellion of Korah.' We refer farther to 2 Cor. ii. 15, 16; Matt. xviii. 14; Luke xiii. 3; Acts viii. 20; Psa. lxxiii. 29; xcii. 9; Prov. xii. 9; Deut. viii. 19; Judges v. 31; Job iv. 9, 20; xx. 7; Psa. ii. 12; ix. 3; x. 16; xxxvii. 20; lxviii. 2; lxxxiii. 1; cxii. 10; Isa. xli. 11; Acts xiii. 41; 1 Cor. i. 18; viii. 11; xv. 18. These thirty-two texts declare that the wicked shall perish; and perish always implies death."—*Bible vs. Tradition.* pp. 237–239.

Job xx. 4–7, "Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; yet he shall *perish forever*, like his own dung."

We cannot but feel that no person, unless he be thoroughly fortified with prejudice, can read this passage and not be impressed with the fact that *perish* is here employed to express the idea of absolute, literal destruction. It can mean no less. The comparison instituted is such as to render any doubt concerning the true meaning of the text a simple absurdity.

Psa. xxxvii. 20: "But the wicked shall *perish*, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

Can the reader conceive of any arrangement of words which would more emphatically and unquestionably declare the destruction of the wicked? They "shall be as the fat of lambs." Is there any thing about the fat of lambs that is indestructible? Does it continue forever? No, it consumes away. Thus it is with the wicked. They shall consume. Their destruction is as absolute as the fat of lambs, which consumes away "into smoke."

Psa. xlix. 12, 14: "Nevertheless, man being in honor abideth not: he is like the beasts that *perish.* . . . Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling."

Here the Spirit declares particularly with reference to such wicked as are of high estate in this world. They are rich and proud. "Their inward thought is, that their houses shall continue forever, and their dwelling places to all generations: they call their lands after their own names." Yet notwithstanding their high estate, and their wealth and its accompanying power, they are like the *beasts that perish. Like sheep* they are laid in the grave. How are sheep put in the grave, *sheol*, the state of death? They are put in it never to return out. They *perish* and are as though they *had not been.* So, saith the Spirit, is it with the wicked. Death feeds, or pastures on them, consuming them utterly. Dr. Clarke says *Houbigant* reads the verse thus:

"Like sheep they shall be laid in the place of the dead; death shall feed on them: their morning shepherds rule over them, and their flesh is to be consumed. Destruction is to them in their folds."

How is it possible for such language as occurs in the forty-ninth Psalm, in describing the destiny of the impenitent, to be understood in any other way than as teaching the destruction of the wicked? Certainly no right-minded person will seriously question that to become like beasts at death, or to be like beasts in death is to be made an end of forever. Death pastures on them and *consumes* them. In contrast to the condition of the unrighteous, the psalmist says: "But God will redeem my soul from the power of the grave," *sheol*, the state of death (the reader will remember that David's soul was David himself: "God will redeem me.") Thus we have it all. Those of one class are *redeemed from death*, while those of the other are not redeemed, but *perish* therein. "Man that is in honor, and understandeth not, is like the beasts that *perish.*" There is no gainsaying this plain and direct testimony of inspiration. It is the word of God, who cannot lie. Let us, then, believe it and conform our faith to it rather than attempt to make it conform to our faith.

"A false witness shall not be unpunished: and he that speaketh lies shall *perish.*"—Prov. xix. 9.

Here the wise man speaks in strict conformity with all other inspired testimony. They who die in their sins shall *perish.*

Luke xiii. 1–5: "There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise *perish.* Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise *perish.*"

Here again there can be no serious question as to the meaning of *perish.* But if those wicked men had immortal souls they could not be said to perish. Very many of those Jews who repented not did perish, first by the Roman sword, and subsequently in the destruction of Jerusalem.

2 Cor. ii. 15: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that *perish.*" Here is a reference to the final destiny of the two classes, when the righteous have been saved and the ungodly have perished, lost their being.

1 Cor. xv. 17, 18: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished.*"

The apostle urges upon the Corinthians the fact that if there is no resurrection of the dead, then Christ is not raised, and even those who have died in the faith are *perished*, thus sharing in the lot of the wicked. This, however, would be an impossibility if men possess immortal souls.

Orthodoxists insist that PERISH, when applied to the destiny of the wicked, implies that they are consigned to endless misery. But if the righteous have undying entities which pass at death into a state of happiness, how, if there be no resurrection, can they be said to "have perished?" It could not consistently be said of them, for it would not be true. But if, as the New Testament plainly teaches, men are dependent for a future life upon a resurrection from the dead, then it follows inevitably that if there should be no resurrection, the righteous dead have *perished*, lost their being entirely, like the wicked.

John Wesley admits that according to Paul's argument, if there be no resurrection then "they which have fallen asleep in Christ" "*have lost their life and being together.*" When a man loses *life and being together*, he cannot be alive in any sense whatever. The *man* is then *annihilated.*

Defenders of the theory of inherent immortality should not permit themselves to overlook Paul's object in introducing this argument to prove a resurrection. In writing to the Corinthians Paul knew, of course, that if he could show to those who denied the resurrection, that their doctrine involved the position that such of their beloved associates in the faith as had died were *lost*, they could not fail to see their error. Hence he *did* show them that the doctrine of a future resurrection is not only *true*, but all-important, for should it not transpire, then their brethren who had died in the faith *are lost, perished.* But if the righteous were in a state of happy consciousness between death and resurrection, and surely if they had consciousness at all it would be a happy one, then, as we have remarked, it could not be said, even if there should be no resurrection, that they which have "fallen asleep in Christ are perished." It could not be said because it would not be true.

Says Lange's Commentary:

"If Christ did not rise for our justification, then those whose death seemed but a blessed sleep to a happy awaking in fellowship with their living and glorified Redeemer, so far from having been received into eternal life, were doomed to still abide under the wretched dominion of death. A consequence like this must have made too profound an impression upon the loving disposition of Christians to be lightly allowed."

It may be said that these remarks of Lange are inconsistent with his known views concerning the state of the dead. True, but he nevertheless here frankly states the point of Paul's argument. As to inconsistency, we confess to never having read a so-called orthodox commentary, or theological work of any kind which is not self-contradictory. And this arises from the fact that the popular faith is absolutely irreconcilable with Scripture teaching. Lange remarks in connection with what we have just quoted, that perdition is "the state of damnation, remaining in Gehenna." But how, in the event of there being no resurrection, the righteous can be said to *remain* in Gehenna, a place to which no one will claim they are assigned, must require a wonderfully skilled theologian to see. Men may say what they will, but there stands the fact that if there be no resurrection of the dead, "then they also which have fallen asleep in Christ are *perished*; and most persons know what perished means. Paul could not have thus based the Christian's whole hope of being saved from *perishing* upon a resurrection from the dead, if, resurrection or no resurrection, they were not only immortal and could not perish, but were happy in a disembodied state.

In view of the theory, therefore, that the "they which have fallen asleep in Christ" are already entered upon the enjoyment of heavenly blessedness, or any degree of blessedness, will any candid person undertake to tell us how their being *saved* from *perishing* depends upon the resurrection of Christ? If they are immortal and in a state of happiness, then *they* are secured against all danger of *perishing* whether Christ has or has not risen. To suppose they who fell asleep in Christ either before or after his death, but especially before, were placed beyond the possibility of perishing in the event of Christ's failure to come forth from the grave, is to render Paul's language meaningless.

L. C. T.

On the Moral Faculty.

The able and celebrated Dr. Paley, with other writers not few or obscure, maintains that man has no moral faculty whatever, feels naturally no disapprobation of ingratitude or approbation of gratitude, nor perceives any distinction between virtue and vice. All our notions, according to Paley, of what is called moral obligation, are derived from conformity to the will of a superior Being, with a view solely to our own eventual interest. And the distinction, accordingly, between what are commonly called moral precepts—things commanded because right—he completely does away. Now this notion that the commands of God, as delivered in Scripture, are the sole foundation of morality—the reference to the Divine will, the only standard of right and wrong—tends inevitably to derogate from God's honor, and to deprive the Christian revelation of its just evidence. Since to praise the pure morality of the Gospel, if the Gospel itself be the source from which we derive all our ideas of morality, is merely attributing to the Gospel the praise of being conformable to the rules derived from itself; and to call the will of God right and good, if our original ideas of righteousness and goodness imply a conformity to the divine will; is, in fact, no more than saying, that the will of God is the will of God. And this renders one, in particular, of our Lord's declarations, and a most important one, unintelligible and utterly absurd. "The servant who knew not his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes." For, while most persons would readily understand the rule, that he who *knew* His Lord's will, and did it not, should receive heavier punishment; the rule that one who "knew *not* his Lord's will," *i. e.*, who had not received any express command, could commit things worthy of stripes, is utterly inconceivable on the supposition of men's notions of right and wrong being derived originally and entirely from a knowledge of the will of God. They are indeed derived from his will in the true sense that it was his will to create man a being endowed with a moral faculty.

God has *not* revealed to us in the Scriptures a system of morality such as would have been needed for beings who had no other means of distinguishing right and wrong. On the contrary, the inculcation of virtue and reprobation of vice in Scripture, are in such a tone as seems to pre-suppose a natural power, or a capacity for acquiring the power, to distinguish them. And if a man, denying or renouncing all claims of natural conscience, should practise without scruple everything he did not find expressly forbidden in Scripture, and think himself not bound to do any thing that is not there expressly enjoined, exclaiming at every turn,

"Is it so written in the Bond?"

he would be leading a life very unlike what a Christian should be.

There is no moral formula more frequently cited, and with more deserved admiration, than that maxim, of doing to others as we would have them do to us; and, as Paley observes, no one probably ever was in practice led astray by it. Yet if we imagine this maxim placed before a being destitute of all moral faculty, and attempting to learn, from this, what morality is, he would evidently interpret it as implying, that we are to do whatever we should *wish* for, if in another's place; which would lead to innumerable absurdities, and in many cases to absolute impossibilities; since, in many cases, our conduct will affect two or more parties, whose wishes are at variance with each other. A judge, for instance, before whom there might be a cause to be tried, would feel that both parties wished, each, for a decision in his own favor; which would be manifestly impossible. But, in practice, every one feels that what he is bound to do, is not necessarily what would be agreeable to his *inclinations*, were he in the other's place, but what he would think he might *justly* and *reasonably* expect. Now this very circumstance implies his having already a notion of what is just and reasonable. The use he is to make of the formula is, not for the acquiring of these general principles, but for the *application* of them, in those cases where self-interest would be the most likely to blind him. And so as regards moral conduct generally, our Lord and His apostles do, indeed, warn men against the particular faults to which they are especially liable, and urge on them the practice of whatever duties they were the most likely to neglect: they bring forward strong motives for holiness of life such as no human systems or precepts could afford, and they hold out promises of such heaven-sent support and aid as human weakness needs; but they always evidently proceed on the supposition that men do use (and always have used) such words as "virtue" and "vice," and have always attached some meaning to those words, and understand that the one is preferable to the other.

So far is the Moral Faculty from being any thing hostile to religion, or a pretended substitute for it, that, on the contrary, it is by this only that it is possible to perceive that God is not merely a ruler, who is able to enforce obedience, but who is justly entitled to obedience, and a proper object of our gratitude and love. Had man no natural principle of preference for benevolence rather than malice, and had he been left to derive from a bare contemplation of the created universe his notions of the moral attributes of the Deity, he could not come to the conclusion that God is infinitely benevolent. The admixture of evil in his works, which we cannot account for, would stand in the way of such a conclusion. If man really were a being destitute of all moral sentiment—all innate and original admiration for goodness, he would in that case be more likely to come to the conclusion (as many of the heathens seem actually to have done) that the Deity was a being of a mixed or of a capricious nature; an idea, which shocking as it is to every well-constituted mind, would not be so in the least to such a mind as this supposition, of the destitution of all moral sentiment, attributes to the whole human race. To illustrate this argument a little further, let us suppose a tasteful architect, and a rude savage, to be both contemplating a magnificent building, unfinished, or partly fallen to ruin; the one, not being at all able to comprehend the complete design, nor having any taste for its beauties if perfectly exhibited, would not attribute any such design to the author of it, but would suppose the prostrate columns and rough stones to be as much designed as those that were erect and perfect: the other would sketch out, in his own mind, something like the perfect structure of which he beheld only a part; and though he might not be able to explain how it came to be unfinished or decayed, would conclude that some such design was in the mind of the builder; though this same man, if he were contemplating a mere rude heap of stones which bore *no* marks of design at all, would not in *that* case draw such a conclusion. So also a friend whose worth and discretion we fully rely on, will sometimes adopt a measure which, on that very ground, we presume the right one, before we have sufficient knowledge of particulars to judge of the case itself. But we should be surprised to have it inferred from this, that our estimate of his character universally, was nothing but a blind partiality, and that we had no notion of what are good

or bad measures, except as they are, or are not, his. Nor is there any blameable presumption in the creature forming those judgments respecting the moral nature of the Creator which he has expressly directed us to form. "Are not," says He, "my ways equal? Are not your ways unequal? And why even of yourselves judge ye not that which is right?"

If there be, independent of revelation, and irrespective of the arbitrary will of a Superior Being, no faculty of forming any notion of virtue and vice, how did the heathen moralists arrive at such as are set forth in Aristotle's "Treatise of Ethics?" The simple fact alone of the existence of this work, omitting as it does all mention of future retribution, and all reference to the will of the Deity, is sufficient to refute completely the assertion, that unassisted reason cannot furnish us with any knowledge of duty, and of the distinction between right and wrong.

If the Author of the Universe, and the Author of Christianity, the Giver of reason and revelation, be, as we contend, the same Being, it is to be expected that the declarations of His will, which we meet with in revelation, should correspond with the dictates of the highest and most perfect reason; and the testimony of the heathen moralists affords proof that such is the fact: and thus, this conformity of the morality of the ancient heathens, in all the most fundamental points, to the morality of the Gospel, furnishes an independent and unexceptionable testimony in favor of the Gospel. And this testimony, drawn from their general coincidence, is still more established by their differences in so many points. For all the peculiarities of the Gospel-morality appear manifestly, on an attentive inspection, to consist not in departures from, not in contradiction to, natural morality; but in the connection, completion, and exaltation, of what had been laid down by human moralists. As far as any moralist has fallen short of the Gospel precepts, or been at variance with them, so far has he been inconsistent with his own principles, rightly considered and duly followed up. The forgiveness of injuries might be proved to a candid heathen to be more magnanimous upon his own principles, than revenge.—*Bishop Whately.*

The Destiny of Our Globe and the Human Race.

When the present dispensation, that is, the dispensation of the gospel will come to a close; when the fulness of the Gentiles be come in, that is, when the full number out of the Gentile nations who are to become the rulers and governors of their respective nations under the headship of Jesus, the King of the Jews, will be completed, what will become of the earth and the rest of our race? Shall we believe those who say that the earth shall be totally destroyed by literal fire, and the non-elect perish with it, while the saints, the elect, will meanwhile be kept somewhere in the vast space of creation until the conflagration will cease and a new earth, like the phœnix from its ashes will have been raised as a fit abode for ethereal bodies? Shall the hundreds of millions of the human race perish, and but the few immortalized saints (whether by the resurrection from the dead, or by changing in the twinkling of an eye from the state of mortality into that of immortality) remain to float about on the vast territory of the newly created earth? Shall Christ sit upon the throne of David and reign, together with the risen fathers, from Abraham down to John the Baptist, and from thence down to his coming the second time as associate rulers over a kingdom without a people, kings and princes without subjects, rulers without having any to be ruled upon?

Believe it who may, we do not, we cannot. Reason protests against it; Scripture contradicts it; God's plan in His creation does not admit it, and his mercy and loving kindness make it impossible.

Is it reasonable to suppose that the Eternal, who in His infinite wisdom found it agreeable to Himself to create a world with beings of innumerable kinds and names, and man to top the whole, and rule over all, should have limited the existence of all this to but the short term of six thousand years—according to our biblical history of its creation and the predictions concerning the end of this dispensation—an existence of sin and suffering, woe and misery, with but a sprinkling of joy and happiness, and then? Yes, then destroy the work of His own hand to create a new earth; and for whom? For a small number of beings who could fairly continue to live in the place where they lived during the conflagration of the old one.

But some may ask, is it not plainly said in the Scriptures, in the Old as well as in the New Testament, that God will create a new heaven and a new earth? our reasoning, therefore, is of no account whatever. Admitted that we find such passages in Scriptures; but the same Scriptures teach us that a sinner cannot come to God unless his heart is renewed; God creates a new heart within him; God takes the stony heart out of him and gives him a heart of flesh which is capable of receiving impressions of His love with which he loves the world in Christ Jesus. Well, is the conversion brought about by a literal change of the heart from a literal stone into flesh? Certainly not; a sinner's heart is of the same material as that of a saint. We can, therefore, only understand a renewal of the mind and not of the matter of which the human heart is formed; why, then, should we not understand it in the same way when Scriptures speak of a new earth? It is not the matter that will be created anew but the nature of the already existing matter. Instead of thorns and briers, it will bring forth fruit suitable for man and beast, and both will enjoy it. "Then the eyes of the blind shall be opened, the ears of the deaf shall be unstopped; then the lame shall leap as a hart, and the tongue of the dumb sing." And what for all this? "For in the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool and the thirsty land springs of water."—Isaiah xxxv. 5–7. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to Jehovah for a name, for an everlasting sign, it shall never be cut off."—Isaiah lv. 13.

While thus the earth will not bring forth anything hurtful or even unuseful to the living creatures on its surface, the animals which now prey upon each other will be changed; that is, their now natural inclinations and instinct will then be different from what it had become when the earth was cursed on account of Adam and his sinful posterity. "Then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his arms in the cockatrice's den."—Isaiah xi. 6–9, also lxv. 28.

If then God's loving kindness thus restores the mute creation and the lower grades of living beings to the former condition of beauty and perfection, should He pass by that being which he has created the crown of all, man, and destroy the race from the face of the earth? No; man will continue to exist, he will continue to replenish the earth; will live on it in peace and righteousness, as happy subjects of a glorious and righteous King, and glorified, immortal judges. "And there shall come forth a rod out of the stem of Jesus, and a branch shall grow out of his roots. And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah, and shall make him of quick understanding in the fear of Jehovah, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth and he shall smite the land with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah xi. 1–5.

This solitary passage, a prophecy uttered by the evangelical and princely Prophet, together with the verses following, from the 6th to the 10th, inclusive, plainly teach us: First, that at the coming of the great King, the rod out of the stem of Jesus, the earth will exist in its present form. Secondly, that man, cattle, beasts of prey, and even serpents will live upon it. Thirdly, that the human inhabitants will be in such a condition that requires a righteous judge, such a one whose spirit will penetrate the innermost chambers of the human heart and judge accordingly. Fourthly, that even wicked (men) will exist, whom the Divine judge will put to death, in punishment of their wickedness, with the breath of his lips. Finally we must come to the conclusion that the inhabitants of the renovated earth shall consist of mortal beings though their rulers and judges shall be the saints, the people of the Most High.

Shall the human inhabitants of the earth during the Millenium under the reign of the Son of David, live upon ambrosia, the food of the imaginary gods of the ancient Greeks and Romans, and drink nectar? Let us hear what the great prophet we so often quoted and others say. There shall be no more thence an infant of days—that is to say, there shall be no such a case then, as is frequently at present, a child that reaches only the age of days—; nor an old man that hath not filled his days—none shall die before his time by accident, violence or sickness—for the child shall die a hundred years old—one who shall die at the age of a hundred years, people will say 'a child died;' and a sinner at the age of a hundred years will be accursed," that means that when any person shall die at so early an age, people would accuse him and say, that man was certainly a secret sinner, else he would not have died in his infancy. "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them."—Isaiah lxv. 20–21.

"Therefore they shall come and sing in the hights of Zion and shall flow together to the goodness of Jehovah, for wheat and for wine and for oil and for the young of the flock and of the herd, and their soul shall be as a watered garden, and they shall not sorrow any more at all."—Jeremiah xxxi. 12. "Behold the days are coming saith Jehovah that the ploughman shall overtake the reaper and the treader of grapes him that soweth seed, and the mountains shall drop sweet wine and all hills shall melt. And I will bring again the captivity of my people of Israel and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof.

"And in the days of these kings (represented by the ten toes in the image of Nebuchadnezzar's dream) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and shall stand forever."—Deut. ii. 44.

Every one, we suppose, will admit, that this, the first universal kingdom, represented by the stone cut out of the mountain without hands, is the kingdom of Messiah and his saints as confirmed by the same Prophet in chapter vii. verses 13 and 14, and also verse 27. Now the kingdom will be set up during the time when the Roman empire, as it was in its greatest extent shall be divided in ten parts, ruled over by ten monarchs, which kingdoms, that is, their rulers and forms of government shall be crushed by the power of the One like a Son of Man to whom "all dominion and glory, and a kingdom, etc.," shall be given, and which shall never pass away. From the whole tenor of both prophecies, called forth by the vision of the terrible image to Nebuchadnezzar and that of the four beasts to Daniel, it is evident that the then existing powers would not lay down their crowns and submit to the great King and His saints without hard struggle—which is also confirmed by Zechariah and others—and, for a while even the people of the saints shall feel the oppression of the one who will have made himself the head and leader of the ten kings. But then the Son of Man shall appear with his immortal host, and the victory shall be His.

If, then, the earth should be burnt up, what are all these struggles and battles of nations good for? No fear, therefore, from that quarter; old mother earth will be rejuvenated but not die, and we, if we remain steadfast in the faith once delivered to the saints, if our hope is founded upon the Rock of ages, that is Jesus, the Messiah, we shall enjoy all that the renovated earth shall produce, we shall eat the fruit of the tree and drink of the fruit of the vine in the kingdom of God.—*Nathaniel.*

Apostolic Preaching.

"The Apostles never preached death or man's mortality, to persuade to the performance of any duty. They never told their audiences that they were dying assemblies, that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, Repent, for you are mortal and dying. They never cried, Believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come; the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will soon come; and soon you will be laid in the dark, lonely, silent grave, to be devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martyrdom for the name of Jesus, by way of consolation, You will soon die and be with the Lord Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones, who had died in the faith, Believe in Christ, and live a holy and godly life, and you will soon go to them. They never told believers that there is a kingdom and a throne awaiting them above the skies, or that they have an eternal home in heaven above the skies. They never taught such doctrines, never uttered such sentiments. All *these*, grand, impressive, and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming and kingdom of Christ on the earth. It was not till Romanism began to infuse her errors into the church and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which in their abounding, so obscured Gospel light, that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and his coming; and after the resurrection, their remaining with Him here and reigning on the earth. Their teaching and preaching everywhere most clearly proves this. The climax of the song of the redeemed, which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven re-echoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord, of his Christ; and he shall reign forever and ever."

"The Apostles preached that the Jews would not, as a nation, be converted till after the return of their Messiah, whom they crucified.

"The prophets are full and minute upon this grand subject, and the Apostles clearly teach the same doctrine. Paul, speaking upon this subject, says, Rom. xi. 25, 26: 'I would not brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.' Here the Apostle distinctly intimates that, during the present dispensation, some of Israel will see and believe in the Messiah, and be saved; that others will be blind, not see that Jesus of Nazareth is the Messiah, and be lost. But he also declares, when the fulness of the Gentiles is brought in, and this dispensation ends, then the Deliverer, Christ, returned to earth, shall come out of Zion, the city thenceforth to be called Jehovah Shammah, the Lord is there; and I shall turn away all ungodliness from Jacob, that is, Israel, or the twelve tribes, and then all Israel shall be saved. According to this, the coming of Christ to earth is to precede the national conversion of Israel, and his presence and power have to accomplish the work. But upon this we cannot enlarge.

"The Apostles preached the coming of Christ to the conversion of all nations, the ushering in of the millennium, and the establishment of His kingdom on earth. They never preached a millennium previous to his coming, but always subsequent, and always coupled his appearing and kingdom, as he himself always did. There can be no millennium till the anti-christian powers are destroyed; and they positively declare that it is only the Lord's coming that shall destroy these. 2 Thess. ii. 8: The mystery of iniquity, that Wicked, shall work, till the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming, or appearing. But we cannot enlarge upon this which is taught alike by prophets, by Christ, by apostles, and by the vision-seer of Patmos. Suffice it to say, on all occasions, and for all purposes, the apostles preached the second and glorious coming of the Lord Jesus Christ. With them it was not the cross alone; it was also the crown of life, the crown of immortality. It was not Christ hanging on the tree; it was also Christ coming in his own and his Father's glory. It was not Christ sleeping in Joseph's tomb; it was Jesus coming in his resurrection power and causing all that are in their graves to hear his voice and come forth. It was not his having gone to heaven that they so frequently preached, but his coming again to sit upon the throne of his father David, and rule the nations of the earth; the kingdoms of this world having become his kingdom, their eyes were ever turned to the coming of their Lord; their heart and their affections were ever set upon it, and hence, they were forever feeling and saying, preach by word and action: 'Now are we the sons of God, but it doth not yet appear what we shall be, but when he shall appear, we shall be like him, for we shall see him as he is.'

"The Apostles preached the coming of Christ to the restitution of all things.

"The Apostles preached the coming of Christ to reign here eternally in glory."—*Israelite Indeed.*

From the Advocate and Guardian.

Shall Mothers Use Alcoholic Stimulants?

[We are permitted to make the following extracts from a lecture delivered by Geo. L. Bennett, M. D., before the Woman's Temperance Organization of Brooklyn, which we trust will command the attention of mothers, especially of those just entering upon the important responsibilities of maternity.—Ed.]

The Committee request me to discuss the question, Does the use of Alcoholic stimulants by a mother affect her child? If so, in what manner, and to what extent?

To answer these questions we must first glance at the effects of these stimulants on our system. The first effects of alcoholic liquor on the mucous membrane of the mouth and throat are, as any one may test by holding it in the mouth, swelling, puckering, heat, and increase of the flow of saliva. These effects are caused by the irritation of the nerves and blood-vessels, and are the beginning of inflammation. Let it be swallowed, and the effect upon the stomach is precisely the same. The irritation of the nerves is carried at once to the brain, and from that now excited centre is reflected to the nervous system of the whole body. The irritation and enlargement of the blood-vessels acts upon the heart, provoking unnatural excitement at that centre of circulation, which is felt also throughout the whole body. If the quantity of alcohol is not large, and the nervous system is strong, the sensation will be an agreeable exhilaration. But if the alcohol is strong, and the nervous system weak, there will be a tension and irritation, producing temporary derangement; the action of the heart will become violent and laborious, and the blood will be driven like burning lava throughout the system.

The food that goes into the stomach is digested, and becomes blood, furnishing nutrition and strength, and repairing the waste of tissues constantly going on. But alcohol does not become digested. It is taken up by the absorbents and carried unchanged to all parts of the body, and is the same irritating agent in stomach, liver, brain and lungs. Besides it has another quality—it is a poison. A person under the effect of liquor is said to be intoxicated, from the Latin, *toxicum*—poison. It lies to the nervous system, promising strength by stimulation, but proving to be a source of debility, when taken by persons in health. In some forms of disease, as the least of two evils, it may be taken with advantage, as may also opium, strychnine, arsenic or quinine; but like all these, if taken in health, will cause debility and disease. Alcohol then has a fictitious reputation. It is in reality an enemy to the healthy action of the vital organs, and to mental and moral development.

We have the way now open for the inquiry, Do these effects on the mother in any way act upon her offspring, before it is born, or while the babe is nursing?—a question most interesting and important to one who is a mother, or expects to become one. And in pursuing this inquiry let us learn something of the house we live in before we are born.

The retired receptacle, ordained by Providence as the resting-place for the initiative existence of that being which by and by is to be born into the world, and be developed into the quality, circumstance and dignity of man or woman, occupies, we might almost say, the centre of the being of the mother. This habitation of the embryo-man exercises a most controlling influence in the female organization. It is very largely supplied with nerves and blood-vessels, and its nervous sensitiveness is extreme, and in the keenest sympathy with her physical, mental, moral and affectional nature. Any important action or condition of the body is shared by it; any excitement of mind—grief, surprise, fright, anger, joy—may cause more or less violent disturbance. Mothers generally understand this pretty well, from the sudden, severe, and often dangerous conditions resulting from these causes.

Now the child receives through the blood-vessels of this delicate organ all the elements of its development and growth. Its muscles, bones, organs, nerves, brain, are all derived from this source. And not only is the physical nature of the mother potent here, but her moral nature holds almost unbounded sway. Around the being here developing for world-life, circle and cluster in the true and noble nature, all the finest and strongest affections, the tenderest, deepest emotions, all the fondest hopes and brightest anticipations. The mother's nature must be expected, of necessity, to be largely shared by her child; and so it proves to be. The stronger the bodily or physical nature of the mother, the better the development and strength of the child; and the higher her mental endowments, and the deeper her emotional nature, the more gifted will be her offspring. On the contrary, the weak organization of the mother, the impaired health, actually diseased conditions, troubles, vexations and adversities have their effect upon the child, robbing it of the advantages of health, strength, mental, moral and affectional endowments.

If these statements are true, and they are so well known that no one would risk his reputation by questioning them, we have abundant ground for the conclusion, that the disordered or diseased conditions attending the use of alcoholic stimulants, descend from mother to child. We have abundant facts going to prove, that, as other diseases, chronic and constitutional, as consumption, scrofula, rheumatism, etc., are entailed from generation to generation, so may the appetite for strong drink, and the diseases following its use.

An intemperate mother, having three children, who all became insane, gave birth after reformation, to another child, of good health and sound mind. We knew another case of a whole family of six from intemperate parents, who all developed an uncontrollable appetite for liquors. Every person can supply such instances from individual observation.

We can come therefore to no other conclusion than that the indulgence in the use of stimulating beverages is extremely hazardous both to mother and child, but especially to the latter, which can hardly be expected to escape some fearful, calamitous consequences from their use. What considerate mother, then, who has examined this ground, will be found willing to take the risk of entailing an appetite for strong drink, or depravity of mental or moral nature upon her offspring, or of depriving it of the full physical development with which otherwise it might be endowed?

We cannot escape the convictions of the descent in greater or less degree of the physical, mental and moral nature. Deprave the one, and you have no reason to expect the other will escape the consequences. Keep the fountain pure, and the stream will be clear and beautiful.

The use of alcoholic stimulants, during the period of nursing, is also attended by the same danger, creating the liking and appetite for them in the child, as the stimulant passes, directly and unchanged, through the mother's milk to her babe.

So also the habit of some nurses of giving stimulants to the babe, for colic, restlessness, etc., is to be reprobated. The risks are imminent, and mothers should, by all the deep movings of their hearts shrink from, and forbid it.

Shoes in the East.

There can be no greater insult offered to a native of the East than to touch or strike him with a shoe. None but the very lowest castes have any thing to do with leather, and these are too unclean to be allowed to touch persons of other castes. The missionaries, when they make books for circulation among the natives, avoid binding them in leather, but make paper backs to the books, as otherwise the higher caste natives would not touch nor read them. The caste who work in leather are called *Choomars*, and live in a portion of the town or village by themselves. A great many of these have become Christians, and our native women, who are Bible-readers, can go among them freely, to read to them.

The shoes in ordinary use resemble our slippers, and are generally highly ornamented, and wrought with silk or silver and gold thread. They are made large, so that they can be easily dropped off on entering the house or the presence of a superior. As the women often wear bells on their toes, it is then a great inconvenience to them to wear shoes.

Sandals are much worn. They consist of a mere sole of wood mounted on two blocks, lifting them about an inch from the ground. Sometimes they are fastened to the foot by a strap, but more generally are held by a mere peg of wood caught between two of the toes. They are much worn during the rainy season, when the native leather, which is poorly tanned, is of little use or comfort. These sandals cost about fifteen cents, and are often made of the fragrant sandal-wood. Fastening or loosening the shoes is the business of the very lowest caste, and is a very humiliating employment.—*Heathen Woman's Friend.*

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Camp-Meeting in Maine.

There is to be an Advent camp-meeting on the old ground in the Emerson Grove, in North Hermon, to commence Sept. 4, and continue one week. Distance from Bangor 5 miles. Those coming by boat or cars should come to Bangor, thence they will find conveyance to the ground. There will be provision made for man and beast, at reasonable rate, on the ground.

We extend a cordial invitation to all Christians; also, to the preaching brethren in Maine, to rally once more on old camp Hermon, there to labor for the perishing, and to strengthen the weak: also we would say to the preaching brethren West, if any should see this notice and feel as though the Lord wanted you should come to this gathering, come, and we will use you the best that we can.

Now, brethren and sisters, come up to camp Hermon; come praying; come in the Spirit; come to do good and to get good. This camp-meeting is to be a *free meeting*, without regard to sect or party.

Committee of Arrangements.—Liberty Wetherbee, Daniel E. Ireland, Charles Philips, Austen Pomroy.

Notice.

The Lord will, there will be a Grove Meeting in Rootville, Crawford Co., Pa., to commence Aug. 31, and continue one week. Come, all who can; not only to be hearers, but doers. Homes for all free.

Now, brethren and sisters, lay by the cares of this life for one week, and come and work for the Lord. Those coming by railroad, come to Lincolnville, (two miles from the meeting), where teams shall be waiting every day during the week.

C. N. Buzzell, Geo. Porter, A. S. Geer, John Root, Committee.

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Principal.

Note by the Editor.

The Fall term of Br. Rondthaler's School commences Aug. 16. He has the highest recommendations as a teacher. We hope that our friends, and others, having children that they wish to send from home to school, where they will have fatherly care and be well instructed, will patronize the above-named institution.

Appointments.

Springfield, Mass., Sundays, Sept. 3, 24, and Oct. 1.

Hartford, (Talcott & Post's Hall), Sept. 10.

West Meriden, Sunday, Sept. 17.

W. N. Pile.

Springfield, Mass., Sept. 17.

W. S. Campbell.

Business Department

Cash Receipts.

One dollar each from—James H. Luke, Israel Camp.

Two dollars each from—D. Cass, Thomas Sables, Rev. J. Philip Bishop, Sophia D. Hopkins, Joseph Pattison, Philip Millikin, Mrs. Chas. Barnes.

Various sums—Mrs. J. P. Brock, $3; Dr. A. Anthony, $10; D. W. Miller, $10.

Parcels Sent Since Last Issue.

L. H. Rowe, R. L. Johnstone, Mrs. Charles Hause, Mary Mansfield, (paid to close of vol. viii.) A. A. Babcock, S. Boyse, Parker Lawyer, Mrs. P. A. Krise.

To Correspondents

G. W. Evans.—Received the money, and sent the paper and tracts.

TEACH US TO WAIT.

BY PHŒBE CARY.

WHY are we so impatient of delay,
  Longing forever for the time to be?
For thus we live to-morrow in to-day,
  Yea, and to-morrow we may never see.

We are too hasty: are not reconciled
  To let kind nature do her work alone;
We plant our seed, and like a foolish child
  We dig it up to see if it has grown.

The good that is to be we covet now,
  We cannot wait the appointed hour;
Before the fruit is ripe, we shake the bough,
  And seize the bud that folds away the flower.

When midnight darkness reigns we do not see,
  That the sad night is mother of the morn;
We cannot think our own sharp agony,
  May be the birth-pang of a joy unborn.

Into the dust we see our idols cast,
  And cry, that death has triumphed, life is void;
We do not trust the promise that the last
  Of all our enemies shall be destroyed.

With rest almost in sight the spirit faints,
  And heart and flesh grow weary at the last,
Our feet would walk the city of the saints,
  Even before the silent gate is pass'd.

Teach us to wait until thou shalt appear—
  To know that all thy ways and times are just;
Thou seest that we do believe, and fear;
  Lord, make us also to believe and trust!

BAPTISM BY WATER.

BY MARK E. GREEN.

Is baptism by water a Christian ordinance? The only way to answer this question is to appeal to the divine record, and if the evidence goes to support the idea that water baptism is to be administered as a Christian ordinance, then all are bound to attend to it.

The word baptism has several significations: To immerse in water,—to pour upon—to suffer, etc. James Murdock, in the "Preface" to his "Literal Translation from the Syriac New Testament into English," says, "There is one family of Syriac technicals which have been rendered by the English technicals for the same ideas, to the neglect of their primary meaning. They are—(properly, intransitive, *to stand up, to stand* firm), which is translated *to be baptized*:—(literally transitive *to cause another to stand, to establish*), translated to baptize:—(an *establisher*, one who *makes others to stand*), translated, *a baptizer*:—and (a standing up), translated, *baptism*." Here we have four meanings given to the word baptize, without trying to define what John meant by being baptized with fire, which some suppose refers to the burning up the chaff after the wheat is gathered.

Baptism by water was a Jewish ordinance, or a part of the law. John came baptizing with water that Christ "should be made manifest to Israel."—John i. 31. Again, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and fire."—Matt. iii. 11. That John was conforming to the practice under the law is evident, for when Jesus came to be baptized by John he "forbad him, saying, I have need to be baptized of thee, and comest thou to me. And Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfil all righteousness." This testimony is sufficient to show that baptizing by water was a part of the righteousness of the law, for John and Christ came to fulfil the law, which law was finished when Jesus was nailed to the cross. Again: That water baptism ended with John's baptism is evident from the words of Jesus. After he rose from the dead and was about to leave and ascend to heaven, he said, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts i. 5. If water baptism was to be continued, why say, John truly, or indeed, baptized with water, *but ye shall* be baptized with the Holy Ghost? If the English language conveys the true meaning of Jesus' words, then the baptism of the Holy Ghost was to supersede water baptism.

That baptizing in water was a Jewish ordinance, and was practiced by them, history abundantly shows, and is no more a gospel ordinance than circumcision. The question will be asked, Did not Peter, Paul and Philip baptize with water after the day of Pentecost? It is true they did; but does that prove that it was a gospel ordinance? Did not Paul circumcise Timothy, (Acts xvi. 3), and did not God work a miracle to convince Peter of his bigotry? (Acts x.,) and after he had the vision he went to the house of Cornelius, and while Peter was speaking the Holy Ghost fell on all of them which heard the word. Peter was astonished, and magnified God and immediately said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Here we see, that Peter's zeal for the law was unabated; and seventeen years afterward he still clings to the law, (Gal. ii.,) and Paul withstood him to the face before them all.

Paul was convinced that he had been conforming to the law by baptizing with water, and repudiated it, and declared it was no part of the Gospel, and that it only engendered contention, (as we read 1 Cor. 1st chap.,) and thanked God he baptized no more, "*For* (says he) *Christ sent me not to baptize, but preach the gospel.*" I would ask the candid reader, if Paul does not repudiate water baptism when he says, "Christ sent me not to baptize, *but* to preach the gospel?" If the word BUT has any meaning in this instance, it proves positive, that water baptism is no part of the gospel. He says, Christ sent him to preach, and of course he was fulfilling the command, "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved." This certainly is not water baptism; for water baptism does not save any man; for it is only outward cleansing: but there is a baptism that does save men, and Peter tells us what kind of baptism does save us. He says, "The like figure, whereunto baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." What does Peter mean by saying "*not putting away the filth of the flesh,*" which can only be done by water? If we leave out the parenthesis, it would read, "The like figure whereunto baptism doth also now save us by the resurrection of Jesus Christ." If Peter refers to the saving of Noah in the ark, as the like figure, then it was not going into the water, but the keeping out of the water; and therefore water baptism is not the baptism that now saves us.

If we can ascertain what baptism now saves us, then we can determine what Peter means by "like figure." What is Peter talking about? He is talking about Christ's suffering, and those who have put on Christ, suffering with him; which Christ calls baptism. Our Lord said, "I am come to send fire on the earth; and what will I if it be already kindled? But I have a baptism to be baptized with, and how am I straitened (or pained) till it be accomplished."—Luke xii. 49, 50. Can there be two opinions of what baptism is here referred to? Was it not the sufferings of Christ, which were not finished until his mortal life was ended upon the cross? and was not that the baptism that buried him? "being put to death in the flesh, but quickened (or made alive) by the Spirit," as Peter says in this connection (1 Peter iii. 18). Again: Are his followers to be baptized with the same baptism? We read that when the mother of Zebedee's children came to Jesus making a certain request, Jesus asked them, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I *am* baptized with? They said unto him, we are able: and he said unto them, ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with."—Matt. xx. 22, 23.

This is the true Christian baptism, suffering with Christ, or for Christ. Now we are prepared to ascertain what Peter meant by "*like figure, whereunto even baptism doth also now save us by the resurrection of Jesus Christ.*" Peter says, "For it is better if the will of God be so that ye suffer (or are baptized) for well doing than for evil doing; for Christ, also, hath once suffered (or been baptized) for sin, the just for the unjust, that he might bring us to God, being put to death (or buried by baptism) in the flesh, but quickened by the Spirit," etc. It is evident, as many critics claim, that the verses following (19, 20), should be in parenthesis, which would then make harmony of Peter's subject; for the baptism here named evidently refers to that saving baptism which Christ went through, and from which he was made alive by the Spirit which Peter makes a figure or representation of all those that have put on Christ and are partakers of his sufferings; for Paul says, "if we suffer with him we shall also reign with him;" and "if we be dead with him, we shall also live with him."—2 Tim. ii. 11, 12. It is evident that Peter in this instance repudiates water baptism, which only put away the "*filth of the flesh,*" and substituted the true baptism "*of a good conscience toward God,*" as referred to in verse 16 of this same chapter. This is more fully brought out by Paul in Rom. vi., which many suppose refers to water baptism. Says Paul, "Know ye not that so many of us as are baptized into Jesus Christ, were baptized into his death?"

Christ was baptized into death; and so all his followers must be. Paul continues: "Therefore, we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so (or like figure) we also should walk in newness of life; for (the reason given) if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." When this chapter is considered in its true sense, of the baptism which put Christ to death, which Paul makes a figure of our becoming dead to this world and sin, as he says, "Likewise reckon ye also (or, in like manner), yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Christ was literally dead through baptism; and in like manner we must be literally dead to sin, and made alive by the Spirit, as Paul says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20. Again: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1.

How can we be risen with Christ unless we become dead with him? and was it not a baptism that put him to death? and is it not the same baptism that we go through that buries us to this world of sin, from which death we are quickened by the Spirit of Christ, which is given to every one of his true followers? We are sealed by the Spirit of God until the day of redemption; which Spirit will quicken or make alive our mortal bodies when Christ comes. The baptism of suffering and of the Spirit cannot be separated; for no man could bear the cross of Christ without the assistance of the Holy Spirit. Paul says, "For by one Spirit are we all baptized into one body." There is one text which has been commented upon in various ways, which if the true Christian baptism had been understood all would be plain. Paul says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by our rejoicing which I have in Christ Jesus our Lord, I die daily." What does Paul mean by saying, "*I die daily?*" Is it not saying, I am baptized or suffer daily for Christ? as our Lord told the children of Zebedee, "Ye shall drink indeed of my cup and be baptized with the baptism that I am baptized with." We see from this, that, suffering for Christ is being baptized for him; and well might Paul say, what advantage was it to be baptized (or suffer) for the dead, if the dead rise not, "Let us eat and drink for to-morrow we die." "If in this life only we have hope in Christ, we are of all men most miserable."

Paul again refers to this baptism in Col. ii. 12: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead." What can be plainer and clearer proved that the true Christian baptism is that baptism which our Lord said his followers should be baptized with, which begins with our putting on Christ and only ends when the warfare is over, and "when Christ, our life, shall appear, then shall we appear with him in glory."

It is generally claimed that water baptism is a figure or type of Christ's death and resurrection. If that is so, I would ask, why extend the type beyond the antitype? John baptized with water before Christ was crucified, or before he was buried, and the type must have had its antitype fulfilled, and therefore ceased; and to extend it into this dispensation is only turning things around and putting the type after the antitype.

Again: If water baptism is a type or figure of the death and resurrection of Christ, the figure should be perfect. It was wicked hands that buried Jesus, and it was by the power of God that brought him up. So we see, it was not by the same hands that buried him that he was raised up: but when one is buried in water, a man of God is chosen to bury him, and with the same hands he is raised up. So we see that the figure is incomplete; for wicked hands do not bury him, nor is he raised by the power of God; which is manifest; for at least two-thirds of those that are buried in water lack that all-import- power or life principle; for instead of showing to the world that they are "*dead with Christ,*" or to this world, no change is manifest, so far as conforming to this world; for from the crown of the head to the sole of their feet the same conformity is kept up as was before they were baptized; and instead of "presenting your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world," no change in that respect is perceptible; but like as the stork when pursued by the hunter, runs his head in a sand-bank, and thinks he is safe, yet, alas, he is taken.

I know from long experience and association with those who believe that when they are baptized into Christ, by being buried with him in water, that it is all-sufficient to adopt them into the household of God, they become careless and indifferent to the true baptism, which all true disciples must be "*baptized with.*" Jesus' words are true; which I believe with all my heart.

Again, I would say, if water baptism is to be continued, why should John say, "I baptize with water?" "And I knew him not, but that he should be manifest to Israel, therefore *am I come baptizing with water?*" There are many more like texts. These go to show that after Christ had been fully manifest to Israel, John's mission ceased, and with it water baptism.

Again: That the baptism of John, which was by water, was not efficacious after the baptism of the Holy Ghost was given, is evident from the following: "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coast came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him; that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus, and when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophecied."—Acts xix. 1. Mark, here were those that were baptized with John's baptism, which was by water, fifty years after John was beheaded; and notwithstanding they were zealous and "diligent in the things of the Lord, knowing only the baptism of John;" (Acts xviii. 25); but Paul had learned better things, for he told the Corinthian brethren, that he was not sent to baptize with water, (John's baptism), "but to preach the gospel." Nevertheless he did baptize by laying on of hands, and in consequence of which the Holy Ghost was given, which was Jesus' baptism, "which was after the baptism which John preached."—Acts x. 37.

But says one, Did not Paul have his sins washed away by being baptized by water, (Acts xxii. 16), when Ananias said, "Why tarriest thou here? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." It has been before shown that the baptism of the Holy Ghost was conferred on those on whom hands were laid by those that God had chosen for that purpose. So in this case. If we turn to the record of this affair, in Acts ix. 17, we read, "And Ananias went his way and entered into the house, and putting his hands on him said, "Brother Saul, the Lord Jesus that appeared unto thee, in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes, as it had been, scales, and he received sight forthwith, and arose and was baptized." Paul had seen in a vision Ananias putting his hands on him that he might receive his sight; but it was not all, for God wanted to baptize him with the Holy Ghost, that he might preach Christ; and immediately that baptism, which all true followers of Jesus must have, that of suffering and of the Holy Spirit, was his. And at the close of his warfare he could say, "I have fought a good fight, I have finished my course, I have kept the faith," etc. May this be the lot of all who put on Christ, is my prayer.

CHILDREN'S DEPARTMENT.

HAVE I NO FATHER?

I WAS once in an awful storm at sea; we were for many hours tossed about in sight of dangerous rocks; the steam engines would work no longer; the wind raged violently, and around were heard the terrific roar of the breakers, and the dash of the waves, as they broke over the deck.

At this dreary and trying time, while we lay, as might be said, at the mercy of the waves, I found great comfort and support from an apparently trifling circumstance. It was, that the captain's child, a little girl of about twelve years old, was in the cabin with us. He had come two or three times, in the midst of his cares and toils, to see how his child went on, and it is well known how cheering is the sight of a captain in such a time of danger. As our situation grew worse, I saw the little girl rising on her elbow and bending her eyes anxiously to the door, as if longing for her father's re-appearance. He came at last. He was a large, bluff, sailor-like man; an immense coat, great sea boots; and an oilskin cap with flaps hanging down on his neck were streaming with the water. He fell on his knees on the floor beside the low berth of his child, and stretched his arms over her, but he did not speak.

After a little while, he asked if she were alarmed. "Father," the child answered, "let me be with you, and I shall not be afraid."

"With me!" he cried; "you could not stand it for an instant."

"Father, let me be with you," she repeated.

"My child, you would be more frightened then," he said, kissing her, while the tears were on his rough cheeks.

"No, father, I will not be afraid if you take me with you. O! father let me be with you!" and she threw her arms round his neck, and clung fast to him. The strong man was overcome; he lifted his child in his arms, and carried her away with him.

How much I felt her departure! As long as the captain's child was near, I felt her to be a sort of pledge for the return and care of the captain. I knew that in the moment of greatest danger the father would run to his child; I was certain that were the vessel about to be abandoned in the midst of the wild waves, I should know of every movement, for the captain would not desert his child. Thus in the presence of that child I had comforted myself, and when she went, I felt abandoned, and for the first time fearful, I rose, and managed to get on deck. The sea and sky seemed one. It was a dreadful sight; shuddering, I shrank back and threw myself again on my couch. Then came the thought: the child is content; she is with her father; "and have I no father?" O God I thank thee! in that moment I could answer, Yes. An unseen Father, it is true; and faith is not not as sight, and nature is not as grace; but still I knew I had a Father; a Father whose love surpasseth knowledge. The thought calmed my mind. Reader, does it calm yours?

Oh! cries the trembling soul, the storm is fearful; the sky is hid; we walk in darkness and have no light. "Be still, and know that I am God," saith the Lord; be happy, and know that God is thy Father.

"Fear not, for I am with thee; be not dismayed, for I am thy God." All things are under the dominion of Christ, and all things, yea even terrible things shall work together for good to them that love God. Tempest-tossed soul; as the child clung to her father's bosom, so cling thou to thy God; in the moment of thine extremity he will appear to be with thee, or take thee to be with him.—*Selected.*

"I'LL TAKE WHAT FATHER TAKES."

"WHAT will you take to drink?" asked the waiter of a young lad who, for the first time, accompanied his father to a public dinner. Uncertain what to say, and feeling sure he could not do wrong if he followed his father's example, he replied, "I'll take what father takes."

The answer reached his father's ear, and instantly the full responsibility of his position flashed upon him. If he said, "I'll take ale," as he had always said before, his son would take it also, and then? And the father shuddered, and as the history of several young men who, once promising as his own bright lad, had been ruined by drink, started up in solemn warning before him. Should his hopes also be blasted, and that open faced, noble lad become a burden and curse, as they had become? But for strong drink, they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own lad safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls, he shall not have me to blame," and then in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water," and from that day to this, strong drink has been banished from that man's table, and from that man's home.

The young lad, in this brief utterance, was really the representative of the generation to which he belongs. God has so decreed it, that a father is the highest authority in the world to his child. Who does not know that "My father said so," is the end of all controversy with the little ones around us? Who does not see the parent's tones, and gait, and manners reproduced continually in the children, whose nature is now "soft as wax to receive an impression, and rigid as marble to retain it;" and who watch with a quick and imitating eye those who, to them, are God's vicegerents?

Would that we could impress upon the fathers and mothers of this country the solemn fact, that the future character of the children is being formed by them. That if they are trained up in the way they should go, when they are old they will not depart from it. But if they become vain, sensual and degraded, the seed will have been deposited and the bias given in the early morning of their lives. If we teach them that strong drink is a good creature of God, they will believe us; and when depending upon our judgment and truth, they shall have taken it, and it shall have shown itself to be the devil's masterpiece, and have bitten and crushed, and dragged them down to ruin, we may weep and pray as we please—the blame will be our own, and we must not accuse God, or cast reflections upon the gospel. We shall have sown to the flesh, and of the flesh have reaped corruption. God will have visited the sins of the fathers upon the children. They only "took what their fathers took." If, on the other hand, we banish the fiend when their young and trusting hearts are most open to our teaching, we tell them that wine is a mocker, that strong drink is raging, and warn them that no serpent is so dangerous, no adder so much to be dreaded, and we shall be co-workers with an all-merciful and wise God who, to preserve them from taking it, has sent them into the world with a loathing of its very taste. Our children will believe us. They will grow up with their natural instinct fortified by our instruction and example. They will be a bridgeless gulf between them and the companions who are most likely to lead them into the ways of sin. They will be preserved from habits of extravagance and waste. They will have no companions but those who walk in the ways of God; no employment for their spare time but that which is elevating and purifying, and when we pass away, they will rise up and call us blessed, for they "took what their fathers took."—*Selected.*

A CHILD'S BEAUTIFUL FAITH.

BIRDIE was only four years old, but she had already been taught that God loved her, and always took care of her. One day there was a very heavy thunder-storm, and Birdie's sisters and mamma even laid by their sewing, and drew their chairs into the middle of the room, pale and trembling with fear. But Birdie stood close by the window, watching the storm with bright eyes.

"O mamma! a'n't that bu'ful!" she cried, clapping her hands with delight, as a vivid flash of lightning burst from the black clouds, and the thunder pealed and rattled over their heads.

"It is God's voice, Birdie," said mamma, and her own voice trembled.

"He talks very loud, don't he, mamma? S'pose it's so as deaf Betsey can hear, and the uver deaf folks."

"O Birdie! dear, come straight away from that window," said one of her sisters, whose cheeks were blanched with fear.

"What for?" asked Birdie.

"Oh! because the lightning is so sharp, and it thunders so loud."

But Birdie shook her head, and looking over her shoulder with a happy smile on her face, lisped out:

"If it funders, let it funder! 'Tis God makes it funder, and he'll take care of me. I an't a bit afraid to hear God talk, Maizy."

Was not Birdie's faith beautiful? Mamma and sisters did not soon forget the lesson.—*Sunday-School Times.*

A MOTHER was amused the other day to hear this bit of "argument" from her little boy. "Mamma, I don't see how Satan could have turned out to be such a bad fellow—there wasn't any devil to put him up to it!"

A BIBLE VIEW OF HELL:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to
WM. H. SPENCER, (Lock-box 507), Rochester, N. Y.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all Books and Pamphlets sent by mail the postage has to be *prepaid.*

SIX SERMONS

ON THE INQUIRY—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on CHRIST THE LIFE GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By GEO. STORRS.

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.

This embraces the whole of the three previous named works and the Tract on Atonement, bound in one volume of pages, and lettered on the back. It contains a full view doctrine of "No life out of Christ," as held by the Editor of the *Herald of Life*. Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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Herald of Life

AND OF THE COMING KINGDOM.

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L. C. THORNE, Editor.

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STORM ON THE SEA.

THE Sea of Galilee is sacred in the annals and memories of Christian faith and affection for all time. The devout student of the gospel history from distant lands counts it a memorable moment in his life when, with throbbing heart and tearful eyes, he first looked down from the neighboring hills upon its glassy waves and silent shore. "Here," he thinks, faster than words can utter his thoughts—"here was the earthly home and heavenly work of the incarnate Son of God—along this shining beach he walked in the light of the early morning. These lowly sands bore the impress of his feet, and these high banks echoed to the sound of his voice. The shadows of evening closed around as he taught the multitude upon this once busy and populous shore. His sacred form was imaged in these bright waters. He was many times borne across from shore to shore in the fisherman's bark. The hot and quivering air comes up from this deep cleft between the hills now as it did when he toiled all day in the fierce heat and gave himself no rest from his work of instruction and mercy. The wild winds that come down from these high banks heard his voice and were still. He walked upon the crystal face of this sea as if it had been solid ground beneath his feet. Yonder, on the desolate plain, was the little city which enjoyed the exalted privilege of being called his own. In its narrow streets he healed multitudes of the sick. In the white synagogue which the centurion built he spoke on the Sabbath day. In the mansion of the rich he raised the dead. Among the huts and homes of fishermen he made his abode. Up these steep hill-sides he climbed to seek the solitude of the mountain for midnight prayer. On one of these heights overlooking the lake he opened his ministry with an address which is destined to carry the words of blessing to every language of the earth and to every age of the world's history. On yonder glassy slope, upon the other side, he fed five thousand men with miraculous food. From thence he departed alone into the desolate mountains beyond, to escape the importunity of the excited multitude, who would take him by force to make him their king. On the shore of the lake he appeared again to his disciples after he had passed through the awful mystery of death."

Thus the sacred memories of the Son of God throng upon the mind of the Christian traveler when, for the first time, he looks down upon the Sea of Galilee. The cities that lined the shore and the boats that darted across the sea when Jesus walked on the beach are gone. The pensive pilgrim who reads the gospel story amid the ruins of Capernaum may lift his eye from the page and take in the whole compass of sea and shore, and not discover a single human being in sight, unless it be a wandering Arab stealing along under the high banks so cautiously that his appearance increases the aspect of loneliness that marks the whole scene. Silence and desolation reign where once Jesus had only to lift up his voice and thousands would gather. The basin of clear, bright water is girt with bare, steep walks of limestone, two thousand feet high, and the whole surrounding landscape is indescribably drear and melancholy. The doom which Jesus pronounced upon Chorazin and Bethsaida and Capernaum, because they repented not, seems to rest upon the naked hills and silent shore. And the awful desolation that now rests upon the doomed cities of Gennesaret and the whole scene around the Sea of Galilee is a sign and shadow of the deeper and darker desolation that must come upon the soul when once the love of Christ has been utterly grieved away and his offered salvation finally rejected.

With all the changes that have taken place in two thousand years, there is one aspect of this sacred sea which brings back our Saviour's days with vivid and awful reality. It is a night storm, such as the disciples encountered when their ship was tossed with the waves. The word used by the Evangelist, in describing the agitation of the little bark, literally means "tormented," and it refers to the writhings and convulsions of prisoners when subjected to the torment of the rack or the bastinado. And the Sea of Galilee is wrought into such convulsions by the peculiar manner in which the sudden and violent stroke of the wind comes down upon its waves.

The lofty mountain wall on the northeastern side of the lake is tunneled down to the water's edge by deep, narrow ravines. These wild gorges have been formed by the winter rains falling on the distant highlands, gathering into torrents and rushing down to the sea with a fury that sweeps everything before it but the solid rock. In midsummer, the air in the deep basin of the lake becomes heated like the air of an oven, and rises rapidly into the upper regions, while the heavy, cold air flows down through the deep channels in the surrounding walls to fill the vacancy. Sometimes, when the sun has set, the icy winds from the snowy heights of Hermon and the lofty tablelands of Bashan come howling down the narrow gorges, and shoot out upon the lake with such violence as to lash and torture its whole surface into writhing and convulsive waves. And these terrible storm-winds often come down suddenly as the avalanche when there is not a cloud in the sky.

Such must have been the case on that memorable night when the disciples wearied themselves with rowing and were not able to reach the shore. The day must have been fair and peaceful in the balmy Syrian spring when Jesus taught the great multitude in the open air on the smooth grassy headland that pushes out into the northeast corner of the lake. The evening must have been as calm when he blessed the barley loaves and fed the five thousand seated in ranks by hundreds and by fifties on the green sward. And all was still calm on the sea and in the air when he constrained his disciples to enter the ship and start for the other side, leaving him to dismiss the excited people alone.

But no sooner were they out a little from the shore than the wild wind came down through the mountain gorges with sudden and resistless fury, and swept them far away from their course toward the southern extremity of the lake. They were strong men, accustomed to the oar and not easily frightened by the waves. And so all night long, for full nine hours, they pulled with tireless sinews against the wind, toiling hard to recover their course and reach the point where they hoped to take their Master on board. But all in vain. The wind was too strong for them. The waves beat upon the boat as the blows of the bastinado fall upon the writhing and tortured victim in the prison-house. The strength of the rowers was exhausted, while the merciless storm was still at its hight and the sea was raging under the lash of the winds.

Just then Jesus was seen coming to their relief, walking upon the waves. His watchful eye had seen them through the darkness from the distant shore, and he was ready to appear the moment when they needed him most. They were laboring hard to obey his command and reach the point where they hoped to receive him on board. And the Master does not assign a hard service to his disciples and then leave them to struggle unsupported and alone. At the very time when they think themselves utterly deserted and in darkness, they are watched by the eye of infinite compassion, as the mother watches the first attempts of the child to walk, withdrawing the supporting hand, yet always near enough to arrest a fall.

When the disciples heard the voice of their beloved Master crying, "It is I, be not afraid," their fear was changed to confidence, and the foremost of their number was ready to step over the side of the ship and go to Jesus walking on the water. And the wonder is, not that his faith failed him and he began to sink, but that he dared to go at all upon such a sea in such a storm. The hand of Jesus was near and strong to save. With a gentle rebuke for his doubt, he rescued the bold and impulsive disciple from sinking. The two came on board, and immediately the wind ceased and the ship was at the land whither they went.

The human heart is a great deep, troubled by the strong wind of passion, and finding no rest until Jesus walks upon the stormy waves with his blessed feet and brings a great calm to the weary soul. The great sea of human life is ever agitated with fear and conflict and change until Jesus comes with the message of peace. The whole history of the world, from age to age, has been a history of trouble and battle and storm, and the groaning earth will never have rest until the nations receive the Divine Messenger of peace.

When we speak of Jesus to worldly and wicked men, dark thoughts of death and eternity come over them, and they look as if they feared some avenger had come to call their sins to remembrance and to torment them before the time. A man will sooner be persuaded to accept every article of the most profound and difficult theology than to believe that Jesus comes to him in the dark night of spiritual depression to take the burden from his heart and make him a contented and happy man. To him the offered sympathy of Christ is something to be suffered and submitted to, rather than eagerly sought and enjoyed. I speak of Jesus to the young, the thoughtless and the gay. I tell them that a life of worldliness is only a voyage upon a restless sea, exposed to the tempests of passion and temptation, and ending in wreck. Jesus only can give the peace, the joy, the hope for which they long. In saying so, I am warranted by the experience of millions who have found in one blessed moment of penitence and faith in Christ more joy than in years of devotion to the world. And yet the young and ardent and hopeful are afraid to receive Jesus to their hearts. They are afraid he will make them unhappy—afraid they will lose the dearest joys of life if he is to be with them always. When they become old and sorrow-stricken and disappointed, and are no longer able to enjoy the world, then they think they will be glad to have Jesus come to them. When they are tossed upon the sea of trouble, when the storm of affliction beats upon their heads, when the night of death is round them, then they think they will be glad to hear the voice of Jesus say unto them, "Be not afraid." But now so young, so full of life, with so much in the world to enjoy, they cannot think of receiving Jesus to their hearts. It only makes them sad to think that he is near.

Under the dark cloud that comes over the mind in some forms of insanity the unhappy sufferer is sometimes most afraid of his best friends. He is most anxious to flee from those who have done most for his relief, and whose hearts are breaking with grief for the affliction. And such is the strange and sad mistake of those who are afraid to receive Jesus to their hearts when he would make them happy. They may toil like the galley slave all the life long, rowing hard against the wind, and all the while they may be driven farther and farther from the rest, the repose they are seeking. They have only to receive Christ's offered peace, and all the elements of change and trouble will become ministries of good.—*Dr. March.*

THE RESURRECTION.

The following, an extract from a sermon on this subject by Bishop Simpson, while it may not be new to some of our readers, will hardly fail to be read with interest by all. Speaking of the resurrection of Jesus, he says:

In that resurrection from the dead we have a pledge of our own resurrection. Christ has become the first fruits of them that slept. You know the figure of the first fruits as understood by the Jews. Their religion was connected with the seasons of the year—with the harvest crops; one of their feasts was called the feast of the first fruits, and was on this wise: When the first heads of grain began to ripen in the field, and there was thus a pledge of harvest, they cut off those first ripened heads and went up to Jerusalem. Before that the grain was not crushed, no bread was baked out of it, and nothing was done to appropriate that crop to man's use until first those ripened heads of grain were brought up to Jerusalem and presented to the Lord as a thank offering. He was acknowledged as Lord of the harvest, and they were laid up as a kind of thank offering before God. They were the first fruits. Then they went away to the fields, and all through Judea the sickle was thrust in, the grain was reaped and gathered into sheaves, and when the harvest was secured they baked the bread for their children out of this first grain. They came up to the temple, where the first fruits had been laid, and they held a feast of thanksgiving and shouted harvest home. The old harvest feast seems to be descended from this ancient custom. Christ rose as the first fruits, and there is to be a glorious resurrection. Christ came the first man to rise in this respect, by his own power, from the grave, having snatched the crown from death, having thrown light into the grave, having himself ascended up toward glory. He goes up in the midst of the shouts of angels; the heavens open before him; yonder is the altar; there is the throne, and around it stand the seraphim and the cherubim; and Christ enters the victor and sits down upon the throne, from henceforth expecting until his enemies be made his footstool. He is the first fruits of the harvest, but the angels are to be sent out like reapers, and by and humanity is coming. As Christ, the first fruits, passed through the grave and went up to glory, so there shall come from their sleeping dust in Asia, in Africa, in Europe, and in America, from every mountain top, from the depths of the sea, from deep ravines and from plains outspread—oh, there shall come, in the time of the glorious harvest—the uprising of humanity, when all the nations, waking from their long sleep, shall rise and shall shout the harvest home! Thank God, at that time none shall be wanting. Oh, they come, they come, 'rom the nations of the past and from the generations yet unborn! I see the crowd gathering there. Behold, the angels are waiting, and, as the hosts rise from the dead, they gather round the throne. Christ invites his followers to overcome and sit down with him on his throne as he overcame and sat down with the Father on his throne. In that is the pledge of our resurrection from the dead. Can I not suffer, since Christ suffered? Can I not die, since Christ died? Let the grave be my resting place, for Christ rested there. Is it cold? The warmth of his animation is in it. Is it lonely? He shall be beside me in all his Spirit's power. Does the load of earth above me, and beneath which I am placed, press upon me? Christ hath power to burst the tomb; he shall burst the tomb, though deep it be, and I shall rise through his Almighty power. Yes, let the malice of men be directed against me; let me be taken, if it must be, as a martyr, and be bound to the stake; let the fagots be kindled, let the flame ascend, let my body be burned; gather my ashes, grind my bones to powder, scatter them on the ocean's surface; or carry those ashes to the top of yonder volcano and throw them within its consuming fire—let them be given to the dust—and yet I can sing:

> "God, my Redeemer, lives,
> And ever from the skies,
> Looks down and watches all my dust,
> Till he shall bid it rise."

Thank God it may be scattered on the wings of the wind; Christ is everywhere present; he has marked every particle, and it shall rise again by his own almighty power. And what is it to sleep awhile, if I am Christ's? To die, if I am like Christ in dying? and be buried, if I am like Christ in being buried? I trust I shall be like him when he comes forth in his glory. I shall be like him, for the apostle says we shall be like him, for we shall see him as he is; we shall be changed from glory into glory, into the same image as by the Spirit of God. It would be a great change to be changed from glory to glory, from saints to angels, from angels to cherubim, from cherubim to seraphim, from glory to glory; but thank God, we shall not stop being changed for the change shall go on from glory to glory, until we shall be transformed into the likeness of the Son of God, brighter than angels ever shone, more glorious than were ever cherubim. We shall be near the throne; we shall sit beside him, for he hath made room for us there. Then if we can calmly look at death and face him, because his strength has been overcome, it reconciles us to parting a little while with friends. A father or a mother may be taken from us, but we shall see them again; they shall not sleep forever. The little ones that drop from our arms, we can almost see them this morning; some of us can almost feel them in our arms—can see the glance of that beautiful eye, and hear the sound of that little prattling lip; they seem to be with us now as a little while ago they dropped from out of our arms. We followed them to the grave, and we left them there where the winter's storm has been howling around them. Sometimes loneliness like that terrible storm has swept over our hearts and left them almost in despair; but through Christ's resurrection we see our children yonder in glory, safe in the Saviour's arms. Their little forms shall rise all glorious from the tomb in the morning of the resurrection; we shall find them, for Jesus is the resurrection and the life. All this comes to us from the resurrection of Christ from the dead. He died once; he dies no more; the condemnation of death is forever gone; he sits on the throne of everlasting dominion; his kingdom is an eternal kingdom; and as he died once and has risen to die no more, so when we have died once and gone to the grave and entered the dark valley and shadow of death, and we come up safely on the other side, thank God, death is passed forever; we shall then put our feet on the neck of the monster, and shall be able to say:

> "O death, where is thy sting?
> O grave, where is thy victory?"

Looking at the resurrection of Christ we exclaim, thanks be unto God, who hath given us the victory. Such is the eternity of glory and blessedness that awaits us. Thank God for a spiritual body. Here some of us long to triumph over nature. We would grasp, if we could, angelic wisdom, but our brows will ache with pain, our frames decay, our eyes grow dim, our hearing fail. This flesh of ours will not stand hours of painful study and seasons of protracted labor, but, thank God, when the body that now oppresses us is laid in the grave a spiritual body will be given to us, pure, ethereal and holy. Oh, what an extent of knowledge shall flash upon us! what light and glory! what spirituality and power! Then we shall not need to ask an angel anything. We shall know as we are known. Jesus will be our teacher; the everlasting God, the man whose name is Wonderful, the Counsellor, the Prince of Peace. He himself shall be our Leader. We shall know then as also we are known.

Then rejoice in God. Dry up those tears. Cast away that downcast look. Child of the dust, you are an heir of glory. There is a crown all burnished for you; there is a mansion all ready for you; there is a white robe prepared for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of kings forever. But while you wait on earth be witnesses for God, attest the glory of your Master; rise in the greatness of his strength; bind sin captive to your chariot wheels; go onward in your heavenly career, and be as pure as your ascended Head is pure. Be active in works of mercy, be angels of light, be flames of fire; go on your mission of mercy.

THE ELI FATHERS.

THE story of Eli, the priest, exhibits an old man of singular amiability. First, in the case of Hannah, with what tenderness does he seek to repair the injury of his hasty misjudgment! The favorable impression is heightened by his subsequent treatment of Hannah and her son Samuel. Everything shows him to be the gentle and holy man of God. In the last hour of his life, his devout spirit shines brightly out of the darkness. Seated by the wayside, he waits with anxious suspense tidings from the field of battle, where Israel and the Philistines were engaged in mortal struggle. Besides the national interests which were at stake, Eli had two sons in the field; and, what unjustly placed in jeopardy. A messenger from the army arrived at length, and the aged priest heard from his lips, "Israel has fled before the Philistines;" then, "Thy two sons, Hophni and Phineas, are dead;" and at last came the stunning announcement, "The ark of God is taken!" This last was too much: as if struck by lightning, the old man fell backward, and his neck broke.

Had we known no more, we could only have venerated the memory of Eli as one of the most lovely and single-hearted of saints. Alas! there is always a drawback—a *but* somewhere in the character of the best of men. The drawback in Eli's case was a very serious one. "His sons made themselves vile, and he restrained them not." He winked at their abuse of sacred things. The very gentleness of disposition which helped to make his natural character so beautiful, led to the ruin of his house. And the same principle operates still. Danger may lurk in a special excellency. In a world like this, it is as unsafe to be a dove without the serpent's wisdom, as to be a serpent without the harmlessness of the dove. Eli's uncontrolled amiabilities brought ruin on his family, grievous injury on Israel, and dishonor on the name of Jehovah.

The great sin of Eli has in all ages been a common one; but our own age seems to be, to an alarming degree, an Eli age—an age of lax family discipline, and of unrestrained children. A good man lately said, "I wonder how it is that children nowadays are so unmanageable? There is a general spirit of insubordination among the young. Where does this strange lawlessness come from?" "My friend," was the reply, "children are now what children always were. The sad change is in fathers who do not rule their own households." Of course there are many happy exceptions; but as a general thing family government is fearfully relaxed, and God's appointments can not be disregarded with impunity.

We can recall the instance of a modern Eli, who entirely neglected the training of his children in their earlier years, thinking it a waste of time to take pains with them until they had sufficient intelligence to appreciate his instruction. His formal admonitions might properly have been deferred for a season, but Christian nurture should have begun with their earliest infancy. In his hands had been laid a soft and pliant twig; but he allowed it to grow neglected, and ere he was aware, it had become a sturdy branch, hard to bend. Discouraged in his first attempts, he was again tempted to delay till years should bring discretion with them. The years soon came, but not the discretion; and beside the gnarled and deformed tree, our Eli stands in his old age in the anguish of desponding helplessness. "A twig!" exclaims some reader; "my boy is no pliant twig. Already his sturdy self-will perplexes me." Indeed, then your complaint involves a confession. You neglected the baby, and now you may learn what a rebellious boy promises to be. Surely you have no time to lose.

This is an important matter. The child can not be taught doctrines and dogmas in its nurse's arms; but it is never too young to receive impressions which may give an abiding bias to the life-long character. The infancy contains in germ the entire life. Christian parents, seek grace to be faithful to the infancy of your children. The charge, "Bring them up in the nurture and admonition of the Lord," embraces their earliest days. You can not train infants by formal instruction, but you can by being what you wish your child to become. By the constitution of our nature, the child is constantly influenced by the moral and spiritual atmosphere in which it lives. It is not what you *say*, but what you *are*, that makes the deepest impression on the susceptible heart.

How little do parents think that their careless chat, their levity of manner, or the unguarded utterance of irritable tempers, are making indelible impressions on their children. Nothing that you do or say in the presence of your child is unimportant. And when you think that you are concealing unwise or censorious remarks in mystery, you would be surprised to find how their sharp eyes are reading you, and what strange applications they are making of every thing they see and hear. A stream will not rise higher than its fountain; and you have no right to expect that your children will be better than you show yourself to be. Of course, God may interpose in sovereign grace. But God's ordinary course is to allow an Eli father to suffer from the Hophni and Phineas character of his children.

Eli did not totally neglect his sons. He instructed them as to their duty, and occasionally rebuked their excesses. But admonition and rebuke were worthless when parental training was limited to these. His rebukes might become more pungent as the behavior of the lads became more reckless; but what good could he expect from his unpleasant lecturing on the evil of sin at which he had winked, or on the importance of divine things with which he had long allowed them to tamper? Whatever he might say, his easy, good-natured indulgence led them to infer that religion was a very fine thing to talk about, but there was no reality in it.

Sometimes Eli fathers, alarmed by the state of things in their households, will make spasmodic attempts to assert their authority, and then they err on the side of severity as much as they have done on the side of laxity. Remembering what is said in the book of Proverbs about "the rod," and concluding that it was in sparing it that they had spoiled the child, they attempt to use it all the more vigorously, because it had hitherto been scarcely used at all. It is too late, and only provokes new rebellions; and the afflicted, despairing Eli flings it away, endeavoring to calm his conscience, but not his heart, by the bitter thought that there is something peculiarly malignant in the nature of his children.

Parents often seem to think that the rod, which Solomon says must not be spared, means nothing but the birch, and that the only method of ruling boys is by corporal punishment. In reading the proverb, "Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel," they never think of literal gravel. And if they would reflect, they might observe that it is in harmony with the style of the book to speak of parental authority under the figure of "the rod," just as it speaks of kingly authority under the figure of "a sceptre." Sparing the rod is the neglect of parental authority; and the parent who wisely uses the rod in this sense, will rarely need to apply the literal rod.

Eli, under the spasm of severity, may say, "I must now once and for all break their wills, and I must do it thoroughly." Nay, nay, O Eli! this is work for wiser hands than thine! And now that it has come to this, and the fruit of your neglect and indulgence is before your eyes, seek to have your own heart broken in deep contrition for your sin, and betake yourself to the only arm that can save. Humanly speaking, you can not escape the consequences of your neglect, even when the sin of it is forgiven. Ere it has come to this, let parents know that, short of almighty grace, all after-influences together are not to be compared with the grand formative influences of early education; and that if they permit these to be on the side of evil, they are certain to pierce themselves through with many sorrows. The word of God is full of encouragement to bring up your children in the nurture and admonition of the Lord. The charge implies the promise of grace sufficient for that which exceeds all nature's resources. But the neglect of it will be followed with bitter results, even though the sovereign grace of God should be displayed in the salvation of the children, in spite of early parental neglect.—*The Witness.*

REASON AND FAITH.

NIGHT comes over a ship at sea, and a passenger lingers hour after hour alone on the deck. The waters plunge and welter and glide away beneath the keel. Above, the sails tower up in the darkness, almost to the sky, and their shadows fall as it were a burden on the deck below. In the clouded night no star is to be seen, and as the ship changes her course, the passenger knows not which way is east, or west, or north, or south. What island, what sunken rocks may be on her course—or what that course is or where they are, he knows not. All around to him is mystery. He bows down in the submission of utter ignorance.

But men of science have read the laws of the sky. And the next day this passenger beholds the captain looking at a clock and taking note of the place of the sun, and with the aid of a couple of books, comprised of rules and mathematical tables, making calculations. And when he has completed them, he is able to point almost with a hand's breath to the place at which, after unnumbered windings, he has arrived in the midst of the seas. Storms may have beat and currents drifted, but he knows where they are, and the precise point, where a hundred leagues over the water, lies his native shore. Here is reason appreciating and making use of the revelations (if we may so call them) of science.

Night again shuts down over the waste of the waves, and the passenger beholds a single seaman at the wheel, and watch, hour after hour, as it vibrates beneath a lamp, a little needle, which points ever, as if it were a living finger, to the steady pole.

This man knows nothing of the rules of navigation, nothing of the courses of the sky. But reason and experience have given him

faith in the commanding officer of the ship—faith in the laws that control her course—faith in the unerring integrity of the little guide before him. And so without a single doubt he steers his ship on, according to a prescribed direction, through night and the waves. And that faith is not disappointed. With the morning sun, he beholds far away the summits of the grey and misty highlands, rising like a cloud in the horizon; and as he nears them, the hills appear, and the light at the entrance of the harbor, and, sight of joy! the shining roofs among which he strives to detect his own.—*Selected.*

American Sunday-Schools.

Let us have some honest talk about our Sunday-schools. Admitting that they are useful beyond our finite calculation, and that, as an agency in Christian civilization, they stand in one of the places of highest importance, it will not be amiss to inquire whether there may not be in them some tendencies to evil, some wrong ideas, some misconceptions of the highest end to be sought in their operation and management.

Let us touch the heart of the matter in our opening statement. We know of no good reason for sending a child to a Sunday-school, or of seeking to bring a child into a Sunday-school, except to make a Christian of him. We are in the habit of speaking of Sunday-schools as "nurseries of the church;" and no phrase could be happier in defining that which is undeniably the first object of a Sunday-school—namely, Christian nurture.

There is a class of Sunday-schools, in large cities mainly, that need instruction in the facts of Christianity, but it is true that the great mass of children in the Sunday-schools of the United States know the story familiarly, and need nothing so much as to be religiously impressed, and brought consciously and by a sweet and solemn choice into direct relation with the great object of worship, and into a voluntary and loving allegiance to Him. The observations of a life of observation have taught us that the principal good results of Sunday-schools come not from enterprising and gifted superintendents, come not from interesting and funny story-tellers, who are known technically as "Sunday-school men," come not from singing sacred words to Yankee Doodle, or of frivolous words to still more frivolous tunes, come not from huge feats of memory in the rehearsal of long chapters of Holy Writ, come from none of the numberless tricks resorted to for enthralling juvenile interest and exciting juvenile ambition and love of praise, but from the personal influence of Christian teachers, who, knowing their scholars intimately and loving them tenderly, lead them by the power of their love and the light of their own Christian character into the adoption of a Christian life.

Nothing is more notorious than the fact that a man may carry the whole scheme of Christian truth in his mind from boyhood to old age without the slightest effect upon his character and aims. It is there, but it fructifies nothing. It has less influence than the multiplication table. A community may be—and often is—thoroughly intelligent in everything relating to the facts and claims of Christianity, and, at the same time, almost hopelessly frivolous or vicious. It follows, then, that a Sunday-school which does no more than teach fails to do that thing without which teaching is of very little account. The power of a Sunday-school to make Christians of its scholars resides almost entirely in its teachers. If they are Christians indeed, and are possessed by the Christian's love of the young natures committed to their keeping and leading, they will never rest until, by all practical means, they have endeavored to lead them to the adoption of that life which is the highest placed before the choice of humanity. The best minds and finest spirits of a church ought always to be in the Sunday-school. The highest office of this age, or of any age, is that of Christian teacher; and a man who can look with contempt upon the office of Sunday-school teacher, or regard it as detracting in any degree from his personal dignity, betrays inevitably the feebleness of his conceptions and the shallowness of his piety. How many churches are there in which there are not men and women who look upon Sunday-school teaching as a burden and a bore? How many Sunday-schools are there in which there are not teachers who stand week after week before their classes, refusing themselves to receive and profess the religion whose truths they undertake to impart?

... In our judgment there is a vast amount of machinery instituted by professional Sunday-school men that is the veriest humbug. They have complicated that which is unspeakably simple. They have undertaken to do that by artificial processes and by ingenious contrivances which can only be done well through the instincts of a loving heart and a heaven-enkindled zeal. The touch of a gentle hand in the exhibition of a personal affection and interest is worth ten thousand times more than the most elaborate exposition of Bible truth on a black-board. If superintendents and teachers possess common sense, and know exactly what they wish to do, and wish first and most to make Christians of their children, let them follow their own methods, and leave the professional methods to those who need them.—*Scribner's Monthly.*

"The Next Dispensation.—*A Scriptural Examination of its Commencement, Nature, and Duration.* By Wm. H. Spencer." Specimen copies sent free upon receipt of a two cent stamp. Address, Wm. H. Spencer, (Lock-box 507), *Rochester*, N. Y.

THE HERALD OF LIFE.

NEW YORK, AUGUST 30, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

The Editorship.

Our readers were last week briefly informed that at the late meeting of the Union we were called to the Editorship of this paper. Elected assistant editor one year ago by special request of Br. Storrs, we have labored, how earnestly they who have carefully read it during the past twelve months best know, to increase its many attractions as a bearer of glad tidings, a messenger of truth; to extend the circle of its influence; to place it more nearly upon an independent footing, financially, and in all respects, to more firmly establish it in its good work. Laboring thus we had labored in hope, as oftimes expressed, that when the Union held its annual meeting we might be permitted to retire, and seek the rest we have so often and so much needed. Much, however, to our regret, and not a little to our disappointment, circumstances so transpired as to render it plain that our line of duty runs at present in another direction. As, in entering upon the pursuit of that line of duty, we find ourself the subject of responsibilities which can only be faithfully discharged through Divine assistance, we shall endeavor to humbly trust in Him who giveth the strength and wisdom necessary to the faithful performance of what He requires.

Commencing its career eight years since, and having for its aim the performance of a certain specified work, it has ever sought to be a free paper, in the ordinary and proper acceptation of the term free, and as it has not been and is not now sought to make it otherwise, such it will continue to be. And while its columns will be open to a discussion of all proper subjects, we feel constrained to suggest to all friends of it and the Union, that inasmuch as we are all agreed concerning those great and distinctive truths which not only the Christian church in general but the world as well so much need, and for the promulgation of which the Union was formed, the influence of the paper will be more extended and powerful, and the interests of truth best subserved by making those and kindred truths the burden of the message which it shall bear as it goes forth from week to week.

Reared under circumstances the most dissimilar; trained up under the direct influence of almost if not all forms of Christian faith, and hence quite of necessity subjects of prejudice in varied extent and character; and, because believing ourselves responsible alone to God, all exercising the divinely appointed right to freedom of thought, it cannot reasonably be expected that we should see eye to eye on all points. So, each acknowledging the right of each to think and judge for himself and herself, and all entertaining and showing proper respect for the conclusions of others. Let us, in all our conferences, whether collectively or as individuals, whether by word of mouth or by letter, deal kindly and tenderly, and all hold our various opinions in unfeigned love to all, combining our strength and influence to proclaim to the world the long-neglected and down-trodden apostolic faith. Thus if we, in writing for the paper, aim to make a speciality of those Bible truths, respecting which we are of one mind, and the holding and proclaiming of which largely distinguish us from the religious and theological world in general, we shall effect far more in the upbuilding of "the faith once delivered to the saints" and in bringing sinners to Christ than we can otherwise reasonably hope to do.

But it may be objected that if we discuss nothing not generally believed among us we shall learn nothing more than we now know. We would not be understood as suggesting no discussion whatever upon subjects concerning which different opinions are entertained among us, far from it; but we are decidedly of the opinion that in proportion as we engage in pointed discussions among ourselves, just in that proportion do we neutralize our effort to effectually place the distinctive and important truths which we hold before the world. Hence it is we advise that those great truths be made the *burden* of the messages that go out from week to week, and that in our discussions upon other subjects we always write, speak and in all respects deal tenderly, kindly and lovingly. This done, all will be well: and we shall do much good in many ways, and all to the glory of God and the honor of Christ.

They who were not in attendance at the late meeting will be gratified to learn that the many there were cheered by the presence of an unusually large number of preaching brethren. Mingling with the veterans in this branch of the service were quite a number of young men who give evidence of earnestness, steadfastness and ability. May the Lord of the vineyard abundantly bless all these, young and old, and may all lovers of truth hold up the hands of such laborers, strengthening and encouraging them by word and by deed.

And now let us all take hold with unyielding determination to increase the circulation of our paper. It can just as well as not have twice its present number of subscribers at the expiration of twelve months if all friends of the Union will determinedly set about securing that increase, and commence now. Of course, the degree of ability which the Herald shall display will rest very much with contributors, but whatever may be its characteristics, we *design* that Christian kindness and love shall be prominent among them.

May the God of peace and love enable us to consecrate ourselves more perfectly to the work of disseminating His truth and leading sinners in penitence to the cross. May He help us to hold in constant, vivid remembrance that the most effectual way of doing this is to commend both truth and Christianity by lives of consistent godliness. And this He will do if we are but faithful in the measure of grace; and thus shall we dwell safely with the Lord, being always subjects of the "good will" and unspeakably choice blessings of "him that dwelt in the bush," and who is ever leading and guiding His people to the working out of His own glory.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

Paul expresses precisely the same idea in the following:

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die."—1 Cor. xv. 32.

Upon the assumption that the real, thinking person is conscious between death and the resurrection, and in the case of believers that consciousness is a happy one, Paul must have been guilty of extreme folly in saying that if the dead rise not, "let us eat and drink, for to-morrow we die," for he could not be ignorant of the fact that thus himself and all saints would be *unspeakably* advantaged even if the dead shall *never* rise. He did not argue, "if the dead rise not we still have immortal entities that must either be happy or miserable, and hence we must deny ourselves and labor faithfully in the cause of Christ." No, nothing of that; but he stakes all upon the resurrection of the dead, and says, if there is no truth in that, if such an event is never to transpire, let us eat and drink and enjoy life upon true Epicurean principles, for to-morrow we die, and beyond that there is nothing.

There is no such thing as misunderstanding this language of the apostle. His position is, *no resurrection, no future life;* a proposition which would be utterly baseless if men never wholly lose life. The question, "What advantageth it me," is a strong way of putting the negative. It is equal to the assertion that his whole struggle in defence of Christianity was but a fruitless and aimless hazarding of life, "if the dead rise not." But *could* this be so if the righteous have a future reward other than that which comes by a resurrection? Plainly it could not. One of the most popular commentaries seems to seek to break the force of Paul's language thus:

"If the dead rise not? This clause is not to be connected with what precedes (as in the E. V.,) as though designed to explain the words 'after the manner of men;' or as forming a second condition to the question just put" (what advantageth it me?) "although according to the sense, it belongs with it; but because of the concinnity of the clauses, it must be connected with what follows."

Who does not see that the phrase in question "belongs" to the whole text, and cannot, without injustice, be severed from it. If, however, it were otherwise, our friends of the popular faith concerning man's nature and destiny would be welcome to all the aid and comfort it would afford them. For how, pray tell us, does it essentially affect the matter whether it be said, "what advantageth it me, if the dead rise not?" or whether it be said, "if the dead rise not, let us eat and drink, for to-morrow we die?" In either case all hope of reward is made to depend upon a resurrection from the dead.

Commenting on this passage, a writer of some fifty years since remarks:

"If, during the whole of my stay at Ephesus, I have encountered the most savage treatment from wicked and interested men, who were ready to devour me like beasts of prey, this conflict, as well as many others, I have endured with resolution and cheerfulness, animated by the hope of a recompense at the resurrection of the just. But, upon the principles that some among you adopt, what have I to expect? It were better for us all, if there be no resurrection, and no future life, (for without a resurrection there can be no life to come,) to renounce the Christian religion, which requires temperance, self-denial, and self-government, and to adopt at once the licentious maxim of the Epicurean philosophy: As life is short, and we have nothing to expect hereafter, let us make the most of it while we live, and indulge ourselves without restraint in the gratification of sense and appetite.

"Observe here, the great stress which the apostle lays upon the doctrine of a resurrection of the dead. The whole expectation of a future life rests upon the fact. If there is no resurrection, there is no life to come: otherwise the apostle's argument is of no weight."

Dr. Priestley, also commenting on the text, says:

"It is evident from this passage that the apostle had no idea of any hope after death but upon the doctrine of a resurrection. In all his writings he never mentions, nor alludes to, any state of consciousness between death and the resurrection; not even when he is comforting Christians on the death of their deceased friends, on which occasion it was in a manner unavoidable, and indeed it never was or could be overlooked by any person who really believed it. Here he says, if the dead rise not, all ends with this life, and therefore we may as well make the most of it. But this inference would be by no means just, if happiness or misery awaited the souls of men after death, though there should be no resurrection of the body."

As Paul stated to the Corinthians, and that, too, in the same chapter, "Moreover, brethren, I declare unto you the gospel," and yet said nothing whatever about any soul entity, but set forth the resurrection as the only means of obtaining a future life, it follows that there can be no reasonable question as to which is truth. There can be no such thing as consciousness in death, according to Paul, and he is in harmony with all other inspired testimony, and hence is right in asserting that if there is no resurrection, then they who fell asleep in Christ *perished*, which is, says John Wesley, *lost their life and being together.* The same apostle, seeking to comfort those brethren at Thessalonica who had lost friends by death, thus wrote:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep."

If the conscious existence of an entity between death and resurrection formed any part of Paul's theology this was just the occasion for him to make some mention of it; for he could and, of course, would have told his brethren that their deceased friends are happy now, and will accompany Christ when he descends. Most theologists of the present time are so well satisfied with their faith in the idea of glorification in death they forget to say *any thing about* Christ's return. How unlike Pauline theology is theirs. Upon no rational hypothesis can the absence both here and in the fifteenth chapter of the first epistle to the Corinthians, of all allusion to such a doctrine be harmonized with the assumption that he believed it.

It is well known that *prevent*, in the passage, is used in the sense of *precede.* In earlier English literature it had that meaning, and the translators so used it as a proper representative of the Greek term. We cannot, without imputing to the apostle extreme folly, suppose he would undertake so objectless and senseless a task as would be that of assuring the Thessalonian brethren that their friends who had died in the faith shall not be left behind when the living saints are caught up to meet our coming Lord, if those friends are already with Christ when he comes, and so cannot possibly be left behind. Such language under such circumstances would be absurd.

The language and the circumstances necessitate the conclusion that Paul is here consistent with what he wrote to the Corinthians. The great idea in all his writings on the subject is that as the salvation scheme was perfected by the resurrection of Christ, so salvation of believers from *perishing* is only by a resurrection of those who have died, and an analagous change in those then living. Hence it is he comforts mourners with the assurance that they who "are alive and remain unto the coming of the Lord," shall not *go before, precede, be glorified sooner* than they who have fallen asleep, for "the dead in Christ shall *rise* first: *then* we which are alive and remain, shall be caught up together with them in clouds" (omit *the*) "to meet the Lord in the air: and so shall we ever be with the Lord." Thus all will be glorified together. Even believers, then, who go down into death cease to praise God, and are silent in death until he who has power over it shall come and unlock its prison doors and let his people go free, never more to be subject to it. May all our readers see to it that their names are written in the "book of life," that so they may share in that glorious triumph.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 14–16.

Having heretofore shown that the Bible meaning of "everlasting life," "eternal life," etc., is just what the terms naturally import, it is at once seen that *perish*, in the text, being put in contrast to eternal life, and everlasting life, must, beyond all reasonable question, mean the very opposite of those terms. God gave His only begotten Son, that whosoever believeth in him should not *perish*, go out of existence forever, but should, at the divinely appointed time, happily now near at hand, have *everlasting life.*

It is notable that the second part of ver. 16 is a repetition of ver. 15. It is significant as making emphatic not only the great objective fact of salvation, but as no less emphatically showing what it is that God gave His Son to save men from. And as none but those who looked upon the brazen serpent which "Moses lifted up," experienced the saving influence which followed the act of looking upon it, so faith in Christ, who was raised up from the dead, and is now exalted to the right hand of God, is believed to be essential to the salvation of all who hear the gospel.

"Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder and *perish.*"—Acts xiii. 40, 41.

"But these, as natural brute beasts, made to be taken and *destroyed*, speak evil of the things that they understand not; and shall utterly *perish* in their own corruption."—2 Pet. ii. 12.

There is little excuse for misapprehension of language which asserts that certain wicked men were "to be taken and *destroyed*," like "brute beasts," and shall *utterly perish in their own corruption.* Such language could not be applied to beings possessed of an incorruptible nature and therefore incapable of perishing.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never *perish*, neither shall any man pluck them out of my Father's hand."—John x. 27, 28.

The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us ward, not willing that any should *perish.*"—2 Pet. iii. 9.

"And with all deceivableness of unrighteousness in them that *perish;* because they received not the love of the truth, that they might be saved."—2 Thess. ii. 10.

"But Peter said unto him, Thy money *perish* with *thee*, because thou hast thought that the gift of God may be purchased with money."—Acts viii. 20.

Perish, when it expresses the doom of ungodly men, means, it is said, to suffer eternal misery. We must, then, understand Peter as saying, "Thy money suffer eternal misery with thee," for money and possessor were denounced alike. But how absurd! "As wax melteth before the fire, so let the wicked *perish* at the presence of God."

Many more texts might be quoted to show that they who die in impenitence perish forever, but we think enough has been done to satisfy any candid mind. Man is an animal being. As such he is mortal, and unless God shall exercise His preventing power, the whole race must perish. But this He proposes. "God so loved the world, that He gave His only begotten Son, that *whosoever believeth* in him should not *perish.*" It is only those who *believe* that are subjects of that preventing power, hence no promise has been made to save unbelievers from perishing. Believers are saved by a resurrection from the dead: but unbelievers have no part in it, they being unworthy "to obtain" it, and so they perish utterly. May all lovers of Jesus faithfully labor to lead sinners unto him, and thus swell the number of them who shall, through the Son, obtain the priceless gift.

It may be that in receiving money, taking directions for change of address, etc., at the annual meeting, we may have failed to get everything just right. If any such errors have occurred, our friends will please notify us soon.

A happy life is made up of happy thoughts, and a man should be a very miser in hoarding conscientiously every mill of the true coin.

The Purifying Hope.

BY WM. H. SPENCER.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Now are we the sons of God, and it doth not yet appear what we shall be; but this we know that when he shall appear we shall be like him, for we shall see him as he is. And every one that hath this hope in him purifieth himself even as he is pure."—1 John iii. 1–3.

There are many hopes in the world, but the Christian's hope is distinguished from all others by the fruit which it bears—it is a purifying hope. This cannot be said of the spiritualist's hope, or of all the other false systems of faith by which a large portion of mankind attempt to evade the express letter and spirit of the gospel. It was this visible evidence of its divinity that enabled the apostle to use the positive language just quoted.

In all human undertakings there must be a motive which impels or stimulates a man in to action. The *motive* which induces a merchant to engage in business is to make money, and to this end he will bend every effort for success. The object for which the young and godless engage in the frivolities of the world is to obtain pleasure. And thus we might enumerate the many motives which prompt men of the world into various channels of action. They are usually slaves to selfishness, for they seek a worldly, personal end. Christians, however, act from very different motives. Consistent with a Christ-like character they cannot love the world, "neither the things that are in the world," for the divine word clearly affirms that "if any man love the world, the love of the Father is not in him." Hence any consideration which causes them to purify themselves from "the works of the flesh," "the lust of the eye, and the pride of life," cannot be of this world. This motive the apostle introduces as a "hope" which should cause every one possessing it to cleanse themselves from all unrighteousness.

Hope may be considered as a union of *desire* and *expectation.* A union of these in relation to any one thing produces hope. Expectation is based upon evidence; thus we may desire a certain thing and lack evidence by which to expect it. As an illustration we may desire to see the kingdom of God clothed in all its Edenic loveliness, but unless we now have the "earnest of our inheritance" by which we may expect a birth from the dead to immortality, we cannot be said to have a well-founded hope of such a favor, for Christ says: "Except a man be born again he *cannot see* the kingdom of God . . . he cannot *enter* into the kingdom."—John iii. 3, 5.)

The Christian's hope, unlike the spiritualist's hope, has a sure foundation, even Christ the chief corner-stone. This hope is distinguished from all others because it brings forth fruit unto salvation. To ascertain the nature of this hope we need not go to the "discipline" or "articles of faith" of any church in Christendom, nor need we seek the wisdom of those who have duly graduated with honors in a theological college. No Divine love has revealed it to us. We need not go astray. It is clear and emphatic. And by virtue of this the apostle could say confidently, "We *know* that when He shall appear, we shall be like him; for we shall see him as he is." And again: "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin [sin-offering] unto salvation."—Heb. ix. 28. "For our conversation [citizenship] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21.

In this unmistakable testimony the second coming of the Lord Jesus is presented as an important feature of the purifying hope. It is a hope of being made like unto Christ's glorious body when he shall appear. This hope is well grounded. For eighteen hundred years has the earnest desire of the waiting flock been for the speedy return of the Life-giver. Thus we hear one, in the times that are past, telling of his love for the Lord's return: "When will these empyrean heavens divide to let my Lord descend? When will these celestial doors fly open, that the exalted one may come in all his state; in his own and in his Father's glory, with all the holy angels? When shall the starry way of eternal communion be stretched out between the highest heaven and the new earth; wherein shall dwell righteousness? When shall I begin to behold Him in all his glory, whom eye hath not seen, and see thee without a cloud, who art altogether lovely?" Says Matthew Henry: "Come, Lord Jesus! This is the church's hearty echo to Christ's promise: 'Behold, I come quickly.' Come Lord Jesus! thus beats the pulse of the church, thus the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ. What comes from heaven in a promise, should be sent back to heaven in a prayer. Come, Lord Jesus, put an end to this state of sin, and sorrow, and temptation, and gather thy people out of this present evil world."

Combining in support of this earnest desire for the Lord's speedy return, the overwhelming testimony of the Scriptures declare that He will *certainly* come literally, thus giving us confident grounds of expectation. When the clouds enveloped the ascending Saviour two shining angels were despatched to this sin-benighted world to cheer the saddened and bereft disciples with the message: "This

same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

But the great fact which clothes the subject of Christ's second coming with sublime interest is, that "when He shall appear we shall be made like him" he shall "change our vile body" that it may "be fashioned like unto his glorious body." Then truly will death be swallowed up in victory.

This, dear readers, is the purifying hope. Is it deeply implanted in your heart, and is it bringing forth the fruit of the Spirit? God designed that this "blessed hope" should have a purifying effect upon our life, that we might be prepared for the manifestation of Jesus with power and great glory, "to be glorified in his saints, and to be admired in all them that believe."

ROCHESTER, N. Y., Aug. 24, 1871.

CONSTITUTION OF "THE LIFE AND ADVENT UNION."

ARTICLE I. The object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

II. Any person believing in Life through Christ alone, (thereby denying any future life to the wicked) and sustaining a Christian character, may become a member of this Union by subscribing to the Constitution.

III. The officers of this Union shall be a President, Vice-President, Secretary, Treasurer, and five Directors, who together shall constitute the Managing Board, and who are to be elected annually.

IV. The Managers shall be authorized to collect funds for the Union, which funds shall be transmitted to the Business Agent, who shall keep account of the same, and transfer them to the Treasurer.

V. The Annual meeting and such other meetings as may be deemed necessary by the Board of Managers, shall be called by giving three weeks' notice.

VI. The Secretary shall keep a record of the names and post-office addresses of the members.

VII. This Constitution may be amended by a two-thirds vote at any Annual meeting.

LIFE AND ADVENT UNION.

EIGHTH ANNIVERSARY.

SECRETARY'S REPORT.

THE Eighth Annual Meeting of the Life and Advent Union convened at 10 o'clock, A. M., on Thursday, August 17, 1871, in the Life and Advent Mission Tent, on the new Camp-Ground in the vicinity of Springfield.

Br. L. C. THORNE, President, called the meeting to order, and prayer was offered by Br. Wm. Roworth.

Br. W. S. Campbell submitted the following, in writing, which was seconded by Br. C. C. Barker:

"*Resolved*, That Br. Rufus Wendell, who is now present, be invited to take part in the deliberations of this annual meeting of the Life and Advent Union."

The resolution was passed; and on motion of Br. Barker the same courtesy was extended to Br. J. P. Bishop, of Pennsylvania.

On motion of Br. W. S. Campbell, Rufus Wendell (in the absence of Br. McAllister), was chosen Secretary *pro tem.*

The minutes of the last annual meeting were read and adopted.

Br. Wm. H. Thorne presented his Report as Treasurer, which was read by the Secretary, and, on motion, adopted. The Report is as follows:

Sept. 1, 1870.	
Cash on hand,	$513 35
Receipts during year,	5009 62
Interest,	136 64
	$5,659 61
Amount paid out during the year,	$5,271 62
Interest,	33 36
	$5,304 .98
Balance on hand,	$354 63

Br. Geo. Storrs, as Business Agent, made a verbal report, stating that during the year there had been received, from sales and donations, for the Tract cause, $560, and that this sum had, within a few dollars, been expended. Other explanatory statements were made by Br. Storrs, and his report was adopted.

On motion of Br. Richard Martin, the Chair appointed, as a committee to nominate officers for the ensuing year, the following brethren: J. C. Day, G. W. Brown, R. E. Ladd, C. C. Barker, and E. J. Whitehead.

On motion of Br. W. S. Campbell, the Chair appointed, as a committee to nominate a Camp-Meeting Committee, the following brethren: W. Roworth, W. S. Campbell, and R. Martin.

Br. Richard Martin offered the following for the consideration of the meeting:

"*Resolved*, 1. That this Life and Advent Union possesses within itself powers of control over its entire organization and future proceedings. 2. That such powers are hereby conferred upon its elected Board of Directors and Managers, as in their judgment shall best subserve and promote the objects of its union."

These resolutions being seconded by Br. Campbell, Br. Martin stated that the need of a definition, by the Union, of the rights and duties of its Directors, arose from the circumstance that the action, a few months since, of the Board, in interdicting the publication of certain articles in the HERALD OF LIFE, was regarded by Br. Storrs as unwarranted, and as an invasion of his editorial prerogatives—he claiming that the Board had no right of control in the management of the paper.

In the lengthened discussion which ensued, a considerable number of brethren participated.

Br. Storrs gave an account of the action of the Board in reference to his articles on "The Promise and Oath of God to Abraham;" repudiated their right to interfere *authoritatively* in the management of the paper; declared his willingness to receive *counsel* from them and all others; explained how, without time for mature reflection, he yielded to the request of the Board; declared that his doing so had caused him afterward the deepest regret and much mental suffering, but that he was now once more "a free man;" avowed his belief that, as Editor, it was his undoubted right to publish whatever he believed to be the truth of God (not qualifying this claim in the least by the consideration that his views might be in direct opposition to the very sentiments which the HERALD OF LIFE was established to promote); recognized no distinction between his editorial rights in the management of his own "Bible Examiner" of former years, and in the management of the Union's organ of the past years; and, finally, declared that, if the pending resolutions were adopted by the meeting, his editorial connection with the HERALD OF LIFE, and his membership in the Union would at once cease.

After various brethren had spoken, Br. Geo. K. Carroll, one of the Directors, made a full statement of the course of the Board in the matter complained of, and of the causes that impelled them to act as they did. He stated explicitly, that, had Br. Storrs merely continued the advocacy of the age to come view as it had up to that time been held and presented in the paper, by himself and others, there would have been no interference on the part of the Directors; but that, when the Editor's theory of the future state took on the new phase developed in his series of articles—*viz.*, a mortal resurrection, for probationary purposes, of all who have died without having heard the gospel—the Directors believed that this new departure was subversive of the Union's fundamental principle of "Life only *in* Christ;" and that, so believing, they felt that they would be recreant to their official responsibilities if they failed to interpose their protest against the continuance of articles which they had reason to know were producing widespread dissatisfaction among the readers of the HERALD OF LIFE. Br. Carroll emphasized the fact, that the asserted exemption from trammels of every sort, or dictation or control from any quarter, in the editorial management of the paper, would warrant Br. Storrs in promulgating *Universalism* through the columns of the HERALD OF LIFE, in the event of his becoming convinced that that sentiment is in harmony with the mind of God.

Br. W. S. Campbell discussed the resolutions fully; and, in reference to the claim that the Editor of the HERALD OF LIFE should, in the utterance of his convictions through the paper, be "responsible to *God alone*," suggested that, in that case, he should receive his *appointment* from *God alone.*

Br. G. W. Brown insisted that the claim of Br. Storrs, that in 1863 he merely "*suspended*" the "Bible Examiner," was itself a recognition of the fact, that his prerogatives as editor of the paper of the Union were not the same as in the case of the magazine owned by himself.

Dinner hour arriving before the discussion of the resolutions was finished, the meeting, on motion, adjourned till 4 P. M.

Thursday, 4 P. M.—The meeting was called to order by the President. Br. Martin's resolutions were read by the Secretary, and the discussion of their merits continued. When both sides had been fully heard, the vote was taken on the resolutions, with the following result: On the first resolution, yeas 38, nays 15; on the second resolution, yeas 38, nays 19.

During the progress of the debate on the resolutions, Br. Storrs, in reference to criticisms on his modified view, said: "I have not deviated from the grand truth which this Union was organized to promote."

Br. Day, as Chairman of the committee appointed to nominate officers, reported a recommendation that the entire Board of last year be re-elected. The report was accepted, and the Board of officers of last year unanimously elected to serve for the year ensuing.

Br. Campbell, as Chairman of the committee to nominate a camp-meeting committee, reported the following names: Geo. K. Carrol, Jacob Grim, T. R. Weaver, C. C. Barker, G. W. Brown, J. C. Day, Caleb Thompson, J. K. Winter, S. F. Rogers. These brethren were unanimously elected as the camp-meeting committee for the ensuing year.

On motion of Br. Campbell, the chair was requested to appoint three brethren to nominate an editor of the HERALD OF LIFE. He designated Brn. Day, Roworth and Burlen as such committee. In a few minutes they reported the name of Leonard C. Thorne, who, on motion, was unanimously chosen Editor of the HERALD OF LIFE for the ensuing year.

Br. Thorne, in an appropriate address, accepted the proffered trust. He referred to the hope he had entertained up to almost the time of our meeting in the morning, that Br. Storrs would refrain from sundering his connection with the Union, and thus making his re-election to the editorship impossible, and expressed his solicitude that the impression would not go abroad that his own feelings of deep love for the late editor had undergone any change. Br. Thorne earnestly bespoke the co-operation of all present in increasing the circulation of the paper, and in contributing suitable matter for its columns.

On motion of Br. Burlen, it was voted that the Board of Directors and the editor be authorized to select one or more assistant editors.

On motion, the meeting adjourned to meet again at 8 o'clock on Friday morning.

Friday, Aug. 18.—The meeting convened at 8 o'clock, A. M., the President in the chair. Br. Pile offered prayer. Br. L. C. Thorne, as editor-elect of the HERALD OF LIFE, took occasion explicitly to contradict certain erroneous impressions which were afloat respecting the future policy of the paper in regard to free discussion, and assured those present that the age to come was not to be an interdicted theme in its columns. His platform of editorial management, so far as he announced it in his remarks, seemed to give satisfaction to all the members of the Union who heard him.

On motion of Br. Carroll, it was voted that the meeting now proceed to raise money to support the HERALD OF LIFE the ensuing year. The work proceeded briskly, and the subscription list when it left the Secretary's hands amounted to $1,900. A considerable number of subscribers indicated the number of copies of the H. of L. which they desired to receive (for distribution) for the sums they respectively contributed. This course was sanctioned and encouraged by the chair.

Br. Barnet Matthias moved that the meeting rescind the vote of 1870 whereby it was resolved—"That any person who believes or teaches that man is dual, or that he has an entity that survives the dissolution of the body, shall be excluded from the privilege of membership." His motion being promptly seconded, the matter was thrown open for discussion. Remarks were made by Br. Geo. W. Brown; after which, on motion, the meeting adjourned till 1 o'clock, P. M.

At 1 P. M. the meeting convened again, and was called to order by the President. Prayer was offered by Br. W. S. Campbell. Br. Matthias' motion to repeal the exscinding resolution of last year was the first item of business considered. The subject was freely discussed, and the motion to rescind was passed.

The question of membership being introduced for consideration, it was voted—

"That Article II of the Constitution be so amended as that all persons in attendance at any of the meetings of the Union, and approving of its objects, shall have the privilege of voting."

Br. Pile offered the following, which was seconded, discussed and passed:

"*Resolved*, That, by the term 'Advent' [in the Constitution,] we, the Life and Advent Union, mean the personal coming of that 'same Jesus' who rose from the dead."

An inquiry by Br. Charles A. Hastings, touching the future policy of the paper in regard to discussions on the age to come, was answered by the President. Br. H. not having heard Br. Thorne's avowals at the commencement of the morning session, labored under a misapprehension, which the editor-elect was happy to correct.

On motion, the meeting adjourned to the hour of four o'clock.

At nearly 5 P. M. the meeting was again called to order. Br. Carroll made a statement concerning the camp-meeting fund; and, on motion, the meeting proceeded to raise money for additional improvements. Over $400 was subscribed.

On motion, the meeting adjourned, with the understanding that the chair should convene it for the purpose of taking action upon the minutes whenever they were ready.

RUFUS WENDELL,
Secretary *pro. tem.*

[*Mem.*—On Saturday, Aug. 19th, the Union was twice convened, the Vice-President, Br. Carroll, in the chair, and the minutes of Thursday's proceedings read, discussed, corrected, and approved. The Secretary stated verbally the substance of Friday's proceedings, and it was voted that he should complete his minutes without any further action of the meeting.—R. W.]

NOTICE.

BY CHARLES BURLINGHAM.

DEAR BRETHREN AND SISTERS IN MAINE, AND ALL WHOM IT MAY CONCERN:—Permit me to say there has been notice given for a camp-meeting, to be held at North Hermon, Maine, to commence Sept. 4. This notice has been supposed to come from those who are looking for the personal, literal return of *that same Jesus who ascended up into heaven.* But if such be the faith of the committee named in connection with the meeting, then they have let into the camp an element which denies the great truth of Christ's personal return. It is well known who are the leading spirits in this element. Making certain (and not a few) high sounding claims, they have become regular scoffers, and taunt others with looking for the literal return of our dear Redeemer.

I do not know how many there are in Maine, especially in the vicinity of the camp-meeting, that accept the singular claims of the element spoken of, but I am authorized to say that Brethren Brown and Bragg will not attend the meeting. Allow me to say to one and all that none of the ministers of Christ from the west will attend the meeting. To be forewarned is to be forearmed. Our late meeting in Springfield was the best meeting we have had since 1854.

NOTE BY THE EDITOR.

We presume the writer of the foregoing notice, which we publish by special request, knows whereof he affirms. We should be very sorry to publish anything that would tend to discourage any well-directed effort. Having heard the warning, those who are interested must judge for themselves in the matter.

There are people in these days, as there have been in other days, who set themselves up as prophets, and even claim to be Christ. But in godly fear and confidence we say to all devoted servants of our faithful and loving Father keep very close to the throne of grace in these last times of peril. Linger there in humility and childlike faith and trust in God. As surely as His word shall not fail, just so surely will He send Jesus Christ, as he has promised. But let us not be impatient: rather let us labor, watch and wait, being *ever ready* to meet the Master.

As to false prophets and false Christs, remember that our Lord himself said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets . . . therefore if they shall say unto you, Behold, he is in the desert; go not forth: behold he is in the secret chambers; believe it not." This is the warning and advice of him who, at the appointed time, will come and will not tarry. All will do well to heed his words and, laboring consistently and faithfully and waiting patiently, confidently look for his coming. If we turn away from self and look unto God and believe Him, our faith in the personal return of our Lord Jesus Christ will be ever firm, and we shall be always ready to meet him at his coming.

FAITH.

BY B. MATTHIAS.

The faith does and must relate to a future. As long as its name is faith, so long it is believing and looking for something yet to come—"while we look not at the things that are seen but at the things not seen." Now faith is the substance of things hoped for, and the evidence of things not seen." So Paul refers us to the end of our faith on this wise: Now is your salvation nearer than when you first *believed.* Peter, thus: "The end of your *faith* even the salvation of the soul."

Again: It is the faith, once delivered to the saints, which ends when it sees and meets and possesses its object, which is eternal life and the incorruptible inheritance—the coming of Christ and the resurrection of the confessors. Again Paul defines the faith as the faith that Abraham had at a time when he was no particular nation's man; that he might be the blessing for "*all nations.*"

Finally, they are the children of faith, who walk in the best steps of the faith of Abraham. And surely, his faith looked for the fulfillment of a promise, 1st, as to the heir. 2d, to the inheritance. And there it ends in fruition.

FROM MARY A. BUZZELL.

As I have many dear friends in Maine and New Hampshire who read our paper, I want to say what will cause their hearts to respond, Amen. Br. and Sr. Buzzell are still striving earnestly for the kingdom, doing all we can to warn sinners to seek the Lord before the wrath of Jehovah be poured out upon this world, which is so increasing in wickedness that even the wicked are amazed. Many of you do not know what part of the vineyard we are in, whether among brethren or struggling alone. We have found many dear brothers and sisters in this part of Pennsylvania who love the coming of our Lord, and are striving to keep in the love of Jesus. Yet I long to hear the voices of the brothers and sisters East in songs of rejoicing, that have often in days gone by lifted my heart to the very holy of Holies, and who were mighty in prayer. If I never see them more in this life may I dwell with them in everlasting joy.

Brethren Davis, Wetherbee, Wheeler and Lovejoy, why don't you give us from time to time tidings from the East? that though far away from you we may sympathize with you in all your trials. Are you still sounding the alarm in the holy mountain? How often we scan the paper in vain for tidings! Wake up, brethren, and let us hear from you all. How goes the battle? Why is it that our brethren are so far behind in short articles and letters to encourage one another?

I resolved, a few Sundays ago, to do something to show that I love the paper. We have a Sunday-school at 10 A. M. I helped my companion get ready to go some fifteen miles to fulfil an appointment. Thinking I was too tired to walk a mile to Sunday-school, I took up the HERALD and read its cheering words. I suddenly resolved to go, and also try to get two of the brethren who did not take any religious paper to subscribe for it. I selected twenty different tracts to get a third one, who started last winter, and is battling boldly for the truth, to buy, praying God to bless my efforts. Sunday-school over, I marched boldly over to the brethren, showing my tracts and paper, and earnestly desiring them to subscribe. The sisters looked as though I was out of place, but the brother took the tracts, paying me for them. But my heart went down to zero when my wealthiest brother said he did not like the paper. What, not like my beloved HERALD, that, as a watchman upon the walls, gives us meat in due season! The other said he had not the money then. However, I went to the fountain head for consolation, and received comfort, feeling I had done right, and yesterday the brother handed me two dollars for the paper, so I got one new subscriber.

Now, sisters, let us not leave all our duties for the brethren to do, but take hold in earnest, and see what we can do to spread the truth, and we will be sure of the blessing of God.

Your sister, striving to do something for Jesus.

LINCOLNVILLE, CRAWFORD CO., PA.

These timely and cheering words touch upon the way to success in publishing the grand truths to the interests of which the paper is devoted. May we all step forward with renewed energy. This is the time to labor, the rest, the reward of *life* in unspeakable joy and glory is not far off. Therefore let us labor earnestly, but meekly. In humility is true Christian exaltation; in meekness there is strength.—ED.

PASSING OVER FAULTS.

THE Holy Spirit makes it our duty and privilege to exercise such an ardent affection for the disciples of Jesus as will cover a multitude of sins.

The fact is, the best of Christians have not already attained to perfection, and we need to exercise the same forbearance and charity toward others, who belong to the household of faith, that Christ manifests toward us. Warm-hearted, living, constant affection, which another deluge cannot destroy, should always characterize our regard for the family of God—a part of whom are on earth, and the other part in heaven.

True, fraternal affection will cause us to pass over many incidental faults in another; and it is the glory of a person so to do There are some diseases which are symptomatic, indicating a fatal condition of the system. Other diseases are specific or incidental, which, by a treatment of the general health, will pass away. So when sin indicates a bad and perhaps fatal condition of the heart, the good of the offender, and the honor of Christ, require that we should reprove them.

But as some diseases are best treated by attending mainly to the general health, so some faults are better cured by paying attention to the general laws of spiritual health, than by special, caustic application to the sin itself.

Where a person's heart has been renewed, and he is really seeking first the kingdom of God, we should be very careful how we confuse or discourage him by a harsh treatment of incidental imperfections. Will a wise physician watch every slight imperfection in the health of a patient, and dose him for every change in the pulse? And if a person's general health is good, and he is slightly indisposed, is it not better to regain it by a little more care for the general condition, than by special, severe treatment?

Will a person judge of the direction in which a river runs by its main current or its eddies? To consider a child of God a hopeless offender for a word, is to destroy our own hope of heaven. Let us therefore judge as we hope to be judged, through the grace which is in Christ our Saviour.—*Advocate and Guardian.*

THE MONUMENTS WE BUILD.

OUR friends, our loved ones die, and we lay their bodies to rest, earth to earth, dust to dust, ashes to ashes, until the last trump shall sound, awakening them from their slumbers. And then above them, to show how highly esteemed, or how much beloved, we build magnificent monuments. The purest marble, the finest stone from the quarries are brought and fashioned into temples, statues, crosses, shafts and columns, and whatever of beauty man's skilful hands can execute. And in such glowing words we describe the loveliness of their characters, their many virtues, that a little child once asked, "Father, where are all the bad people buried?" If faults they had, and, who has them not? they should be forgotten, or only remembered that we may take warning, and learn to do better. But why this eulogizing? If those now sleeping beneath the sod, have been earnest, living Christians, following the blessed example of their Lord, and obeying His commands, to feed the hungry, and clothe the naked, or if in His name they have but given to His little ones a cup of cold water, they have already built for themselves better and far more imperishable monuments; "They rest from their labors and their works do follow them." A member of one of our missionary boards, received from a widow not long ago, a letter to this effect: "We are in very great affliction, a beloved husband, a devoted father has been taken from us. We met to consult about a monument to his memory, and here it is. So long as God shall give us the means, we pledge ourselves to give yearly, three hundred dollars for the support of a missionary."

What a noble monument! Let us follow so good an example. Show our love for the dead, far better, our love for the Saviour, by helping to build homes for the orphans, and the friendless, hospitals for the sick, and churches for the poor.—*Selected.*

GIVING.

THIS subject is one of prayerful and conscientious consideration to many. Persons who have an abundance, give of that abundance, often without much thought or very deep feeling. They give according to convenience, or impulse, or method, as the case may be. But those who have but little to bestow, are perplexed in the variety of demands, to know how, where and when to give, to the Divine acceptance. The Bible, which is our guide in all things, contains directions so explicit, as to require no comments, and its rule should be satisfactory. "As God hath prospered him," is a good measure for every one. "Freely ye have received, freely give," will apply to all other endowments, as well as money. To those whose benevolent impulses overreach their means, the consoling word is sent, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." And the brief but beautiful notice which Jesus gave to the poor widow who brought her two mites—all she had—to the Lord's treasury, have comforted many a loving heart that has grieved because of its inability to do much for the relief of the poor, and the furtherance of Christ's cause. The Lord knows what He has bestowed upon each one of His children, the uses to which His money is put, even to the last farthing, and He knows, too, the innermost wish and purpose of each heart. Therefore it is an easy matter for every one to settle the account with Him, and when it is settled conscientiously, we may rest satisfied. But it must be a very uncomfortable condition for a Christian to be in, if his conscience is all the time tormenting him with the remonstrance that he has not done what he could. Such a person's money cannot be worth much to him, if he hoards or uses it under a continual protest from this inner voice. Let us have a clean heart before God in this matter; using His substance, if we hold it, according to our best judgment as He would wish, or, if we have none to use, humbly lying still before Him, at rest.—*Selected.*

DONATIONS TO THE HERALD OF LIFE.

Richard Martin,	$150
Moses Burlen,	50
Joseph Laciar,	50
Geo. K. Carroll, (paid),	150
W. H. Thorne, (paid),	300
L. C. Thorne, (paid)	250
John Kemp,	150
Wm. Roworth,	100
Jasper Stone, (paid),	50
A Friend, (paid),	50
J. K. Winter,	50
E. J. Whitehead, (12 copies, paid),	25
Caleb Thompson,	25
James L. Boyd,	35
E. C. M. Boyd, (4 copies),	12
Stephen C. Lord, (paid),	25
David W. Miller, (paid $10),	25
R. C. Ladd,	25
A. W. Mace,	25
Silas Goodell, (paid),	20
H. Armstrong, (8 copies),	20
Thomas Wilkins, (6 copies),	20
Thomas R. Weaver, (2 copies),	15
Stewart Carlisle,	15
Wm. Roworth, (6 copies),	12
John Oldershaw, (5 copies),	10
Jason Whitney, (4 copies),	10
Reuben Wetherby, (3 copies),	10
Edward Mix, (4 copies),	10
E. M. Curtiss, (4 copies),	10
R. F. Sanford, (3 copies),	10
Wm. Ferguson,	10
T. T. Jenks, (3 copies),	10
J. S. Armington, (3 copies, paid),	10
Thomas Thornton,	15
J. C. Day, (5 copies, paid),	10
W. S. Campbell,	10
Dr. A. Anthony, (2 copies, paid),	10
Dr. C. C. Barker,	10
A. Mason,	10
Milton Barmore,	10
R. R. Bunnell, (5 copies),	10
Wm. N. Pile, (4 copies),	10
J. J. Wyatt, (3 copies),	10
Helen Robertson,	10
C. C. Belden, (paid),	10
Jonathan Moore, (1 copy, paid),	10
Etta L. Park, (2 copies),	6
Wm. Stuart, (1 copy),	5
B. Matthias, (1 copy),	5
Loman Upson,	5
Wm. H. Hathaway,	5
Geo. W. Brown, (paid),	5
Sarah F. Richardson, (1 copy, paid),	5
S. Cooper, (1 copy, paid),	5
S. Bragg, (2 copies, paid),	4
F. C. Upson,	1

CAMP-MEETING IN MAINE.

THERE is to be an Advent camp-meeting on the old ground in the Emerson Grove, in North Hermon, to commence Sept. 4, and continue one week. Distance from Bangor 5 miles. Those coming by boat or cars should come to Bangor, thence they will find conveyance to the ground. There will be provision made for man and beast, at reasonable rate, on the ground.

We extend a cordial invitation to all Christians; also, to the preaching brethren in Maine, to rally once more on old camp Hermon, there to labor for the perishing, and to strengthen the weak: also we would say to the preaching brethren West, if any should see this notice and feel as though the Lord wanted you should come to this gathering, come, and we will use you the best that we can.

Now, brethren and sisters, come up to camp Hermon; come praying; come in the Spirit; come to do good and to get good. This camp-meeting is to be a *free meeting*, without regard to sect or party.

Committee of Arrangements.—Liberty Wetherbee, Daniel E. Ireland, Charles Philips, Austen Pomroy.

APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Sept. 3, 24, and Oct. 1.

HARTFORD, (Talcott & Post's Hall), Sept. 10.

WEST MERIDEN, Sunday, Sept. 17.

W. N. PILE.

SPRINGFIELD, Mass., Sept. 17.

W. S. CAMPBELL.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—A. R. Tompkins, Mrs. John Boyle, Mrs. L. Hunt, Henry Winship, W. J. Fahnstock, Chas. E. Moore.

TWO DOLLARS EACH FROM—S. J. Dobbs, Maria Howard.

VARIOUS SUMS—C. N. Buzzell, 50 cents for postage; Jonathan Whitcomb, $3; E. B. Taft, $3 50; W. H. H. McAllister, $10 on pledge; Henry Low, $5 on pledge; Moses Burlen, $5; C. W. Richards, $3; N. B. Smith, 50 cents.

TO CORRESPONDENTS

I. J. SCHAFF.—There have been but $2 credited on your paper.

Is Your Lamp Burning?

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall lightly on me.

Straight, straight is the road, but I falter,
And often fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you
Who follow wherever you go;
If you thought that they walked in a shadow,
Your lamp would burn brighter, I know.

Upon the dark mountains they stumble;
They are bruised on the rocks, and they lie
With their white, pleading faces turned upward,
To the clouds of the pitiful sky.

There is many a lamp that is lighted;
We behold them anear and afar;
But not many of them, my brother,
Shine steadily on, like a star.

I think were they trimmed night and morning
They would never burn down or go out,
Though from the four quarters of heaven
The winds were all blowing about.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and the ocean
What a girdle of glory would shine!

How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness
To hail the millennial day!

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall brightly on me.

—*Friends Review.*

Somnambulists.

The sleep-walkers who go from room to room, and are very busy in a sort of world of their own, without actually composing new music or writing new compositions, are numerous. The "Morning Chronicle" in 1822 gave an account of a seaman who slept for a night at an inn in York. Wishing to be called early next morning, and knowing himself to be a heavy sleeper, he directed the chamber-maid to come into his room and call him, if he did not hear her knock at the door. Waking when he saw the sun was high in the heavens, he felt certain that he had slept far beyond the proper time; but looking for his watch to know the hour, he found that it was not in its place under the pillow, where he had placed it. He jumped out of bed to dress, but his clothes were gone; and, looking round, he found himself in a strange room. He rang the bell; the chamber-maid appeared, and then he found that he had, at some early hour in the morning, left his bed and wandered in a somnambulistic sleep into another room; for when the maid came to call him he was not in his proper room. Wienholt relates the case of a student who, when in a somnambulistic state, was wont to leave his bed, go to the parlor or to his study, take out pen, ink, and paper, place music in its proper position on the piano-forte, and play a whole piece through with his eyes shut. His friends once turned the music upside down while he was playing. He somehow detected the change, and replaced the paper in its proper position. On another occasion his ear detected a note out of tune; he tuned the string, and went on again. On a third occasion he wrote a letter to his brother, rational and legible to a certain point; but it was singular to observe that he continued to write after the pen had lost its ink, making all the proper movements without being conscious that he made no more marks on the paper. A case is on record of a young lady who, when under the influence of a particular nervous complaint, would walk about the house in a state of sleep, or coma, steering her way safely between the articles of furniture, and even avoiding objects purposely placed to obstruct her path. Her eyes were open, but she evidently did not see through them in the ordinary sense; for she entirely disregarded strong lights held close to her eyes, and even a finger that was actually placed against the eyeball. Physicians are acquainted with many evidences of persons who do *not* see with the eyes, but have some unexplained kind of vision in certain morbid states of the nervous system.

Those somnambulists who wander about in streets and roads, or (like Amina, in Bellini's opera) walk along planks in perilous situations, have the muscular sense, whatever it may be, effectively awake. Doctor Carpenter notices, at some length, "the sleep-walkers who make their way over the roofs of houses, steadily traverse narrow planks, and even clamber precipices; and this they do with far less hesitation than they would do in the waking state." The sense of fear is asleep, whatever else may be awake. Some somnambulists start off while asleep to attend to their regular work, though under very irregular circumstances. Not very many years ago a working stone-mason in Kent was one evening requested by his master to go next morning to a church-yard in the neighborhood, and measure the work which had been done to a wall, in order that an account might be sent in to the church wardens. The man went to bed at the usual time; but when he awoke he found himself fully dressed, in the open air, and in the dark. Presently a clock struck two, and he knew that he was in the church-yard. As he found that he had a measuring-rod and a book in his hand, he resolved to walk about till daybreak (it being summer weather), and ascertain what it was that he had really done. He then found that he had measured the wall correctly, and had entered the particulars in his book.

Sometimes, instead of starting up from sleep to go to work, persons will fall asleep while working or walking. When Sir John Moore made his famous retreat to Corunna, whole battalions of exhausted troops slumbered as they marched. Muleteers have been known to sleep while guiding their mules, coachmen while driving on the box, post-boys while trotting on their horses, and factory children while at work. There was a rope-maker in Germany who often fell asleep while at work, and either continued his work in a proper way, or uselessly re-made cordage already finished. Sometimes when walking long distances he was similarly overtaken with sleep; he went on safely, avoiding horses and carriages, and timber lying on the road. On one occasion he fell asleep just as he got on horseback; yet he went on, rode through a shallow river, allowed his horse to drink, drew up his legs to prevent his feet from being wetted, passed through a crowded market-place, and arrived safely at the house of an acquaintance; his eyes were closed the whole time, and he awoke just after reaching the house.

Gassendi describes a case of a man who used to rise in the night, dress himself while asleep, go down to the cellar, draw wine from a cask, and walk back to his bed without stumbling over any thing. In the morning, like other sleep-walkers, he knew nothing of what had happened. If he chanced to wake while in the cellar, which once or twice occurred, he groped his way back in the dark with more difficulty than when the sleep was upon him. Another Italian, also mentioned by Gassendi, passed on stilts over a swollen torrent in the night while asleep, then awoke, and was too much afraid to re-cross until daylight came.

An additional element of interest is presented in those cases in which speaking is concerned, the somnambulist either talking or hearing what is said to him by others. Many writers mention the instance of a young naval officer who was signal lieutenant to Lord Hood, when the British fleet was watching Toulon. He sometimes remained on deck eighteen or twenty hours at a time, watching for signals from the other ships; he would then retire to his cabin, and fall into a sleep so profound that no ordinary voice could awake him; but if the word "signal" was even whispered in his ear he was roused instantly.

Doctor James Gregory cites the case of a young military officer, going with his regiment in a troop-ship to a foreign station in 1758, who, when asleep, was peculiarly sensitive to the voices of his familiar acquaintances, and powerfully influenced by any thing they said to him. Some of the other young officers, ready for any pranks, would lead him on through all the stages of a duel, or of an impending shipwreck, or of a sanguinary battle; each sentence spoken by them turning his dream (if it may be called a dream) into a particular direction, until at length he would start up in imaginary danger, and perhaps awake by falling out of his berth or stumbling over a rope.

Honesty.

The following interesting circumstance is related in a German work entitled, "A Picture of St. Petersburgh:"

"In a little town, five miles from St. Petersburgh, lived a poor German woman. A small cottage was her only possession, and the visits of a few shipmasters, on their way to Petersburgh, her only livelihood. Several Dutch shipmasters having supped at her house one evening, she found, when they were gone, a sealed bag of money under the table. Some one of the company had no doubt forgotten it, but they had sailed over to Cronstadt, and the wind being fair, there was no chance of their putting back. The woman put the bag into her cupboard, to keep it until it should be called for. Full seven years, however, elapsed, and no one claimed it; and though often tempted by opportunity, and often by want, to make use of the contents, the poor woman's good principles prevailed and it remained untouched.

"One evening, some shipmasters again stopped at her house for refreshment. Three of them were English, and the fourth a Dutchman. Conversing on various matters, one of them asked the Dutchman if he had ever been in that town before. 'Indeed I have, replied he; "I know the place but too well; my being here cost me once seven hundred rubles.' 'How so?' 'Why, in one of these wretched hovels, I once left behind me a bag of rubles.' 'Was the bag sealed?' asked the woman who was sitting in a corner of the room, and whose attention was aroused by the subject. 'Yes, yes, it was sealed, and with this very seal here at my watch-chain.' The woman knew the seal instantly. 'Well, then,' said she, 'by that you may recover what you have lost.' 'Recover it, mother! No, no; I am rather too old to expect that: the world is not quite so honest: besides, it is full seven years since I lost the money;—say no more about it, it always makes me melancholy.'

"Meanwhile, the woman slipped out, and presently returned with the bag. 'See here,' said she; 'honesty is not so rare, perhaps, as you imagined;' and she placed the bag on the table."

Settling the Question.

"Abstain from all appearance of evil," is a precept of God's word, which we fear is too often overlooked. To those who accept the Bible as the authoritative rule of faith and practice, we do not understand how it can be otherwise than decisive, in all cases of questionable propriety. Is the subject of amusements before us? Will not this brief sentence settle our minds at once as to the right and wrong of any? Take for instance the very fashionable practice of card-playing. Has it the appearance of evil about it? Surely it must have, when professed Christians say to their young friends as an inducement, "We enjoy the *amusement* of card-playing only, we do not mingle in the *vice;* the vice being, playing cards for money, or, in other words, gambling. Has not theatre-going also its vicious side? and dancing, indiscriminate novel-reading, club-memberships, the circus, wine-drinking? No one will assert of any of these that they are free from taint, that on all sides they are pure. All are willing to acknowledge that these practices have the "appearance of evil" about them. The only excuse given by those who participate—we speak of Christians who are trying to reconcile duty with inclination—is, "We enjoy the amusement only; we do not mingle in the vice."

But ought we not to let any and every amusement that has a vicious side severely alone? We who desire to walk with God in obedience as dear children? Ought we in any degree to compromise our Christian character? Ought we to allow the seeming of evil to cling to us? Lovers of pleasure may paint and polish these worldly amusements, and present them in as pure aspect as they can. But let the conscientious Christian turn them around, and look at them on all sides, and we believe it will not require very close scanning, to detect their deformity and impurity—their evil side. The precept therefore which we have quoted, amply covers all these much-agitated questions, and will forever settle them in every candid, honest mind. There need be no parley, no hesitation, no comparing opinions with others, no hunting up of examples on one side or the other. We are required to let alone, to "*abstain from* all appearance of evil," and what need we more?—*Selected.*

Confession of Rousseau, a Philosophical Unbeliever.

I confess that the majesty of the Scriptures astonishes me, that the sanctity of the gospel speaks to my heart. View the books of the philosophers with all their pomp, what a littleness have they, when compared with this. Is it possible that a book, at once so sublime and simple, should be the work of men? Is it possible that he, whose history it accords, should be himself a mere man? Is this the style of an enthusiast, or of an ambitious sectary? What sweetness, what purity in his manners! what affecting grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what delicacy, and what justness in his replies! what empire over his passions! Where is the man, where is the philosopher who knows how to act, to suffer and die, without weakness and without ostentation? When Plato paints his imaginary just man, covered with all the ignominy of guilt, and deserving all the honors of virtue, he paints Jesus Christ in every stroke of his pencil! Their semblance is so strong that all the fathers have perceived it, and it is not possible to mistake it. What prejudices, what blindness must they have, who draw a comparison between the son of Soproniscus and the son of Mary? What distance is there between the one and the other? As Socrates died without pain and disgrace, he found no difficulty in supporting his character to the end; and if this easy death had not shed lustre on his life, we might have doubted whether Socrates, with all his genius, was any thing but a sophist. They say that he invented morality. Others before him had practiced it; he only said what they had done, he only read lessons on their examples. Aristides was just, before Socrates explained the nature of justice. Leonidas had died for his country, before Socrates had made it the duty of men to love their country. Sparta had been temperate, before Socrates praised temperance. Greece had abounded in virtuous men, before he had defined virtue. But where could Jesus have taken among his countrymen that elevated and pure morality of which he himself furnished both the precept and the example? The most lofty wisdom was heard from the bosom of the most furious fanaticism, and the simplicity of the most heroic virtues honored the vilest of all people. The death of Socrates, serenely philosophizing with his friends, is the most gentle that one can desire; that of Jesus expiring in torments, injured, derided, reviled by a whole people, is the most horrible that one can fear. When Socrates takes the poisoned cup, he blesses him who presents it, and who at the same time weeps. Jesus, in the midst of a horrid punishment, prays for his enraged executioners. Yes, if the life and death of Socrates are those of a philosopher, the life and death of Jesus Christ are those of a God! Shall we say that the history of the gospel is invented at pleasure? My friend, it is not thus that men invent; and the actions of Socrates, concerning which there are no doubts, are less attested than those of Jesus Christ. After all, this is shifting the difficulty instead of solving it; for it would be more conceivable that a number of men should forge this book in concert, than that one should furnish the subject of it. Jewish authors would never have devised such a manner and such morality, and the gospel characters of truth; so great, so striking, so perfectly inimitable, that its inventor would be still more astonished than its hero.—*Selected.*

A little boy, after saying his evening prayer, stood up and said to his irreligious parent: "Now, father, I have said my prayers; have you said yours? or are you too big to pray?"

Children's Department.

The Foundling.

While the snow has been falling this stormy St. Valentine's day, I have been thinking of writing you a valentine! Perhaps not such an one as you young folks may have been writing to each other to-day, out of the store of fresh and pure *love* that warms your hearts in childish affections, that find delight in every bright and joyous influence provided wisely for your young lives' morning enjoyments and innocent recreations! But it shall be a story of *love* appropriate to the day! A love warm, true and kind, that opened its arms to enfold a young life like your own at its beginning, one that needed a home and shelter and love, like that which has made you happy and glad, and has kept your hearts warm and tender while it kept also your bodies from the cold and hunger, which might have found any one of you as helpless as the little one I am going to tell you about.

It happened in this city only a few days ago, and was told me by some friends with whom I was spending last evening. A lady, living only a few doors away from this home, was sitting at her window, at dusk of the evening, or it might be a little later, when the cold, keen air was sharpest, and the darkness had gathered the crowds from the streets, into the houses out of the cold; those who had homes could find also shelter from the cold, but she remembered that many others might want food and warmth and fire, such as was making her own heart glad this cold wintry night! And so it was that twilight hour filled her heart with kindly feeling as she waited for her loved ones and thought of her home, so blest with all her heart could desire, health and comfort, and the love of husband and child, just maturing into manhood, and her life oppressed by no weight or care or anxiety, to disturb the smoothness of its current.

But the train of thought was interrupted by a faint cry reaching her ear from the darkness and silence and cold without! She wonders if it was some homeless mother out in the cold with her babe so late, and she arises to look out the window, but sees no one in the street, still she hears the cry, and it seems to come from a house across the street, then she leaves the window and sits again, but the cry continues to reach her ear, growing louder and more piercing, and going now to the window she sees coming down the street, an old man walking in the cold, and at the same distance in the opposite direction, a young man coming up to meet him, but she can see no woman or child, only the men coming nearer, and as they meet by the step of her door at the kitchen gateway the old man halts, and looking down gathers up a bundle of rags, out of which came the piteous wail that was breaking the silence of that cold, dark night. "My God," he cried, "a baby!" and the young man stood beside him, both appalled at the sight of the little helpless one so cruelly deserted and left to perish alone "in the cold and snow!" "What shall we do with it?" "Where shall we take it!" each had asked of the other. "Bring it to me," the lady said, "I will give it shelter at least for this night, and to-morrow we can better tell what to do with it." So she took the helpless little one in her arms, and through the open window it was brought into the house, then she unwrapped the rags, and found it clean and pure and beautiful, like a gift fresh from heaven in answer to the prayer of her heart for a daughter to love! But the little one was perishing from the cold, its limbs almost stiff with the frost.

Her husband came with help, and soon she had its feet and hands bathed in cold water to gradually thaw out the chill, then warm blankets to rub it with and wrap it in, and sweet milk warmed to nourish it, and sending out to some neighbors who had little children, borrowed clothes in which to dress it warmly, and soon it was made comfortable, and lying in her lap, looking up into her face, began to smile and to coo a little baby carol of delight, for it had found a love that had made it warm and happy, and taken away the pain of the cold and hunger, and, baby though it was, scarce three months old, could thus give thanks for its blessings enjoyed, teaching also a lesson for older children and even grown-up folks to profit by. For one night at least, it had found a home and a warm, true, kindly mother's heart had folded it to rest beside her, and whether she slept or watched over the little one as it slept, there was being knit links of a chain of feeling that no human hands might sever, for since that look of glad content had met her eye, and that baby warble of delight had reached her ear and heart, stirring its depths, she was realizing whence this gift had come unto her, for God was showing her that it must find always a home in her love and tender care, and she realized that it was already absorbing an interest that must inseparably link this little one to her own life as closely as though it was her own child, for had not God sent it unto her, that it might receive the ministrations of her love? And this feeling grew so strong in her heart, as to present the alternative, of feeling that some great calamity or misfortune would follow if she should permit this little helpless infant to be taken away from the embrace of tender love and care her heart yearned to give unto it.

So it was that when the men who had taken it up from the street called next day to see what was to be done with it, they were told that it had found a home and shelter in the kindly hearts that had provided for it during the night.

The father and son also made the little one welcome in their hearts, and now it will be a daughter in that home where kindly hearts will care for it, and she will continue to share the blessings we will believe must always abound for these truly deserving ones.

On my way home after hearing this, I passed by the house and saw the bright light within, and felt it was typical of the dwellers there; "light and peace," surely they will shelter this home from harm, where kindly influences find such perfect fulfillment.—*Children's Friend.*

A Buddhist Temple in China.

This curious looking building is erected by the poor heathen natives to the worship of their god, Buddha. A very large temple consists of a group, or series of buildings. There are many temples of this kind scattered throughout the Chinese Empire, but all, whether large or small, bear a strong resemblance to each other. A very interesting book, called "Our Life in China," written by the wife of a missionary, gives such an accurate description of these temples, and the gods worshipped in them, that we quote it at length:

"Having visited numbers of Buddhist temples—in fact, having lived for weeks in different ones—I surely ought to be able to describe them; yet I really am afraid to attempt it. They are usually made of well-burnt brick; their sloping tiled roofs, which are ornamented by grotesque carved images of lions and dragons, are supported by immense wooden pillars. There are usually, at least, three large halls, separated from each other by paved courts.

"Entering the first building, one sees an image of Buddha, sitting like a tailor at work, and with a smile upon his countenance, apparently gazing out upon the follies and vanities of the world. It is made of wood and plaster, and is usually covered with gilt. Not far from this is a military character, grasping a sword, or some other warlike instrument. This is the guardian of the temple. There are several other large images in this outer hall, but I will not speak of them at length.

"The second building is usually the finest of all, being sometimes nearly a hundred feet wide, more than fifty deep, and high in proportion. The principal idols are three large gilt figures, representing the past, present and future Buddhas. They stand in the most prominent place, and, like the images I have already described, are in a sitting posture, and are constructed in the same way. They are often at least twenty feet in height. On the two sides of this building are eighteen images of persons supposed to be absorbed in Veh; that is, Buddha. If it were not too sad, it would be amusing to notice the peculiarities of these various figures. They are represented in all sorts of attitudes, and there seems to have been an attempt to represent every conceivable passion in their countenances. Occasionally, however, you meet with one too benevolent and pleasing to be found in such bad company. In this second hall is generally seen an image of Kwan-shi-yin—a favorite deity with the female worshippers. She is supposed to give children, especially sons, and many are the prayers and offerings at her shrine. I have seen some images of this goddess which were almost beautiful. She is usually represented with an infant in her arms, and one cannot but be struck with the resemblance she thus presents to the western representations of the Virgin and Child.

"The back buildings generally have smaller images, and the number of these is very great.

"Most of these temples are monasteries as well, and many of the smaller rooms are the sleeping apartments of the monks. I must not neglect to mention the dining-room and kitchen; these are the most comfortable apartments in the whole establishment. In the kitchen are sometimes seen immense iron kettles, holding two or three barrels, which are used for boiling rice when the temple is thronged with worshippers. The dining-room contains long, narrow tables, and seats sufficient to accommodate several hundred guests.

"I must give to these Buddhist priests—for whom, I confess, I feel but little love or sympathy—the credit of showing great taste in the selection of the sites for their temples. They are, when in the country, found in the most romantic and sequestered spots; and even in the cities they are frequently almost concealed by noble trees and shrubbery. Beautiful avenues of bamboo and pine often lead to these Buddhist temples, some of them extending even for miles from the entrance."—*Busy Bee.*

A Boy's Version.—A little boy was once, when about leaving home for church, told to remember the text, which happened to be, "Why stand ye all the day idle? Go into my vineyard, and whatever is right I will pay thee." Johnny came home and was asked to report the text. He thought over it awhile, and then said, "What d'ye stand 'round here doing nuffin for; go into my barn-yard and work, and I'll make it all right with you."

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NEW YORK.

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Discerning the Signs of the Times.

The following upon this subject, from the pen of Dr. Edward Beecher, and published in the "Independent," possesses some interest and importance, not because it contains any thing new, but as indicating an extended and increasing recognition of the theological revolution now quietly progressing. Whatever way we look we behold a spirit of inquiry at work to great or less extent, notwithstanding the almost frantic efforts of very many, some selfishly interested, who strive to crush it. As well might they try to arrest old earth itself and check its swift flight, for the same Almighty power which directs the one controls the other. Dr. B. says:

It is natural for men to act in view of some future glorious development of the society to which they belong. The old Romans in the meridian of Roman power anticipated for the Eternal City endless dominion over the nations. Other cities, in the day of their ascendency, had also done the same. The hundred-gated Thebes, in the culmination of her glory, dreamed not of coming desolation; nor did Nineveh, Tyre or Babylon. Yet to them all the day of judgment and retribution came. There is but one Power whose future is surely and endlessly glorious. It is that Kingdom the fiery splendors of which rose before the mind of the captive prophet in Babylon, many centuries ago, and the coming of which was the bright vision of the age when our Saviour appeared. The error of the men of that age was that they did not understand its nature, and so failed to discern the signs of the times.

We are exposed to the like error. There is before us a future of that Kingdom greater and more glorious than we can conceive. But Christian teachers and leaders do not agree in their conceptions of what that future is.

In the result, in general terms, they agree. God is to be victorious, his foes destroyed, his Kingdom established, and all things reorganized. But in the process through which these results are reached they disagree radically and fundamentally.

There are those, and they are the majority, who anticipate a renovation of all things by the preaching of the gospel, attended by the power of the Holy Spirit, pervading every department of society. Government, commerce, education, the arts and sciences, social life are to be thoroughly pervaded by the spirit of Christ, and he is to reign over a reorganized world. These results will not be gained without a conflict. Opposition will arise from error and sin. The foundations of society will be assailed by pantheism and infidelity. Systems of atheistic materialism will exert a fearful power; sensualism and luxury will corrupt society and threaten its degradation and ruin. But out of every controversy and conflict the truth will come triumphant and purified from all former errors; higher and more powerful developments of God will be made; error and corrupt organizations will be exposed by their evil results; till finally Christ will prevail, and renovate the world and make all things new. Providential judgments and retributions will be employed; but the victory will be gained by intellectual and moral power, and to this issue all things tend.

Those who anticipate such a future will read the signs of the times accordingly. They will expect developments of evil and fearful conflicts; but will not be afraid. The tendencies of the age to scientific atheism will not terrify them. They will expect a higher inspiration of God in the sphere of Christian scholarship, more thorough and radical investigation, and final victory. That evil should put forth all its power will not surprise them. They will only see that the final conflict and victory are hastening on. They will be ever elastic and joyful, and see in the events of the age the signs of the near advent of the great day of victory. The gospel will be proclaimed in every land, and the kingdoms of this world will become the Kingdom of our Lord and of his Christ.

But there are not a few of those, and their number is increasing, who look for no such intellectual and moral victory. They look for a visible and personal revelation of Christ, to defeat his enemies, to raise and glorify the saints of past ages, and with them to judge the nations. After defeating and destroying the worldly organizations that have desolated the earth and debased and corrupted the nations, he will reorganize society under the rule of the risen saints, and with them reign at the head of a universal empire. In the details of this empire they differ. But in one thing they agree: that it will be a theocracy, administered by permanent rulers, not chosen by the election of the nations, but ordained for the great work by God. They do not agree in the details of the physical changes to be wrought in this world at the coming of Christ; but they all concede that they will be vast and stupendous, fitting the world for its final and highest destiny.

Those who anticipate this future entertain no hope of the universal conversion of men and the reorganization of society by the preaching of the gospel and the spiritual power of the Holy Spirit. Such influences and all missionary enterprises will but take out the elect of God from an unbelieving world, before Christ shall come to redeem his saints and destroy his foes, treading the great wine press of wrath, from which shall flow blood to the horses' bridles.

. . . . .

And yet, as we have said, their power seems to be increasing. The more recent commentaries, that are tending to supersede Scott, Barnes and others of that school, are tending to undermine the views on which the missionary enterprise now rests. This is true of Alford, Ellicott, Lange and his colaborers—especially Dr. Lillie, Auberlen and Riggenbach. To this we must add the writings of English and American millennarians, the older and the more recent. Brown, in England, has written an able work in defense of the spiritual coming of Christ; but there is at present no adequate counterpoise to the weight of the authority of the leading commentators whom we have mentioned. This state of things is not salutary or safe. There is a gradual process of undermining going on in our young men and theological students, which will in time show its results. We call it a process of undermining because we believe that the principles on which the missionary enterprise rests are true, and the hopes it inspires well-founded.

At all events, if it is not so, we need to know it. The fundamental thing at this time is to have a true conception of what God intends to do, and in the light of this to study his providence, in order that we may truly discern the signs of the times.

What are the professors of our theological seminaries intending to do on this matter? What our leading divines and pastors? Do they not see the current of which we have spoken? Have they nothing to say about it?

It is not a mere question of prophetical interpretation, though it involves it. But it requires a thoughtful analysis of the existing system of this world as presented in the Bible—a system composed of successive generations of depraved men, exposed to temptation, and able to revolt from any standard, however high, even as, in fact, they will revolt from the millennial standard. The advocates of the personal reign of Christ raise the question, Can permanent governments be organized from such materials? Can there be a perfect state of society till there shall be incorruptible governments; and can this be till the risen saints reign? Is not society based on successive generations of men who are wholly depraved at the outset and need regeneration, too unstable in its elements ever to form a social organization perfect, permanent and free from decline? Nothing like it has been seen. New England has had declines, and does not even now hold her own. Nor does any part of Christendom do better.

Think of New York and her corruptions. How is this great commercial metropolis ever to be made thoroughly Christian? Think of the controlling forces at Washington, and at the state capitals. Think of the bribery of legislators, and the purchase of judges, and the frauds in elections, astounding and undeniable. Look at the increasing tendencies to the various forms of sensualism and self-indulgence. Look at the extent to which the spirit of the world pervades and paralyzes the churches. Consider the assaults of error on the very foundations of society. If, then, Christendom has not as yet been able to hold her own, how can the elements of society in idolatrous nations, debased by the evil influences of past ages, be so elevated as to furnish the materials of a true and stable social system? Is not a new dispensation needed? Are not higher and personal revelations of God indispensable? Are not perfect and permanent rulers, organized under Christ, the only hope of the world?

That these questions cannot be truly answered in the negative we do not say. That there are not intellectual and moral forces that can meet all the exigencies of the coming ages we would not imply. But we do affirm that the views of the future renovation of the world by moral power commonly entertained are not sufficiently profound and radical. The magnitude of the forces of evil to be encountered and overcome is not thoroughly estimated, nor the degree of intellectual and moral power needed by the church to solve the great problem of the renovation of human society, and the introduction of the reign of the saints on the earth with Christ.

To answer the questions of those who teach the personal coming and reign of Christ, we must, at least, carefully consider their full import, and gain truer and more thoroughly developed ideas of what is involved in the perfect renovation of human society, and of the forces by which it is to be produced. By this, as well as by a more profound study of prophecy, we may, under the guidance of the Holy Spirit, be enabled truly to conceive of the glorious future which lies before the mind of God, and in sympathy with him truly to discern the signs of the times. Shall it be done?

The "Consuming" of Papacy.

BY A. W. M.

In the Reformation, Luther early recognized the Papacy as the great apostacy—the Man of Sin—and as such waged his energetic warfare against it. At first, he was inclined to believe in its immediate overthrow, and that he should live to see it done, as well as see the establishment of Christ's Kingdom; but in searching the prophetic writings he came to the conclusion that its overthrow by the "Brightness of His Coming" could not take place under at least three hundred years from his day. But like all the great Reformers of every age since Christ and his apostles, he had clear perceptions of what the Bible made known in respect to the kingdom, and also man's inherent nature. Indeed, it was only because the spiritualizing tendencies that have obscured those important doctrines, had not then arisen, that he had not combatted them with the same irresistible vigor he did his other work.

With Tyndall—the first translator of the English Bible—John Locke, the Philosopher, and other eminent Christian men before and since his day, Luther gave his views with no uncertain sound. Indeed it was the reaction of that wonderful prophetic agitation that gave rise to the many theories explaining away the literal rendering of the prophecies by which the fears of the world were allayed, and the disappointments of those who were looking for some more immediate tangible results, were soothed.

Wesley, with many other prominent Methodists of his day, had clear views of the kingdom of God on this earth, and preached and wrote of it, in the same spirit and language, and with the same acceptance by the people, as we have heard it in our day. He even went so far as to estimate its occurrence about 1836. The special work of that great uprising did not invite a close study of prophecy; and indeed, the time was not come for its requirement, else, no doubt, they would not have left the Advent doctrine to fall with such startling strangeness as it did on the world in our time, when Miller and other Advent preachers entered the work, nearly forty years ago. Unconscious of the many times a similar alarm had been sounded, they read and expounded the prophecies of Daniel and Revelation, as though they had just been opened to the understanding of men. As did Luther, and all other Bible students since his day, these brethren found in the Papacy a masked object of prophecy, and soon after entering upon their great work, were enabled to refer triumphantly to the unbroken chain of testimonies of all Christian expositors, from long before Luther down to Wesley and others—that Papacy was Paul's Man of Sin, who, sitting in the Temple of God arrogated to itself all His infinite attributes.

But to many, during all this time, little that was comprehensible could be made out of those predictions of calamity that was to precede the destruction of this blasphemous power. As we said, Luther put off the time of its entire overthrow 350 years from his time, as necessary to fill up the decreed consuming that should end its utter obliteration from the earth. We well remember, when, in 1844, Litch was speaking on the end expected that year, that if we did not hear before the Lord came that Rome was overthrown with violence, we should learn that it had been done before he came, after the saints were in the kingdom. In those days, it must be remembered, it took nearly three months to get news from Rome. By this he expressed his conviction that the Scriptures taught that great calamities were to overtake Papacy ere it was destroyed at the coming of our Lord. Who could at that time have foreseen, or imagined, such wonderful scenes as have since occurred in the political history of Europe? Rome was then in such close alliance with all the military powers of Europe, that even Protestant nations were fain not only to give it tolerance, but deference, countenance and support, as did England, Prussia and some smaller States. Its insidious advances were such in England and America, that thoughtful men were alarmed lest the Papal tyranny should dominate in even these last asylums of freedom.

But in 1848 came the great political earthquake, seemingly God's shaking of the nations, and from that day to this the power of Popery has waned, and crumbled, till it lies at this moment utterly prostrated before the eyes of the world. It would require too much space to give, in detail, each of the many blows that have fallen mercilessly upon that doomed "wickedness" year by year since that time. Naples, Austria, Spain, France, with the lesser powers, each in turn and often together, strove to avert its doom, but only to involve themselves in its utter ruin. The history of the disasters to each and all of these kingdoms could be traced, with melodramatic effort, to their vain attempts to nullify the decree of God for the overthrow and destruction of mystic Babylon.

But the events so vividly portrayed in prophecy and so unmistakably connected with the Roman Catholic Church—mystic Babylon—have only in part been fulfilled. These events, already accomplished, manifests how all are to be. The sum total will make up the "consumption" declared by Paul. But the more detailed account in Revelation leaves events yet to be fulfilled, some of which are seemingly of a sanguinary nature. The Beast and False Prophet are to be taken and cast into the lake of fire; the armies are to be gathered into a place called Armageddon, and blood is to flow up to the horses' bridles; and with violence shall Babylon be destroyed—are some of the predictions seeming yet to be fulfilled. No matter how the figures may be explained. The impression they convey is that of violent and sanguinary calamities to befall some great power in the earth that has held long sway over many people, nations and tongues. Every day something is transpiring that seems to bear the Papal power to an overwhelming destruction. It is these events, more than all else, that gives such life to all arguments showing the near approach of Christ's Kingdom. These are facts that can be read and applied without great learning. With the consumption of its power complete, the weakest saints must rest in confident anticipation of his Lord's near approach. That this confidence may be confirmed by signal and strange events, unfolding of prophecies yet deemed obscure, we have no doubt. We seem to witness in the spirit animating both the anti-Christ and the powers set for its final humiliation and destruction premonitions of a bloody conflict. If ever the solemn admonition "Behold I come quickly!" was to be taken up by God's people, it is at this time. It is not wise to put off the time for a day. We must now, more than ever, "watch, for in such an hour as ye think not the Son of man cometh."

Knowing God's Name.

BY HELEN ROBERTSON.

David says, "They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

There existed a mutual and endearing friendship between David and his God. David, in all his emergencies and conflicts, sought the name of God, and was delivered, and in return he praised and honored that blessed and holy name. God had especially chosen David to be his servant, because he knew he was a man after his own heart, who should fulfil all his will.

When the uncircumcised Philistine went out and defied the armies of the living God, David fearlessly met him in the *name* of that God; and he said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the *name* of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day into the fowls of the air, and to the wild beasts of the earth; that all the earth may know there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands." This was David's first appearance in public life, and it was a bold stand for a new beginner; but he was not afraid, for he well knew that He whom he was trusting in was able to deliver him, and He did deliver him in a wonderful manner that day.

That same God is as able to care for and deliver us as he was David. Do we as fearlessly and trustingly rely upon him and honor his *name* as David did? He trusted in God because he knew his name. If we know that name in the sense David did, we, too, will fearlessly trust. David afterwards went through a hard school, but he kept near the Lord, and God stood by him. There was one dark, dark page in David's history, but God showed him the iniquity of his sin, and he came out with deep heart-repentings, acknowledging his transgressions unto the Lord, and pleading to be washed thoroughly from his iniquity, and cleansed from his sin. "The sacrifices of God are a broken spirit, a broken and contrite heart, O, God, thou wilt not despise." David offered the sacrifice of a broken spirit, and God accepted the contrite heart and opened David's lips, who showed forth God's praise.

David understood God well enough to know that He would not and could not bless him while he lived in sin of any kind; and if we know God's name aright we will understand the same thing. Come out and be separate, saith the Lord, touch not the unclean; and I will receive you, and be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty.

In the ninety-first Psa. God says: Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name. Some one may say that is meant for a favored personage. We believe it. *All* who know God's name are and will be favored, and will be set on high; but the particular knowledge of God's name is generally acquired in the school of affliction, because we won't learn in any other. "*Thus saith the Lord,* Let not the wise man glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth: for in these I delight, saith the Lord.

Jesus has something to say about this knowledge, right to the point, too. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Seeing this knowledge is of such transcendant worth, no wonder that Paul exclaimed, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things.

Paul had lost all, but he did not care, so he could win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ. Keeping the law was not going to save Paul: that would be his own righteousness. The excellency of the knowledge of Christ Jesus his Lord had opened to him the law of the spirit of life in Christ Jesus, and freed him from the law of sin and death. Thanks be to God, who enables us to always triumph in Christ.

New York, Aug. 1871.

Sorrow for the Dead.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other sorrow we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon her he most loved; when he feels his heart, as it were, crushed in the closing of its portal; would accept of consolation that must be bought by forgetfulness?—No, the love which survives the tomb is one of the noblest attributes of the mind. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gayety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave!—the grave!—it buries every error—covers every defect—extinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him?

But the grave of those we loved—what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy—there it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene. The bed of death, with all its stifled griefs—its noiseless attendance—its mute, watchful assiduities. The last testimonies of expiring love! The feeble, fluttering, thrilling—oh! how thrilling!—pressure of the hand! The faint, faltering accents, struggling in death to give one more assurance of affection! The last fond look of the glazing eye, turned upon us even from the threshold of existence!

Ay, go to the grave of buried love, and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being, who can never—never—never return to be soothed by thy contrition!

If thou art a child, and hast ever added a sorrow to the heart, or a furrow to the silvered brow of an affectionate parent—if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy kindness or thy truth—if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee—if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold and still beneath thy feet;—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear; more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.—*Irving.*

A Sunbeam.

The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly or more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow, which thread their way through the atmosphere as if they were too filmy to yield to the demands of gravity, like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion. The tenderest of human organs—the apple of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, and blesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely-knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills, or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath. The marvel is that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful, and so unpretentious a guise.—*British Quarterly Review.*

Bad Business Given Up.

Let me tell you of an instance of the power of prayer. The owner of a line of omnibuses kept a rum-shop, or drinking-saloon, made money, and wasted his spiritual good in all manner of ways, useless, irreligious. His wife went to the prayer-meetings. She became a truly converted woman. He forbade her going to the prayer-meetings, but she would go. She kept on going, though he got angry and said she must not. Finally he told her she must leave him or quit going to the prayer-meetings. He told her something like this: "Now if you will go up in the chamber and pray with me, you may pray as much as you choose, but you must not go to the prayer-meetings." She said she did not know how to pray for him or with him, for she had only just begun to pray for herself. So they went into the chamber, and he was very much surprised to hear her pray. That day everything went wrong. The next morning they went into the chamber to pray. "I thought I would let her pray it out, and by keeping her from the prayer-meetings I should break the charm." So they kneeled down together, and she prayed such a prayer as took a deep hold on his heart; and as they rose from their knees, he kissed her, and went away. His heart was softened, subdued, and he came humbly at the feet of Jesus, a converted man. He abandoned his liquor-selling at once. He witnesses a good confession. —*P. H. Fosse.*

Let a man begin in earnest with "I ought," and he will end, by God's grace, if he persevere, with "I will." Let him force himself to abound in all small offices of kindliness, attention, affectionateness, and all those for God's sake. By and by they will become the habit of his soul.

As the spokes of a carriage-wheel approach their centre, they approach each other; so, also, when men are brought to Jesus Christ, the centre of life and hope, they are drawn toward each other in brotherly relationship, and stand side by side journeying to their heavenly home.—*Rev. F. J. Sergeant.*

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The Object of this Union is to use all available means to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.—*Article I. Life and Adv. Union.*

Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.

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In the result, in general terms, they agree. God is to be victorious, his foes destroyed, his Kingdom established, and all things reorganized. But in the process through which these results are reached they disagree radically and fundamentally.

There are those, and they are the majority, who anticipate a renovation of all things by the preaching of the gospel, attended by the power of the Holy Spirit, pervading every department of society. Government, commerce, education, the arts and sciences, social life are to be thoroughly pervaded by the spirit of Christ, and he is to reign over a reorganized world. These results will not be gained without a conflict. Opposition will arise from error and sin. The foundations of society will be assailed by pantheism and infidelity. Systems of atheistic materialism will exert a fearful power; sensualism and luxury will corrupt society and threaten its degradation and ruin. But out of every controversy and conflict the truth will come triumphant and purified from all former errors; higher and more powerful developments of God will be made; error and corrupt organizations will be exposed by their evil results; till finally Christ will prevail, and renovate the world and make all things new. Providential judgments and retributions will be employed; but the victory will be gained by intellectual and moral power, and to this issue all things tend.

Those who anticipate such a future will read the signs of the times accordingly. They will expect developments of evil and fearful conflicts; but will not be afraid. The tendencies of the age to scientific atheism will not terrify them. They will expect a higher inspiration of God in the sphere of Christian scholarship, more thorough and radical investigation, and final victory. That evil should put forth all its power will not surprise them. They will only see that the final conflict and victory are hastening on. They will be ever elastic and joyful, and see in the events of the age the signs of the near advent of the great day of victory. The gospel will be proclaimed in every land, and the kingdoms of this world will become the Kingdom of our Lord and of his Christ.

But there are not a few of those, and their number is increasing, who look for no such intellectual and moral victory. They look for a visible and personal revelation of Christ, to defeat his enemies, to raise and glorify the saints of past ages, and with them to judge the nations. After defeating and destroying the worldly organizations that have desolated the earth and debased and corrupted the nations, he will reorganize society under the rule of the risen saints, and with them reign at the head of a universal empire. In the details of this empire they differ. But in one thing they agree: that it will be a theocracy, administered by permanent rulers, not chosen by the election of the nations, but ordained for the great work by God. They do not agree in the details of the physical changes to be wrought in this world at the coming of Christ; but they all concede that they will be vast and stupendous, fitting the world for its final and highest destiny.

Those who anticipate this future entertain no hope of the universal conversion of men and the reorganization of society by the preaching of the gospel and the spiritual power of the Holy Spirit. Such influences and all missionary enterprises will but take out the elect of God from an unbelieving world, before Christ shall come to redeem his saints and destroy his foes, treading the great wine press of wrath, from which shall flow blood to the horses' bridles.

. . . . . .

And yet, as we have said, their power seems to be increasing. The more recent commentaries, that are tending to supersede Scott, Barnes and others of that school, are tending to undermine the views on which the missionary enterprise now rests. This is true of Alford, Ellicott, Lange and his colaborers—especially Dr. Lillie, Auberlen and Riggenbach. To this we must add the writings of English and American millennarians, the older and the more recent. Brown, in England, has written an able work in defense of the spiritual coming of Christ; but there is at present no adequate counterpoise to the weight of the authority of the leading commentators whom we have mentioned. This state of things is not salutary or safe. There is a gradual process of undermining going on in our young men and theological students, which will in time show its results. We call it a process of undermining because we believe that the principles on which the missionary enterprise rests are true, and the hopes it inspires well-founded.

At all events, if it is not so, we need to know it. The fundamental thing at this time is to have a true conception of what God intends to do, and in the light of this to study his providence, in order that we may truly discern the signs of the times.

What are the professors of our theological seminaries intending to do on this matter? What our leading divines and pastors? Do they not see the current of which we have spoken? Have they nothing to say about it?

It is not a mere question of prophetical interpretation, though it involves it. But it requires a thoughtful analysis of the existing system of this world as presented in the Bible—a system composed of successive generations of depraved men, exposed to temptation, and able to revolt from any standard, however high, even as, in fact, they will revolt from the millennial standard. The advocates of the personal reign of Christ raise the question, Can permanent governments be organized from such materials? Can there be a perfect state of society till there shall be incorruptible governments; and can this be till the risen saints reign? Is not society based on successive generations of men who are wholly depraved at the outset and need regeneration, too unstable in its elements ever to form a social organization perfect, permanent and free from decline? Nothing like it has been seen. New England has had declines, and does not even now hold her own. Nor does any part of Christendom do better.

Think of New York and her corruptions. How is this great commercial metropolis ever to be made thoroughly Christian? Think of the controlling forces at Washington, and at the state capitals. Think of the bribery of legislators, and the purchase of judges, and the frauds in elections, astounding and undeniable. Look at the increasing tendencies to the various forms of sensualism and self-indulgence. Look at the extent to which the spirit of the world pervades and paralyzes the churches. Consider the assaults of error on the very foundations of society. If, then, Christendom has not as yet been able to hold her own, how can the elements of society in idolatrous nations, debased by the evil influences of past ages, be so elevated as to furnish the materials of a true and stable social system? Is not a new dispensation needed? Are not higher and personal revelations of God indispensable? Are not perfect and permanent rulers, organized under Christ, the only hope of the world?

That these questions cannot be truly answered in the negative we do not say. That there are not intellectual and moral forces that can meet all the exigencies of the coming ages we would not imply. But we do affirm that the views of the future renovation of the world by moral power commonly entertained are not sufficiently profound and radical. The magnitude of the forces of evil to be encountered and overcome is not thoroughly estimated, nor the degree of intellectual and moral power needed by the church to solve the great problem of the renovation of human society, and the introduction of the reign of the saints on the earth with Christ.

To answer the questions of those who teach the personal coming and reign of Christ, we must, at least, carefully consider their full import, and gain truer and more thoroughly developed ideas of what is involved in the perfect renovation of human society, and of the forces by which it is to be produced. By this, as well as by a more profound study of prophecy, we may, under the guidance of the Holy Spirit, be enabled truly to conceive of the glorious future which lies before the mind of God, and in sympathy with him truly to discern the signs of the times. Shall it be done?

The "Consuming" of Papacy.

BY A. W. M.

In the Reformation, Luther early recognized the Papacy as the great apostacy—the Man of Sin—and as such waged his energetic warfare against it. At first, he was inclined to believe in its immediate overthrow, and that he should live to see it done, as well as see the establishment of Christ's Kingdom; but in searching the prophetic writings he came to the conclusion that its overthrow by the "Brightness of His Coming" could not take place under at least three hundred years from his day. But like all the great Reformers of every age since Christ and his apostles, he had clear perceptions of what the Bible made known in respect to the kingdom, and also man's inherent nature. Indeed, it was only because the spiritualizing tendencies that have obscured those important doctrines, had not then arisen, that he had not combatted them with the same irresistible vigor he did his other work.

With Tyndall—the first translator of the English Bible—John Locke, the Philosopher, and other eminent Christian men before and since his day, Luther gave his views with no uncertain sound. Indeed it was the reaction of that wonderful prophetic agitation that gave rise to the many theories explaining away the literal rendering of the prophecies by which the fears of the world were allayed, and the disappointments of those who were looking for some more immediate tangible results, were soothed.

Wesley, with many other prominent Methodists of his day, had clear views of the kingdom of God on this earth, and preached and wrote of it, in the same spirit and language, and with the same acceptance by the people, as we have heard it in our day. He even went so far as to estimate its occurrence about 1836. The special work of that great uprising did not invite a close study of prophecy; and indeed, the time was not come for its requirement, else, no doubt, they would not have left the Advent doctrine to fall with such startling strangeness as it did on the world in our time, when Miller and other Advent preachers entered the work, nearly forty years ago. Unconscious of the many times a similar alarm had been sounded, they read and expounded the prophecies of Daniel and Revelation, as though they had just been opened to the understanding of men. As did Luther, and all other Bible students since his day, these brethren found in the Papacy a masked object of prophecy, and soon after entering upon their great work, were enabled to refer triumphantly to the unbroken chain of testimonies of all Christian expositors, from long before Luther down to Wesley and others—that Papacy was Paul's Man of Sin, who, sitting in the Temple of God arrogated to itself all His infinite attributes.

But to many, during all this time, little that was comprehensible could be made out of those predictions of calamity that was to precede the destruction of this blasphemous power. As we said, Luther put off the time of its entire overthrow 350 years from his time, as necessary to fill up the decreed consuming that should end its utter obliteration from the earth. We well remember, when, in 1844, Litch was speaking on the end expected that year, that if we did not hear before the Lord came that Rome was overthrown with violence, we should learn that it had been done before he came, after the saints were in the kingdom. In those days, it must be remembered, it took nearly three months to get news from Rome. By this he expressed his conviction that the Scriptures taught that great calamities were to overtake Papacy ere it was destroyed at the coming of our Lord. Who could at that time have foreseen, or imagined, such wonderful scenes as have since occurred in the political history of Europe? Rome was then in such close alliance with all the military powers of Europe, that even Protestant nations were fain not only to give it tolerance, but deference, countenance and support, as did England, Prussia and some smaller States. Its insidious advances were such in England and America, that thoughtful men were alarmed lest the Papal tyranny should dominate in even these last asylums of freedom.

But in 1848 came the great political earthquake, seemingly God's shaking of the nations, and from that day to this the power of Popery has waned, and crumbled, till it lies at this moment utterly prostrated before the eyes of the world. It would require too much space to give, in detail, each of the many blows that have fallen mercilessly upon that doomed "wickedness" year by year since that time. Naples, Austria, Spain, France, with the lesser powers, each in turn and often together, strove to avert its doom, but only to involve themselves in its utter ruin. The history of the disasters to each and all of these kingdoms could be traced, with melodramatic effort, to their vain attempts to nullify the decree of God for the overthrow and destruction of mystic Babylon.

But the events so vividly portrayed in prophecy and so unmistakably connected with the Roman Catholic Church—mystic Babylon—have only in part been fulfilled. These events, already accomplished, manifests how all are to be. The sum total will make up the "consumption" declared by Paul. But the more detailed account in Revelation leaves events yet to be fulfilled, some of which are seemingly of a sanguinary nature. The Beast and False Prophet are to be taken and cast into the lake of fire; the armies are to be gathered into a place called Armageddon, and blood is to flow up to the horses' bridles; and with violence shall Babylon be destroyed—are some of the predictions seeming yet to be fulfilled. No matter how the figures may be explained. The impression they convey is that of violent and sanguinary calamities to befall some great power in the earth that has held long sway over many people, nations and tongues. Every day something is transpiring that seems to bear the Papal power to an overwhelming destruction. It is these events, more than all else, that gives such life to all arguments showing the near approach of Christ's Kingdom. These are facts that can be read and applied without great learning. With the consumption of its power complete, the weakest saints must rest in confident anticipation of his Lord's near approach. That this confidence may be confirmed by signal and strange events, unfolding of prophecies yet deemed obscure, we have no doubt. We seem to witness in the spirit animating both the anti-Christ and the powers set for its final humiliation and destruction premonitions of a bloody conflict. If ever the solemn admonition "Behold I come quickly!" was to be taken up by God's people, it is at this time. It is not wise to put off the time for a day. We must now, more than ever, "watch, for in such an hour as ye think not the Son of man cometh."

Knowing God's Name.

BY HELEN ROBERTSON.

David says, "They that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.

There existed a mutual and endearing friendship between David and his God. David, in all his emergencies and conflicts, sought the name of God, and was delivered, and in return he praised and honored that blessed and holy name. God had especially chosen David to be his servant, because he knew he was a man after his own heart, who should fulfil all his will.

When the uncircumcised Philistine went out and defied the armies of the living God, David fearlessly met him in the *name* of that God; and he said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the *name* of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day into the fowls of the air, and to the wild beasts of the earth; that all the earth may know there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hands." This was David's first appearance in public life, and it was a bold stand for a new beginner; but he was not afraid, for he well knew that He whom he was trusting in was able to deliver him, and He did deliver him in a wonderful manner that day.

That same God is as able to care for and deliver us as he was David. Do we as fearlessly and trustingly rely upon him and honor his *name* as David did? He trusted in God because he knew his name. If we know that name in the sense David did, we, too, will fearlessly trust. David afterwards went through a hard school, but he kept near the Lord, and God stood by him. There was one dark, dark page in David's history, but God showed him the iniquity of his sin, and he came out with deep heart-repentings, acknowledging his transgressions unto the Lord, and pleading to be washed thoroughly from his iniquity, and cleansed from his sin. "The sacrifices of God are a broken spirit, a broken and contrite heart, O, God, thou wilt not despise." David offered the sacrifice of a broken spirit, and God accepted the contrite heart and opened David's lips, who showed forth God's praise.

David understood God well enough to know that He would not and could not bless him while he lived in sin of any kind; and if we know God's name aright we will understand the same thing. Come out and be separate, saith the Lord, touch not the unclean; and I will receive you, and be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty.

In the ninety-first Psa. God says: Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name. Some one may say that is meant for a favored personage. We believe it. *All* who know God's name are and will be favored, and will be set on high; but the particular knowledge of God's name is generally acquired in the school of affliction, because we won't learn in any other. "*Thus saith the Lord*, Let not the wise man glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth: for in these I delight, saith the Lord.

Jesus has something to say about this knowledge, right to the point, too. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Seeing this knowledge is of such transcendant worth, no wonder that Paul exclaimed, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things.

Paul had lost all, but he did not care, so he could win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ. Keeping the law was not going to save Paul: that would be his own righteousness. The excellency of the knowledge of Christ Jesus his Lord had opened to him the law of the spirit of life in Christ Jesus, and freed him from the law of sin and death. Thanks be to God, who enables us to always triumph in Christ.

New York, Aug. 1871.

Sorrow for the Dead.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other sorrow we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon her he most loved; when he feels his heart, as it were, crushed in the closing of its portal; would accept of consolation that must be bought by forgetfulness?—No, the love which survives the tomb is one of the noblest attributes of the mind. If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved, is softened away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gayety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure, or the burst of revelry? No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn even from the charms of the living. Oh, the grave!—the grave!—it buries every error—covers every defect—extinguishes every resentment! From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave even of an enemy, and not feel a compunctious throb, that he should ever have warred with the poor handful of earth that lies mouldering before him?

But the grave of those we loved—what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us almost unheeded in the daily intercourse of intimacy—there it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene. The bed of death, with all its stifled griefs—its noiseless attendance—its mute, watchful assiduities. The last testimonies of expiring love! The feeble, fluttering, thrilling—oh! how thrilling!—pressure of the hand! The faint, faltering accents, struggling in death to give one more assurance of affection! The last fond look of the glazing eye, turned upon us even from the threshold of existence!

Ay, go to the grave of buried love, and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being, who can never—never—never return to be soothed by thy contrition!

If thou art a child, and hast ever added a sorrow to the heart, or a furrow to the silvered brow of an affectionate parent—if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms to doubt one moment of thy kindness or thy truth—if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee—if thou art a lover, and hast ever given one unmerited pang to that true heart which now lies cold and still beneath thy feet;—then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear; more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living.—*Irving.*

A Sunbeam.

The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly or more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow, which thread their way through the atmosphere as if they were too filmy to yield to the demands of gravity, like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it into tremulous motion. The tenderest of human organs—the apple of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, and blesses the useful light. Yet a few of those rays, insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely-knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would stir a straw. The play of those beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills, or in fattening showers upon the plains. Let but the air drink in a little more sunshine at one place than another, and out of it springs the tempest or the hurricane, which desolates a whole region in its lunatic wrath. The marvel is that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us in so gentle, so peaceful, and so unpretentious a guise.—*British Quarterly Review.*

Bad Business Given Up.

Let me tell you of an instance of the power of prayer. The owner of a line of omnibuses kept a rum-shop, or drinking-saloon, made money, and wasted his spiritual good in all manner of ways, useless, irreligious. His wife went to the prayer-meetings. She became a truly converted woman. He forbade her going to the prayer-meetings, but she would go. She kept on going, though he got angry and said she must not. Finally he told her she must leave him or quit going to the prayer-meetings. He told her something like this: "Now if you will go up in the chamber and pray with me, you may pray as much as you choose, but you must not go to the prayer-meetings." She said she did not know how to pray for him or with him, for she had only just begun to pray for herself. So they went into the chamber, and he was very much surprised to hear her pray. That day everything went wrong. The next morning they went into the chamber to pray. "I thought I would let her pray it out, and by keeping her from the prayer-meetings I should break the charm." So they kneeled down together, and she prayed such a prayer as took a deep hold on his heart; and as they rose from their knees, he kissed her, and went away. His heart was softened, subdued, and he came humbly at the feet of Jesus, a converted man. He abandoned his liquor-selling at once. He witnesses a good confession.—*P. H. Fosse.*

Let a man begin in earnest with "I ought," and he will end, by God's grace, if he persevere, with "I will." Let him force himself to abound in all small offices of kindliness, attention, affectionateness, and all those for God's sake. By and by they will become the habit of his soul.

As the spokes of a carriage-wheel approach their centre, they approach each other; so, also, when men are brought to Jesus Christ, the centre of life and hope, they are drawn toward each other in brotherly relationship, and stand side by side journeying to their heavenly home.—*Rev. F. J. Sergeant.*

Am I Alive?

It is not a sufficient answer to this question for any Christian to say, "I was once converted." Thousands were born ten years ago who are now in their coffins. There is a great difference between being "made alive," and *keeping* alive afterwards. Quite too many professors base their hope of being Christians—not on what they now are—but on some experience during a revival season in days gone by.

Genuine conversion brings a man into a new state toward God. Old things have passed away; he is a new creature. But he must constantly encounter a strong undercurrent running like a mill-race toward the *old* state of corruption. No renewed heart will "keep sweet" without a great deal of salting with divine grace. No converted man will *stay* converted unless he takes care of himself, and the Master takes care of him. What is conversion? It is the turning of the heart to God; and unless that heart *holds fast* on God, and God holds fast to him, he will soon fall off into vain confidence, apathy, pride, self-indulgence, or any sin that "doth so easily beset" him. How long do you think that Paul would have been *Paul* if the power of God had not kept him—through faith? "Not I," exclaims the modest old hero—"*not I*, but Christ that liveth in me." "I live by faith on the Son of God." Again he exclaims, "*So fight* I, not as one that *striketh out* into the *air*; but I keep my body under." He uses a phrase drawn from the boxer's contests, and the literal translation of it is—"I bruise my body—I give it a *black eye*—lest I should be a [reprobate." Paul had such a terrible dread lest his evil propensities should get the better of him, that he constantly *beats down* with steady and sturdy blows the unruly appetites and passions. If such was the necessity laid upon the great apostle, who of us has a right to grow foolhardy and self-confident? The moment a Christian begins to feel, "What do I care? let others be afraid—not I;" the moment a Christian feels *so*, he is as near to a disgraceful fall as boasted Peter was in Pilate's hall.

But granting that you were once made alive, kind reader, *are you alive* to-day? If so, how shall you keep alive?

First of all comes *prayer*—the daily and hourly course with God. Prayer is just as vital to my spiritual life as water is to the "monthly rose" whose leaves are now dripping from the refreshing of the pitcher. It is the *out*let upwards for gratitude, and yearning desires for blessings; it is the *in*let through which the supplies of grace pour downward into the heart. When the channel is allowed to freeze up, I am in the same condition with the housekeeper who inquires, "I wonder why the water does not *run* to-day?" The plumber is sent for, and he soon explains the difficulty. "Your pipes are frozen up; the connection with the reservoir is stopped." Alas for the Christian who has broken his connection with Christ!

Prayer may be also likened to a telegraph with Heaven. Our messages go up with the lightning speed of thought. The mercies asked for often flow backward to us with the promptness and velocity of a divine love. Sometimes the blessing sought is ours at once. Sometimes the answer is delayed. Then we can only do our duty and *wait*. Sometimes the reply comes in the sudden shock of an unexpected trial; it comes like a death-message over the wires! But it is all right. God knows what answer to send. I must take what answer my Father chooses to give. If I put myself into connection with God, I am only responsible for *this* end of the celestial telegraph; not for the end that lies in the Infinite bosom of love. I must receive just what God sends. "Thy will be done." But trying messages are not so dreadful as to have the telegraph of prayer utterly out of order through long disuse, and the soul cut off from communication with Jesus. Friend! is thy connection with the Divine Hearer and Giver broken off? Then to your knees! To your knees!

"Prayer was appointed to convey
The blessings God designs to give:
Long as they live should Christians pray,
For only while they pray they live."

But with prayer the Master also coupled *watchfulness*. "I say unto all, watch!" Never yet have I seen the Christian whose heart would not "bear watching." The oversight must be close, constant, and wakeful. If you were set to keep a canary-bird on the open palm of your hand, you would understand what is meant by "keeping the *heart* with all diligence." You must not take off the spiritual eye for one instant. Have the arm of resolution ever ready to seize it the very first moment that it attempts to fly off into sin.

"Wherefore I say unto all, watch!" Watch the stealthy approaches of the tempter. Watch for the old habits of sin that will steal back again though they have been driven off a hundred times "from the premises."—Theodore Cuyler.

—*American Messenger.*

"There is encouragement to engage in the performance of duty, because when we resolve on it, difficulties in the way are diminished or removed, and there are facilities which were not foreseen. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

"The Next Dispensation.—*A Scriptural Examination of its Commencement, Nature, and Duration.* By Wm. H. Spencer." Specimen copies sent free upon receipt of a two cent stamp. Address, Wm. H. Spencer, Box 3,932, *New York.*

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 6, 1871.

No Immortality nor future life, except in Jesus Christ alone, and by a resurrection at the last day if dead, or a change if alive.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship. Let these things be kept in mind in reading the Herald of Life, and the praise or blame will rest where it ought.

Notice.

We would again remind our friends that in receiving money, subscriptions for the paper, notices of change of address, etc., at our late meeting, some errors may have occurred. It is possible, too, some *may* have happened during the past few days, while the business of the office was being transferred from one administration to another. Should any such errors have occurred they will be rectified immediately upon our being informed of them.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

THE WICKED SHALL BE DESTROYED.

Webster defines the term destroy—"To unbuild; to pull down; to break up the structure and organic existence of; to ruin; to bring to nought; to put an end to; to annihilate."

Destroy and destruction are many times used in the sacred Scriptures with reference to men, and when so used they mean deprivation of life; their meaning is directly opposed to preservation of life. Like "perish," when they are applied to wicked men, they denote extirpation. Of such as make not God their strength; but trust in the abundance of their riches, and strengthen themselves in wickedness, it is said: "God shall likewise destroy thee forever: He shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living."—Psa. lii. 5. When a man is removed out of the "land of the living," and destroyed forever, he surely cannot be alive. Thus a destroyed person cannot be a living one.

Psa. cxlv. 20: "The Lord preserveth all them that love him: but all the wicked will he destroy."

Here it is plainly stated that God will *preserve* the faithful, but the wicked He will *destroy*. The objector will say, this has reference to the present state; the righteous are preserved and prospered, while the wicked are abased and their counsels brought to nought. But can that be the meaning of the inspired language? That the ungodly very frequently glorify themselves, and triumph throughout life is a known fact, and abundantly recognized. The psalmist himself says, "How long shall the wicked triumph? How long shall they utter and speak hard things? and all the workers of iniquity boast themselves? They break in pieces thy people, O Lord, and afflict thine heritage." Thus we see that then, as now, the machinations of enemies of God were by no means always rendered fruitless; but were often permitted to triumph until death put an end to them. It is the final condition that is spoken of: the righteous are preserved in death, *i. e.*, redeemed from it, but the wicked are *destroyed* forever in death.

But it is sometimes objected that "destruction" and "perish," are sometimes used in Scripture with reference to the righteous as well as to the wicked, or with reference to both indiscriminately. This is true, so far as the Old Testament is concerned, and the fact settles it that the terms cannot mean everlasting misery, for no one will contend that the righteous are consigned to that. An intelligent and earnest Bible student must refuse to recognize some plain facts before he can fail to see that while it is true that these terms, when applied to the wicked, as wicked, inevitably imply that they shall not be re-established, but shall remain destroyed; yet when they are applied to men generally they do not preclude a re-establishment, a re-living. Should not Omnipotent Power be exercised on behalf of any dead, none would ever live again; but sacred pages teem with promises of a resurrection of all the worthy ones, a re-living of every righteous son and daughter of Adam.

But not so with the unrighteous; for "when the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed *forever*."—Psa. cii. 7. "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. xxix. 1. The destruction of the ungodly is *without remedy*: but the resurrection furnishes a remedy for the death and destruction of the righteous. Like him who became the first-fruits of the resurrection harvest, they shall not be *holden of death*, for he who has power over death has announced his purpose to open its gates and let *his people* go free. They "shall be raised incorruptible," and the righteous living at that time "shall be changed" to incorruption; "For this corruptible must put on incorruption, and this mortal must put on immortality." When this has transpired, death will have been "swallowed up in victory." Then, looking down into empty graves and upon a conquered foe, there shall ascend from the redeemed ones the triumphant shout, "O death, where is thy sting? O grave, where is thy victory?" What of the wicked then? Theirs is the blackness of darkness forever: their *end* is destruction.

The difference in the destiny of the two classes is clearly set forth in the word of God, spoken by the prophet Isaiah. He says: "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." Now mark the contrast. Those wicked ones that "have had dominion" are dead, *they shall not live*; they are deceased, *they shall not rise*, therefore, because this is so, because they are not to live again, God has visited and destroyed them, and made all their memory to *perish; but* "Thy dead men *shall live*, together with my dead body *shall they arise*. Awake and sing, ye that dwell in the dust," etc.

How unmistakable and emphatic is this language. No ambiguity: all is plainly expressed. Yet, clear as it is, were it at variance with the general tenor of Scripture teaching; did a literal construction contradict other well understood portions of Scripture, we would feel bound either to give it a different interpretation, or let it alone entirely. But the fact is it is in perfect harmony not only with the *general tenor* of Scripture inculcation, but with *all* well understood inspired testimony bearing on the subject. Hence to interpret it literally is a necessity. To do otherwise is to wander from the path of safety, incur great danger, and, therefore, to commit a grave error.

Psa. xxxvii. 38: "But transgressors shall be cut off."

If, as is claimed, the real and responsible man is a separate entity which continues to exist in a conscious state, then, whether happy or miserable, transgressors are not *destroyed*; nor can they at all be said to be *cut off*, if they have, (or rather are) immortal souls which exist separately from the organization. The fact is the text is one of the strongest in the whole Bible. The term rendered *destroyed* is *shomad*, which means *annihilated*. Transgressors shall be annihilated. Thus we can comprehend the full import of the phrase *cut off*. "For yet a little while, and the wicked shall not be." If they shall *not be* they surely must first be destroyed. And this is true, for "evil-doers shall be *cut off*;" so of course they *shall not be*.

We have heretofore shown that God's promises to His people that they shall inherit a certain land necessitates a resurrection from the dead. Hence the Spirit declares: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" (the land promised to Abraham and his seed, but which that patriarch never possessed a foot of): "when the wicked are *cut off*, thou shalt see it."—ver. 34. "Mark the perfect man, and behold the upright: for the end of that man is peace."—ver. 37. The *end* of the perfect man is peace in the confident assurance that, being heir to the promise, he will be raised from the dead. Now mark the contrast. But "the *end* of the wicked shall be *cut off*." The end of one is peace in the faith of a future life, while the other is "cut off." So explicit is the language of inspiration, it would seem impossible to misapprehend it. But alas! the mischievous phantom of inherent immortality is ever on the alert, turning its victims away from the truth.

Prov. xiii. 13: "Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded."

Destruction is the end of all despisers of the word. "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness. . . Because they have cast away the law of the Lord of hosts." The Spirit declares that God "*preserveth not* the life of the wicked." Modern theology declares, on the contrary, that God *does preserve* the life of the wicked for the purpose and *only* for the purpose of tormenting them forever, permitting, as ages upon ages roll away, no ray of light or hope to reach them. *As* the fire devoureth the stubble, and the flame consumeth the chaff, *so* shall the wicked be destroyed forever.

God has said concerning the enemies of His people, "For yet a very little while and the indignation shall cease, and mine anger in their destruction."—Isa. x. 25. He further declares that He "bringeth the princes to nothing." The destruction of God's enemies, then, is equivalent to their being brought to *nothing*; and when that state is reached His anger ceases, a thing which could not be truly said if He continues forever to be angry with His enemies, and to preserve their existence for the purpose of displaying His anger by tormenting them. What a fearful and unjustifiable departure from the truth is the theory that God's anger will never cease: that He will take pleasure in tormenting His enemies forever, the glorified saints all the while delighting in the agonies of those most dear to them in this life. Oh what a libel is it upon the character of a just, all good, all loving Father! He will not do that terrible thing. No, no, His anger will cease in their destruction.

Isa. xl. 23: "That bringeth the princes to nothing. The Heb. here is, to *ain*, nothing: *bl*, in 38: 17, is defined the same, nothing: and they are both also defined, not; which includes, says Ges, under *ain*, the substantive verb to be, exist; making not to be, not to exist. *Theology of Bible.*

Jer. x. 24: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. Thus it is seen that the prophet believed God sometimes brings men to *nothing*. Few will deny that to be brought to nothing is to be made an end of, as the psalmist declares, Psa. ix. 5., "Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name forever and ever."

"For destruction from God was a terror to me."—Job xxxi. 23. That, then, which was a terror to Job was not eternal misery but *destruction*. Poor, misguided Job (if popular theology were true), thus to be terrified at something which could not possibly happen to him. Our friends of the torment school will take notice that fear of "destruction" does exercise a restraining influence. Destruction is the *end* of all sinners. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."—Isa. i. 28. All this being the tenor of O. T. Scriptures concerning the ungodly, very many more passages might be adduced, but we forbear and proceed to the New Testament.

That Other Council.

The meeting of the Evangelical Alliance which was to have been held next year has been postponed till 1873, on account of the Presidential election occurring in 1872. It is said that some of the over-zealous members of the executive committee wanted to have the meeting held in Rome, we suppose as a sort of defiance to the Pope. We know not whether, like the Ecumenical Council, the Alliance has in view the accomplishment of some one great vain and selfish purpose, but if some things are done that are talked of, Rome would certainly be a very appropriate place for the transaction of its business. However, time will reveal its purposes.

What a Comfort is Jesus.

BY WM. H. SPENCER.

1. What a comfort Jesus was to the world during his ministry. He fed the hungry multitudes, who followed him, by his wondrous miracle-working power. The sick were healed, the lame made to walk, the dead raised, words of life preached to the poor, and he mingled his tears in humble compassion with those who wept. Peace, love and light were dispensed in majestic splendor around his pathway.

2. What a comfort he was to his disciples during his forty day's sojourn with them after his resurrection from the dead. Their hearts often burned with joy as he unfolded to them by divine eloquence glorious visions of the kingdom to come. And at last, when by a shining angelic band he was borne to the courts of heaven, he would not leave them comfortless, but dispatched heavenly messengers to cheer their hearts with the glad news that "this *same Jesus*, which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven." O blessed promise! How it has cheered the hearts of all his saints for the past eighteen hundred years! Jesus will *certainly* come again. Those who have longed and prayed his glorious face to behold will *very soon* see him in all his royal majesty.

"Fly swifter round ye wheels of time,
And bring the welcome day."

3. What a comfort Jesus is to repentant sinners! His ears are ever turned anxiously to hear the first feeble cry for mercy; that he may whisper the sweet words of pardon into their hearts. By night and by day he pleads with the wandering to return to Father's house where "there is enough and to spare." The flowing fountain of life runs free to all; and with inexhaustible love Jesus entreats them to "come," and wash their guilty stains away. He will clothe them in spotless robes of righteousness, and finally give to each an immortal crown of life, and bring them into eternal association with God and the heavenly hosts.

"O that the world might taste and see
The riches of his grace!"

4. For eighteen hundred years he has comforted the church by his spiritual presence, but throughout an eternity of blessedness in his kingdom he will comfort his bride by his literal presence. O the sublime thought! he will "lead us into living fountains of waters, and God shall wipe all tears away." Then shall we *begin* to realize "the eternal weight of glory" that God has in store for those that love him.

Prospective.

BY W. N. PILE.

It is well to take a retrospective glance occasionally for two reasons, first: some successes will be remembered which will serve as encouragement to renewed exertions relating to the future, and second: our past failures may be made to serve as so many admonitions to be more careful and considerate in the selection of our plans for future operations.

But the remembrance of past failures should never be allowed to *paralyze* us! Paul, in writing that he forgot "the things which were behind," did not mean to convey the idea that the past had been erased from his memory, but rather that the remembrance of it should not be allowed to prevent his "reaching forth unto the things which were before." Thus should we do, not only as individuals, but in our associated capacity as a "Union," formed for the purpose of promulgating the precious truths committed to our charge.

We trust our first annual Camp-meeting marked a new era in our history. While we should be grateful for as much prosperity as has attended our efforts in the past, we should determine that, with God's help, the measure of the past shall not be that of the future.

The responsibility devolving upon us is commensurate with the value and importance of the truth which we have received. "Future life only in Christ" and the "speedy advent" of that Christ to bestow it, together form one of the mightiest impelling forces. We are made the bearer of these truths to the world, and now, realizing our accountability, our motto should be—"*we must succeed!*" Our only question should be—*how?* Let us briefly consider some of the means necessary to success.

First: *A consecrated, living ministry!* Consecrated, not only to the peculiar truths which we hold, but to *that God who gave them*. The preacher has a great influence. He runs "to and fro" with his message. He is looked to, not only for instruction but for an "example." He should answer these requirements by *studying* to be "apt to teach" and also by carrying a sanctifying influence wherever he goes. Of such preachers we have "not a few." Would to God the number was greater! These should be encouraged by the "Union." Their labors should be recognized and their hands "stayed up." This course will not only serve to increase the efficiency of those already in the field and remove many difficulties from their path, but will have a tendency to add to their *number*, for nothing can be more encouraging to enter a field to labor than to know that the laborers therein are in sympathy and hearty co-operation with each other and with the "Union" which they represent.

Second: *A consecrated paper!* Consecrated, not to the peculiar views of any one member, but to the great leading truths which the "Union" holds, and for the advancement of which it was formed. Again, consecrated, not only to the instruction of the *intellect* of its readers, but to experimental and practical religion as well.

Next in importance to the living ministry is the paper. It reaches not only those who have the privilege of "assembling themselves together" to hear God's word, but many who are isolated and to whom it serves as the only means of communication with others of "like precious faith."

Such a paper we have in the Herald of Life. The remarks of our Editor in last week's issue have our hearty concurrence. We adopt his words in preference to using our own. He wrote thus: "While its columns will be open to a discussion of all proper subjects, we feel constrained to suggest to all friends of it and of the "Union" that inasmuch as we are all agreed concerning those great and distinctive truths which not only the Christian church in general but the world as well so much need, and for the promulgation of which the Union was formed, the influence of the paper will be more extended and powerful, and the interests of the truth best subserved by making *those and kindred truths the burden of the message which it shall bear as it goes forth from week to week*."

Amen!

Third: *A hearty co-operation between the ministers and the paper.*

The only policy which can secure this is the one indicated above, therefore this policy must be pursued. No paper can prosper which has not the sympathies of the ministry. It is mainly through the ministry that the circulation of the paper is extended. The preachers are so many recruiting agents for the paper, while the paper strengthens and encourages the preachers. They should be "laborers *together*," not *apart*. This desirable end reached and prosperity *must* result.

Our paper should be *self-sustaining*. Can we make it so? Yes! How? By an earnest and determined effort to increase the circulation. Every preacher as he goes forth to "preach the word" should advocate the paper. We do not mean by this that he should endeavor to supplant other publications from a selfish motive, but to use all proper means to get new subscribers. If each one who now takes the Herald would get *one* during the year, our next annual meeting would witness it a self-sustaining institution; and we could then devote the means formerly raised for the paper to new enterprises for God, such as new publications, sending preachers into new fields, etc.

Perhaps some may think we are planning too much work for the short time we have to labor in. Be that as it may, the evidences of the speedy coming of Christ were never designed to paralyze our efforts, but rather to stimulate them. Activity is a better indication of faith than indolence. We could not be better occupied when the Master comes than to be hard at work in his vineyard. Therefore, dear brethren in the ministry, let us discharge our duty in this direction.

Fourth: *A consecrated lay membership.* You have much truth. Let its vital power be seen in your daily life. Let it be known that you not only have an intellect well stored with Scriptural *knowledge*, but also a heart full of Scriptural *grace.*

Believing in "Life only *in* Christ," let it be manifest that *you* are "*in* Christ" and experiencing the "*power* of his resurrection." "You have a work none other can do." Be judicious and kind in presenting the truths to those whom God, in his providence, has thrown under your influence.

You can preach, in your sphere, both by precept and example. You can scatter tracts. You can greatly assist in extending the circulation of our paper. Reader, will you try to get *one*, if not *more* new subscribers. We trust you will.

Fifth: *Earnest prayer to God for success!* Without this all efforts will be vain. We may take unto ourselves "the whole armour" and then fail for want of knowledge how to use it, therefore in addition to it we must pray "always with all prayer and supplication *in the spirit* and *watch* thereunto with all *perseverance*."—See Eph. vi. 11–18. If we do these things success will be ours and many will be the trophies of our victory.

A Day at the "Camp."

BY A. W. M.

I seemed debarred this year by untoward circumstances, from meeting my brethren at their annual gathering—one of the most delightful events of any of the eight years of our organization. But at the very last moment, hearing how bravely our dear friends had struggled, and successfully sustained the old standard against many adverse influences, I felt I must at least see their dear old faces, and give some words of greeting and good cheer. I got on the ground early Sunday morning, and after wandering through the old camp-ground to find some one to drive me to our place of meeting—unsuccessfully—I at last, about four o'clock in the morning, laid down in the familiar "Life Tent," and had an hour of quiet rest.

Although unrecognized and alone, I never had a livelier sense of sweet peace and communion with my brethren, who, I knew, were with me in the bright tents that I could faintly discern in a large circle around.

At the ringing of the bell at 5 1-2 o'clock I was up, and soon rejoiced in the pleasant greetings I had so tardily sought, but found no less warm and acceptable.

My first step was to examine the external of the camp. Notwithstanding they had been so lively and so well described by Br. Campbell and others, I was better impressed with their fitness and beauty on seeing them, and felt no words could adequately describe them.

The slope towards the main stand is gentle, and yet sufficient to allow all who are seated to see the preachers. The stand itself was artistically decorated with appropriate mottos. There is an air of cleanliness and repose in the smooth ground and stately trees, which give ample shade to any part of the ground. The tents completely surround the main stand and seats. Behind these, opposite the preaching stand, are the kitchen, dining-room and office. All are substantial and convenient for their various purposes. Water is abundant, clear, pure and cold. The tables were profusely supplied, not only with substantial food, but delicacies—too many articles for such small charge as was made.

Pleasant as we found all these things, my gratification was increased by what I saw indicative of the success of the great object of the gathering.

It had been to me a doubtful undertaking for such a young body as the Life and Advent Union to set up its independent camp-meeting. Our numbers were few, our friends scattered over all the land, and poor withal, and from the start counsels had been divided on this movement. But the undertaking was providentially put into right hands—men who felt they had work to do for God, and in the spirit of true faith, in the face of much that would have daunted many stout hearts, they persevered, overcoming all obstacles, and now can rejoice in hearing those who doubted say "it was a grand and wonderful success." There were many more tents than I thought possible to be put up in the short time allowed. There were more friends there, too, than I supposed could be brought together. It was cheering to see how heartily nearly all I met rejoiced in the auspicious manner the many troubles had been surmounted, and the Union maintained unimpaired in its special work. I learned that all the old Directors were re-elected—at which I heartily rejoiced, and still more at the unanimity with which Br. Thorne had been elected Editor. The contributions had nearly

reached the amount subscribed in past years, notwithstanding nothing had been done, as heretofore, to secure contributions through the HERALD from old friends who have not been in the habit of attending the annual meeting.

A love-feast was held at 8 o'clock, in Br. Wolcott's "Life Tent." Testimonies from brethren and sisters were given, interspersed with singing, until the bell rang for preaching at the stand. The burden on this occasion was the Advent faith—the past and present experience and leadings. At the stand Br. Pile gave a discourse on the last great battle, from Revelation, showing it likely to occur in the late papal territory, between the Pope's followers and the Communist Republicans of Italy and other countries. It was exceedingly interesting, and well sustained by transpiring events, which he pointed out. Br. George Brown had given a discourse the day before on prophetic times, which had produced a profound interest on all present. Many wished to hear further on the subject, and a meeting for the purpose was held at 1 1-2 P. M., until the regular afternoon service. Br. Brown is one always listened to on every subject gladly and with profit.

In the afternoon Br. Wendell gave an exhaustive discourse on being conformed to the will of God. He did not enter into the current feeling, yet his subject was profitable, and was so regarded by the large concourse who listened to him with earnest and undivided attention. Br. Stewart, in the evening, closed the regular camp-meeting service by a discourse on prophecy, after which there was some interesting parting exercises, and a prayer-meeting at the tent, held till near midnight, that brought out nearly all the old soldiers of the Advent movement, as well as some of the younger ones. And thus properly ended the first National Life and Advent Camp-meeting. I had spent but one day, but in that one I had seemed to condense the whole week, only I wished I could prolong it indefinitely. I had been sustained by the pleasurable excitement of the occasion, and, except attention to the meetings, seemed to float all day in a happy, dreamy state.

I must not omit to mention one of the most interesting and promising indications of the progress of our good work, namely, the large number of young men, full of life and energy, who are led to enter the ministry. Four were ordained at this meeting, in gospel order, and now go out feeling a double responsibility—to God and their brethren. They will be recognized as accredited teachers duly appointed by the body to which they claim to belong. The propriety of this important duty for setting apart men by public acknowledgment of their fitness—as to character and ability—has been too long neglected, to the serious detriment of the cause. We hope this auspicious beginning is but a token of a better state of th ngs in the administration of the Lord's household.

But I must close, else I should wander through not only the events and incidents, but hopes and aspirations, and would worry both the readers and our Editor. On Monday, in company with Elder Matthias and family, and Br. Carlisle and other friends, I turned reluctantly from a spot now more endeared to me than ever, and from a company whose society I know I shall cherish long after this life of toil, trouble and change is over. If spared to meet again, I earnestly hope to be with our dear brothers every moment of all future annual gatherings.

PATIENCE.

BY A. BOYNTON.

MY brethren, count it all joy when ye fall into divers temptations, knowing *this* that the trial of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. Gal. i. 2-4. Now if the dear reader wishes to prepare his mind, that benefit may be received from our subject, let him take his Concordance and turn to the words *patience*, *patient* and *patiently*, and read all the references. Here we learn the importance of this grace; but on this subject we purpose to write, using our words to convey ideas which we think will be seen to harmonize with Scripture expressions.

When '43 passed, this text came into our mind: Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.—Heb. x. 35-37. Since, then patience has looked to us as of paramount importance, some reasons for which we shall try to give. The direct motive-power is the *will*. Carnal or natural men are moved by their own animal or fleshly mind or will, for will is but the manifestation of mind. All such working, proceeding from a mere animal nature, is of necessity only animal, consequently a failure to reach the higher and holier requirements of the gospel, which are *spiritual*, or adapted to man under other and more favorable conditions of life.

The gospel proposes to *re*-instate the divine mind, or will, in place of ours. "Son give me thy *heart*" is not only the first but the continued demand of God through all time; but while the person may really comply by an acknowledgment of and yielding to this claim, still the human nature is his—the roots live and ever tend to throw out shoots of sin. Hence the Christian work is a life work of faith, of a constant crucifying with Christ, as dying and behold we live. The natural will being always contrary to God (made thus for a wise purpose, even for the formation of a high and holy character and nature, through the reception and inworking of the Holy Spirit) when by its action it meets the will of the Divine a collision ensues, and if our will is held in resistance, being checked, or opposed, *impatience* is the result. The constant effort of our nature is to please ourselves: God's purpose is directly the opposite. We are the *Lord's*; bought with a great price, even by the death of His Son. Therefore glorify God in your body and spirit which are his.

A strong faith in the sovereignty of God as ruling *in* and *over all things* for salvation to his people, is necessary to keep the tempest-tossed and tried pilgrim steadily holding on to the unseen arm.

The great controversy between God and man is swiftly culminating and will soon end in glorious victory; hence the mighty forces of evil, as also their sharp, their telling effect, being ripe in iniquity, as the *harvest*, is upon us. A fitness for translation is designed for us of God. This fitness is found in the entire subjugation of our will to His, or the answer (in our case) of the prayer, "*Thy* will be done." This condition is only brought about in God's order (see the text). Temptations are *necessary*. These we should thank God for; not for them merely as such, but for them as God's means of inducing faith and patience. Faith sees the Invisible *in* all things, and consequently works patience *with* all things; and having this we are perfect in the same ratio. Our wants, anxieties, cares, fears, all lessen proportionate as we keep ourselves in the love of God and in the *patient* waiting for His Son from heaven. And as we thus have our eye single, steadily settled in and on God, we shall be *transformed* by the *renewing* of our minds in righteousness and *true* holiness, (until only a little while hence) we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord.

Which may God grant for His dear Son's sake. Amen.

FROM HELEN ROBERTSON.

DEAR FRIENDS: At our late camp-meeting in Springfield, the prevailing feeling amongst those present was that the Lord's coming is very near indeed. Many of those who have been through the different "time movements," and who have been all along giving heed to the sure word of prophecy, fully believe we are now in the "morning watch;" that the day is just about to break, and the Son of righteousness to arise with healing on his wings. Some who have not been in any time movement since '43 were very yielding, and thought the arguments ought to be looked into and considered. Others who have never held to any definite time at all, but have been and still are close observers of the "signs of the times," gave it as their belief that that same Jesus which was taken up into heaven is now about to come and gather his waiting, watching ones home.

At former camp-meetings, the preaching among our folks was largely on "Life only in Christ," and the social meetings ran in the same direction. That is as precious as it ever was, but for some reason the preaching generally, and also the social worship, seemed full of "The Lord is *soon* coming," and the necessity for being ready.

On Monday morning, when it was time for us to separate and go to our respective abodes, it rained beautifully, which was a great blessing to the parched ground. It also proved a great source of comfort to many at the encampment. Of course the tents were wet and could not be taken down; so about eight A. M., Br. Thurman hung up his chart in Br. E. Wolcott's large tent, and a goodly company of lovers of Christ's coming gathered around him. Br. Thurman gave the opening speech, and then there was free discussion, or rather we would call it comparing of notes. All seemed anxious to get the truth, and there prevailed a very yielding, sweet spirit. The meeting was kept up till just about noon, and many felt it was the best meeting of the kind they ever saw.

Brethren and sisters, we are t[illegible]y living in the last times. How much we need a spirit of watching unto prayer; a spirit of lowliness and meekness, endeavoring to keep the unity of the spirit in the bond of peace. We are living in an evil, trying day; and we truly need the *whole armor*. Above all the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. We also need the word of God dwelling in us richly in all wisdom, teaching and admonishing one another, and so much the more for the day is approaching. There are many dear ones who could not be present at camp-meeting, but the time is near when "the redeemed of the Lord shall return and come to Zion with rejoicing; and everlasting joy shall be upon their heads." O to be His in that day, when he makes up his jewels! No one will be wanting. All the good will be there, and none but the good.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out and streams in the desert. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

NEW YORK, Aug. 1871.

FROM JAMES H. JACOBS.

BR. THORNE: The Scriptures saith as man thinketh in his heart so is he; *i. e.*, I suppose, if he thinks right, and acts in harmony with his thoughts, he will be right. On the other hand if he thinks wrong, and acts with his thoughts, he will be wrong. But I think that all honest men and women want to be right, and all such are willing to learn. To all such I would say, the best teacher now on earth is the word of God. Hear what the Spirit has said to the man who wants to be right. It says: "For the word of the Lord is right." It says it "giveth understanding to the simple." It seems to me that all of us who think and act in harmony with the word are right, *i. e.*, as far as we have learned. Now it seems to me that it is safe to believe the statements as they are given to us by the Spirit. If the truth is not in the statement or in the word given, how are we to be accountable?

Out here where I live, there are but a few who think the truth is in the statements made, so they are divided as to truth, or what is right. Here is one statement: "The wages of sin is death." Very plain statement; but the truth is not in the words given, as they think. That is what divides us. Some say it means to die and never be dead, or a death that never dies; some think it means to live eternally in sorrow; some think it means that all who die that death will finally become holy, and be saved, and some think it is to die twice. As he thinketh so is he. Now who is right? That is the question. Well, I think the word of the Lord is right; thank God for the rest that it gives. O that men would speak as the oracles of God speak! Lord, help all to do it. Hear what God has spoken to us by his Son: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All who think Jesus told the truth are agreed; but here comes the division again. Out here it does not mean what it says. The word perish is not quite right: it means, say some, to die twice. Others say no, it means to be conscious forever without life; others that God meant by this statement to save all, whether the conditions are met or not. So the people are divided. It is not the statement made by the prophets, or the Saviour, or the apostles, but the mystical interpretation given by men who claim that God called and sent them.

How much better it would be to rest on the statement as it is. If that is not right we are not to blame. Those who take God at his word are as well off, even if it does not mean what it says, as those are who put their own meaning to it. There are conditions and qualifications given in this age to save men, or to get them into the next age, or world or to have life from the dead. John iii. 16 gives the conditions; and Luke talks of qualification. Luke xx. 35. May the Lord help us to meet the conditions, and thereby be qualified for the kingdom and the resurrection. But the resurrection is another word which, in the Bible, does mean to give life to a dead man. So say the teachers out here. It means, say they, to raise the house in which the man once lived. So they, when asked the question, How are the dead raised up? say there is no body dead, only the body of somebody. They make Paul say, "With what body will the "dead body come?" But he has made no such statements that I have seen. Neither he, nor the prophets, nor the Saviour, nor any of the apostles have said that there would be some raised mortal and some immortal. I do not find the statement made by the Spirit that the house in which a man lives will be raised, or that some will be raised mortal to die, or lose life again. I think it safe to believe the statements made by the Spirit in all things concerning which God has spoken to us.

BLODGETT MILLS, Aug. 30, 1871.

FROM ELD. J. LEWIS.

DEAR BRETHREN AND SISTERS, READERS OF THE DEAR HERALD OF LIFE: My heart overflows with emotions of gratitude to our heavenly Father for all his tender mercies to usward, and in bringing us on our journey to this point, Grafton. Found all well, praise the Lord.

We feel the loss of our dear, true fellow-laborer in the gospel, but not without a blessed hope of soon seeing him again. He was well-cared for in all his sickness, for which many thanks are due to Br. and Sister Babcock and their son, for their unwearied attention. May the Lord reward them, and may the bereaved widow and children be comforted in the hope of eternal life, when we shall meet to part no more. Amen.

And now we would say to the household of Faith, that if they think we are competent to the work of preaching the glorious truth of life through Christ, together with the saint's inheritance, the kingdom of God, soon coming of the LIFE-GIVER, etc., etc., let them address me at Grafton, Jersey Co., Ill. With or without means we will try and come if the Lord will.

GRAFTON, ILL., Aug. 20, 1871.

FROM D. H. CHASE.

BR. THORNE: You have my most earnest prayers for your success in the Editorship.

Enclosed please find a dollar, for which send me as many numbers of HERALD of Aug. 23 as you choose. It is a remarkable number, and is worthy of being stereotyped. Can you spare more? I wish to circulate among clergymen and Y. M. C. A. members. How much per hundred?

INDIANAPOLIS, IND.

NOTE.—We very much regret our inability to furnish the papers desired. There has been an extra demand for that number, and we are left without one, except that on file. Shall we return the money, or send something else for it?—ED.

FROM ELD. W. S. CAMPBELL.

BR. THORNE: Please say in the HERALD that I sent the collection taken up for Sister Walter at the camp-meeting to Pana, Ill., by post-office order, as being the nearest money-order office to Oconee, where I suppose she is. At the same time I sent a letter (containing the order) to her at Oconee, Ill., care of Wm. Babcock. The order was for Mrs. S. L. Walter.

BOSTON, MASS., Aug. 31, 1871.

THE CAMP-MEETINGS AT SPRINGFIELD.

THESE developed one good characteristic, namely, that men with different views of policy as well as of doctrine, can treat each other in a loving manner. Little or no hatred could be found—in fact, I doubt if any was there. I know I never enjoyed camp-meetings so well before. But this does not oblige me to endorse all I heard enunciated. Happily for us, the word of God is not bound; we can all read for ourselves. One thing, however, was of a sad nature. I refer to the sensation influences apart from the great leading truths of our day. I do not think holiness depends upon sensation. Holiness unto the Lord comes to be a part of our nature only as we obey Jesus. All other methods to obtain it only tend to mystify and weaken.

I desire to return thanks to those who conducted the "Life meeting" for their kindness to me; it proved that brotherly love continued; and meeting with so many old friends has made that ground blessed in my estimation. Sectarianism should be wholly done away with, and correct ideas of liberty be inculcated as well as enjoyed. With "brotherly love" for our motto, we never shall be found belittleing any one; vexing, hindering or binding any one in the enjoyment of gospel privileges. Cultivate love. It will do away with differences faster than any other influence.

I have never penned a line for this journal before. I do this because I love those who are readers of it, as well as those who think they cannot endorse it. I hope that none of the different papers will make issues which are not, and cannot be, of any good to the believers who are waiting for Jesus to appear in his glory. When the subject of TIME was referred to on the Life Camp-ground, it found a hearty interest manifested. But not a bitter feeling or unkind thought appeared in connection with it. Would that all differences could be discussed as pleasantly. Brethren in Christ, let me hear from you. If we never meet in camp again, let us not forget the comfort our hope gives us of meeting beyond temporal scenes, to enjoy a rest in that tabernacle whose cords shall never be loosed, and whose stakes shall never be moved.

CONCORD, N. H., Aug. 29. 1871.

NOTE. Those of our readers who are not acquainted with Br. Sargent will the better appreciate his excellent remarks when we say that he differs with us, as a body, on some points. He takes pleasure in testifying to the prevalence, at our late meeting, of sweet, loving, Christian spirit. May all who meet with us be able to say the same of our future annual gatherings.—ED.

RICHARD BAXTER.

DURING Mr. Baxter's residence in Coventry, he, in company with several of the ejected ministers who resided there, commenced preaching in a house, by the side of a common, not many miles from the city. The time of service being rather early in the morning, Mr. Baxter set out for the place the preceding evening. The night being very dark, he missed his way, and after wandering about for a considerable time he espied a light, on a rising ground, at a considerable distance; to which he immediately bent his steps. On his arrival, he found that it emanated from the window of a gentleman's house. He called and begged to be allowed to remain until morning; at the same time stating, that he had lost his way.

The servant informed his master that a person of very respectable appearance was at the door, and wished to be accommodated for the night. The gentleman ordered the servant to invite him in. The invitation was accepted; and Mr. Baxter met with the greatest hospitality. At supper, the gentleman inquired what was the profession or employment of his guest. Mr. Baxter, from several things spoken by his host, saw it necessary to be upon his guard, and replied—"I am a *man-catcher*, sir." "A man-catcher," said the gentleman, "are you? You are the very person I want. I am justice of the peace, and am determined to seize upon one Dick Baxter, who is expected to preach at a neighboring cottage to-morrow morning, and you shall go with me, and I doubt not we shall easily apprehend the rogue." Mr. Baxter no longer remained ignorant of the quality of his host, and consented to accompany him. After breakfast the next morning, they accordingly set out in the magistrate's carriage for the place. When they arrived, the people were beginning to assemble outside of the house; but no Dick Baxter made his appearance to preach. The justice seemed to be considerably disappointed; and said to his companion, he supposed Mr. Baxter had been apprised of his design, and would not fulfil his engagement. After waiting for some time in ardent expectation for the approach of the non-conformist, but without effect, Mr. Baxter told the magistrate that it was a pity for so many people to be collected together, on the Sabbath morning, too, without something being said to them respecting religion; and hoped he would deliver a short address to them on the subject. He replied, that as all religious services should begin with prayer, he could not perform that duty, not having his prayer-book in his pocket. "However," said the gentleman, "I am persuaded that a gentleman of your appearance and respectability would be able to pray with them, as well as to talk to them. I beg, therefore, that you will be so good as to begin with prayer." After a few modest refusals, Mr. Baxter commenced the service with a prayer at once, solemn and fervid, for which he was so remarkable. The magistrate soon melted into tears. The man of God then delivered a most impressive sermon; after which the magistrate stepped up to him and said, that he felt truly thankful that Baxter had not come, for he had never heard anything that so much affected him in the whole course of his life. Baxter, turning round to him with a pathos not to be imitated, said: "I am the very Dick Baxter of whom you are in pursuit; I am at your disposal." But the justice having felt so during the service, entirely laid aside all his enmity; and ever afterwards became one of the most decided friends of the non-conformist, and died, it is believed, a decided Christian.

VOWS ON A SICK BED.

"A LADY, a professing Christian, was prostrated by sickness. Neither physician nor friends were apprehensive of danger, but the idea of death took possession of her mind, and she talked of the event to all about her. In her anxiety she desired to read nothing but the word of God. As her disease progressed, and she apparently drew near the eternal world, she begged her friends to pray with and for her that her sins might be forgiven, exclaiming frequently, "I have lived so far from Christ, so little as a Christian should live; but if God should raise me up I will devote myself to his service." Her life was spared, but not the faintest recollection of her anxiety for the future, her remorse for past unfaithfulness, or the earnest prayers of friends, was she ever able to recall afterward. God *may* convert a soul, even as it enters the dark valley of the shadow of death, but how little of hope or comfort can the friends of such a one derive from the thought! Give yourself to Christ now, while health and strength are granted to you, and seal the covenant by a life of earnest devotion to his service, and in the hour of death, when all earthly supports fail, his rod and his staff shall give you comfort and aid."

HASTE AND HEALTH.

IT IS not at all wholesome to be in a hurry. Locomotives have been reported to have moved a mile in a minute for short distances. But locomotives have often come to grief by such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life. People who are habitually in a hurry, generally have to do things twice over. Slow men seldom knock their brains out against a post. Foot-races are injurious to health, as are all forms of competitive exercises. Steady labor in the field is the best gymnasium in the world.

Either labor or exercise carried to exhaustion, or prostration, or even to great tiredness, always does more harm than the previous exercise has done good. All running up stairs, running to catch up with a vehicle or ferry-boat, are extremely injurious to every age, and sect, and condition of life. Those live longer who are deliberate, whose actions are measured, who never embark in any enterprise without "sleeping over it," and who perform all the every-day acts of life with calmness. Quakers are a proverbially calm, quiet people, are a thrifty folk, the world over.—*Dr. Hall.*

HOME COURTESIES.

THE happiest household in the world is that in which courtesy is new every morning and fresh every evening, like the celestial benedictions. How many of us make home the rag-bag of ill-humors and caprices and wretched moods of every kind, while we carefully hide them from the stranger. When the guest arrives, we slide a chair over the rent in the carpet, and slip a tidy over the worn edge of the sofa cushion, and lay a prettily-bound book over the ink-stain upon the the parlor table-cloth; and so at his coming the flying hair is smoothed, and the sullen look is gilded with a smile, and the sour tone is suddenly wonderfully sweet. Shrivelled old Autumn blooms in a moment into rosy Spring. And how is a youth to know that this house, where everything seems to smile, is not always as warm and sunny as he finds it? Yet this young woman, so neatly dressed, so quietly mannered, so fascinating to the young man, may be the most "inefficient" of human beings. Still he can never know it until it is too late. He cadnot put it to proof. He takes the divinity upon trust. All he knows is that she is a woman, and that he loves her. And whether he thinks that household intelligence and thrift and endless courtesy comes by nature, like Dogberry's reading and writing, or whether he assumes that, having a mother, his peerless princess has been carefully taught all the duties of a queen, or whether, as is most probable, he knows only that he loves, the duty of the parent to train up his children in the practice of genuine home courtesies and in true usefulness is still the same.—*Harper's.*

HE that has no bridle on his tongue has no grace in his heart.

CAMP-MEETING IN MAINE.

THERE is to be an Advent camp-meeting on the old ground in the Emerson Grove, in North Hermon, to commence Sept. 4, and continue one week. Distance from Bangor 5 miles. Those coming by boat or cars should come to Bangor, thence they will find conveyance to the ground. There will be provision made for man and beast, at reasonable rate, on the ground.

We extend a cordial invitation to all Christians; also, to the preaching brethren in Maine, to rally once more on old camp Hermon, there to labor for the perishing, and to strengthen the weak: also we would say to the preaching brethren West, if any should see this notice and feel as though the Lord wanted you should come to this gathering, come, and we will use you the best that we can.

Now, brethren and sisters, come up to camp Hermon; come praying; come in the Spirit; come to do good and to get good. This camp-meeting is to be a *free meeting*, without regard to sect or party.

Committee of Arrangements. — Liberty Wetherbee, Daniel E. Ireland, Charles Philips, Austen Pomroy.

HE that puts a Bible into the hands of a child without first corrupting his mind as to its teachings, gives him more than a kingdom, for it gives him a key to the kingdom of heaven.

DONATIONS TO THE HERALD OF LIFE.

Richard Martin,	$150
Moses Burlen,	50
Joseph Laciar,	50
Geo. K. Carroll, (paid),	150
W. H. Thorne, (paid),	300
L. C. Thorne, (paid)	250
John Kemp,	150
Wm. Roworth,	100
Jasper Stone, (paid),	50
A Friend, (paid),	50
J. K. Winter,	50
E. J. Whitehead, (12 copies, paid),	25
Caleb Thompson,	25
James L. Boyd,	35
E. C. M. Boyd, (4 copies),	12
Stephen C. Lord, (paid),	25
David W. Miller, (paid $10),	25
R. C. Ladd,	25
A. W. Macdonald,	25
Silas Goodell, (paid),	20
H. Armstrong, (8 copies),	20
Thomas Wilkins, (6 copies),	20
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Stewart Carlisle,	15
Wm. Roworth, (6 copies),	12
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Reuben Wetherby, (3 copies),	10
Edward Mix, (4 copies),	10
E. M. Curtiss, (4 copies),	10
R. F. Sanford, (3 copies), (paid),	10
Wm. Ferguson,	10
T. T. Jenks, (3 copies),	10
J. S. Armington, (3 copies, paid),	10
Thomas Thornton,	15
J. C. Day, (5 copies, paid),	10
W. S. Campbell, (paid),	10
Dr. A. Anthony, (2 copies, paid),	10
Dr. C. C. Barker,	10
A. Mason,	10
Milton Barmore,	10
R. R. Bunnell, (5 copies),	10
Wm. N. Pile, (4 copies),	10
J. J. Wyatt, (3 copies),	10
Helen Robertson, (paid),	10
C. C. Belden, (paid),	10
Jonathan Moore, (1 copy, paid),	10
Etta L. Park, (2 copies),	6
Wm. Stuart, (1 copy),	5
B. Matthias, (1 copy),	5
Loman Upson,	5
Wm. H. Hathaway,	5
Geo. W. Brown, (paid),	5
Sarah F. Richardson, (1 copy, paid),	5
S. Cooper, (1 copy, paid),	5
S. Bragg, (2 copies, paid),	4
F. C. Upson,	5

SINCE LAST WEEK.

Cash from a truth lover,	$100
Jacob Grim,	100
Thos. M. Redhead,	50
Thos. McClary,	50
James Redhead,	20
H. G. Burnham,	10

APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Sept. 3, 24, and Oct. 1.

HARTFORD, (Talcott & Post's Hall), Sept. 10.

WEST MERIDEN, Sunday, Sept. 17.

W. N. PILE.

SPRINGFIELD, Mass., Sept. 10.
PROVIDENCE, R. I., Sunday, Sept. 17.
W. WINSTED, Conn., Sunday, Sept. 24.
HARTFORD, Conn., (Talcott & Post's Hall), Sunday, Oct. 1.
W. MERIDEN, Conn., Sunday, Oct. 8.

W. S. CAMPBELL.

PROVIDENCE, R. I., Sunday, Sept. 10.
ROCKY BROOK, R. I., Sept. 17.
CHARLESTOWN, Mass., Sept. 24, and Sunday, Oct. 1.
MIDDLETOWN, Conn., Oct. 8.
MERIDEN, Conn., Oct. 15.
NEW YORK, (Cooper Institute), Oct. 22.

WM. STUART.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—Mrs. E. Hollingsworth, Thomas C. H. Barnes, Harriet E. Clark, D. C. Terry, A. B. Morse, Horace Story.

TWO DOLLARS EACH FROM—Joseph P. Leonard, Mrs. Wm. Watson, Oliver Loomis, Russell Rockwell, V. P. Hall, Mrs. Isaac C. Blanchard, James T. Chaffee, Russell M. Smith, John Perkins, Mrs. C. H. Warfield, Leander Storrs, Frank J. Young.

VARIOUS SUMS—Jasper Stone, $5; R. R. Bunnell, $5; Caleb Thompson, $3; W. J. Pell, $2 25; Eliza Harris, $2 50; John Buttolph, $5; E. Wolcott, $5.

A Quiet Mind.

"My peace I give unto you."—John xiv. 27.

"I have a treasure which I prize;
Its like I cannot find:
There's nought resembles it on earth;
'Tis this—a quiet mind.

"But 'tis not that I'm stupefied,
Or senseless, dull or blind;
'Tis God's own peace within my heart,
Which forms my quiet mind.

"I found this treasure at the cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives a quiet mind.

"My Saviour's death and risen life,
To give it were designed;
His love's the never-failing spring
Of this, my quiet mind.

"The love of God within my breast
My heart to Him doth bind;
This is the peace of heaven on earth,
This is my quiet mind.

"I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.

"And what may be to-morrow's cross,
I never seek to find;
My Saviour says, 'Leave that to me,'
And keep a quiet mind.

"And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

"I meet with pride of wit and wealth,
And scorn and looks unkind;
It matters not—I envy none,
While I've a quiet mind.

"I'm waiting now to see my Lord,
Who's been to me so kind,
I want to thank him face to face
For this my quiet mind."

Hope of the Gospel.

BY B. MATTHIAS.

This is the hope of the saved. So we have been wont to believe: "Which hope we have as an anchor of the soul." It serves the purpose of an anchor at times when anchors are useful as in calms, or when you wish to hold your own, and wear out the head tide; or to hold you in bad weather and keep you from going ashore. Anchors are not necessary when in harbor and made fast to the pier.

Hope is peculiar to "*the promise*." It gets inspiration and comfort from the promise, and confidence from the same promise. It is closely allied to faith, is from the same root, and grows on the same stock. It is a more quiet exercise than faith. Faith is a worker, and a keen seer. It looks "at things not seen," with the natural eye, and is watchful and penetrating. Hope very much depends upon the success of faith. It is placed, as a result, in a certain scale of experience. "Knowing that tribulation worketh patience, and patience, experience; and experience, *hope*; and *hope* maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us." —Rom. v. 3, 4.

Hope is a triumph. It need not be said that *hope* is our most pleasant exercise in the "house of our pilgrimage." It can only be exercised upon objects welcome and desirable, and exists only where there is ground for reasonable expectation of possessing the thing we desire. The apostle Paul says of the twelve tribes, that they, instantly serving God day and night, *hoped* to come to the resurrection, which is by no means an incredible thing. "Blessed hope!" "Even as ye are called in one hope of your calling."

"Hope unto the end, for the grace to be brought unto you at the revelation of Jesus Christ." Here faith and hope end. Here they are lost like a drop in the ocean of fruition. Then they go out of use forever, except it may be on other objects. When our life, our Father, our administrator comes, faith and hope find their consummation.

Whatever may be in the ages to come, the work to be done or the things to be sought for in those ages, we will not be in the case we now are, *unsaved*, and hence on painful trial, believing for and hoping for salvation. In those ages we will be completely saved, and our exercises will be new and appropriate.

Can Animals Generalize?

The Rev. Charles D. Nott, of St. Louis, sends to "The Independent" a story suggested by the remark of Dr. McCosh, that he had "doubts whether the lower animals can abstract, whether they can generalize." "A former pastor of mine," says Mr. Nott, "told me the following: "When a boy, he had a fox, which, I regret to say, bore the reputation of possessing far more brain than personal piety. This fox was kept in the yard in a sort of raised den, nicely sodded over, and was confined by a chain that allowed him quite a generous circumference. One evening in the fall, the farm wagon returning from the field with a load of corn, passed near the den, and by chance dropped an ear where the fox could reach it. He was seen to spring out, seize the corn, and carry it back into the den. What he wanted with it was a mystery, as corn formed no part of the gentleman's diet. The next morning, however, the mystery was solved, for the fox was observed, out of his den, and considerably within the length of his chain, nibbing off some of the corn and scattering it in full view of the poultry, after which he took the remainder and awaited events. Sure enough, the chickens came, and, while eating, out sprang the fox nabbed his man, and quietly took his breakfast in the back parlor. Now, it seems to me that this is pretty good 'generalizing.' The fox may not have reasoned upon the most sublime theme imaginable. I regret to say that he did not; and, for that matter, neither do some men. But if he didn't evolve that chicken out of the depths of his own consciousness, then there is no such thing as logic, and—

"Logic is logic;
That's all I say."

In Lafayette, Indiana, last summer, the writer of this noticed a sow feeding upon the scattered grains of corn which had fallen through the cracks in the bottom of a farmer's wagon. After having searched and secured, with the avidity so characteristic of the animal, every grain, she paused a moment, and then putting her fore feet upon the spokes of a wheel, she jolted the wagon body until she had scattered through the cracks another supply, which was at once eagerly secured. This experiment was repeated three times, when the operation not yielding satisfactory results, she turned away with a dissatisfied grunt for "green fields and pastures new."

Having related this incident to unbelieving friends, we challenged some of them to an observation of the habits of the hogs whose natural abilities as foragers had been improved by a life in the streets of the town. The public square, of course, was their harvest ground, for there the farmers hitched and fed their teams, while trading in the neighboring stores. The next day, then, the unbelievers, while sunning themselves as usual on the bank steps, watched the "smart" hogs of Lafayette who, like the Bohemians of the press, gain a precarious livelihood as the "gatherers up of unconsidered trifles." Presently appeared the female whose deeds of the day before had been vaunted, and who was therefore the cause of the present assemblage of students of natural history. She marched with evident purpose to where two horses were eating their mess of corn from the feed box at the tail of the wagon.

She searched about for some scattered grains, and finding but few, she then pushed her snout against the forelegs of one of the horses, which instantly lifted his head from the feed-box and tried to nip her on the back, and in doing so, of course dropped his mouthful of feed upon the ground. This was at once appropriated with that ease with which politicians absorb similar droppings from the public crib.

Over and over again was this game played upon the two horses, until the farmer coming up put an end to the exhibition of porcine sagacity. The unbelievers were converted, and all will agree that the sow could "abstract" if she could not "generalize."

The editor of this paper, when a boy, lived in the family of an uncle, upon a farm adjoining the village of Kelloggsville, Ashtabula county, Ohio. Wolves were somewhat plenty thereabouts in those days. One night when the ground was lightly covered with fresh snow, three large wolves made a raid upon the sheep in the immediate vicinity of the village. Upon one farm they killed seven, right among the farm buildings. Upon the next farm they killed thirty.

On the next farm to this (and where we lived), was a fine flock of sheep in a triangular field, one corner of which extended nearly to the village, and in close proximity to the farm buildings. While the wolves were killing the thirty sheep in a field adjoining, and to the rear of this, *our* sheep sought this corner by the buildings. It is natural to suppose that the blood of thirty-seven sheep, in good condition, would for the time, have satisfied three wolves, but their tracks the next morning told a different story. The snow revealed the fact that after killing the thirty, they set off together on a reconnoisance toward the village. Tracking *our* sheep well down to the corner where hovered, one of the wolves stopped behind a large oak stump. The other two proceeded to another large stump, near by where another stopped. The third one then passed out of the field and down between the sheep and the buildings, then turning short about he made a rush toward the sheep, driving them upon his *secreted* confederates, one of which seized a sheep and was joined by his two companions in the blood-feast. This operation aroused the large farm dog, and he in turn set the village dogs barking, upon which the wolves took to their heels and were tracked to a dense forest next day.

We call this stratagetic "generalizing."—*Atlantic N. J. Beacon.*

Right About Face.

A writer in "Cary's Temperance Magazine," in speaking of the late E. C. Delavan, says:

"One evening, when a young man, on returning to the store where he slept, reflecting on what he had heard, and seen, and desired, the thought that there was danger in the course he was pursuing came over his mind, and he said to himself, 'If I continue to visit that house, I am ruined.' Still, on the ensuing evening, he went forth as usual. He passed on the opposite side of the street. Before him stood the house where his companions were assembled. He struggled for a few moments against the temptation. Suddenly the thought came over him, If I cross the street, I am ruined. Instantly he made the decision, and exclaiming at the top of his voice, 'Right about face!' he turned, and, hastening back to the store, threw himself down on his bed, slept soundly throughout the night, and arose with an approving conscience in the morning. He has ever since considered the struggle of that evening as the crisis of his life, and whatever of good he has since experienced, has resulted from the decision made by him when, resolutely changing his purpose, and suiting the action to the word, he exclaimed, 'Right about face!'"

And it is a singular fact that, in conjunction with Erastus Corning and G. T. Norton, he purchased the block on which were situated the two most frequented rum-taverns, which stood almost immediately opposite the spot where he formed this decisive resolution; and, having demolished the same, erected thereon a large number of dwellings and stores. During eight or ten years he superintended the operations of the temperance press. From the desk where he sat during these years, he could look down upon the very spot where he uttered, in his boyhood, the laconic but decisive sentence, "Right about face!"

"Of the fifty young men," says Mr. Delavan, "from whom I then separated, leaving them to enjoy the pleasures of that eating, drinking, and gambling establishment, *forty-four* have already gone to destruction. One, a promising youth, and heir to great wealth, became so destitute and degraded that he would brush boots at three cents a pair to obtain the means for buying a glass of rum. Some of them came to a most terrible end. One, in a state of intoxication, fell head-foremost from the pier at Havre, France, and became imbedded in the mud. The receding tide exposed his sad and dishonored remains to the public view. Others came to an end, if less terrible, scarcely less sad."

He has been President of the New York State Temperance Society for a number of years. He warmly advocated the cause by his own pen, and expended thousands of dollars in its behalf. In a speech delivered some years ago at a Saratoga Convention, speaking of temperance, he said "he owed everything to temperance; and, in making a calculation, he found that, for the last thirty-six years, he had saved one hundred and fifty thousand dollars."

He died in Schenectady, on Sunday, the 15th of January, 1871, at the ripe age of seventy-eight years. His property is valued at from $800,000 to $1,000,000.

Let every young man, when exposed to temptation, adopt and carry out the firm and decided resolution of E. C. Delavan, "Right about face!" and walk in the paths of "temperance," "love," "purity," and "fidelity."—*Nat. Temp. Advocate.*

Lotteries.

The lottery system is justly and truly regarded, by the great body of honest people, as a system of swindling, fraud, and gambling. Lotteries are essentially profane; they involve an appeal to Almighty God, when no such appeal is warranted. They foster an exorbitant desire for gain, weaken the principle of honesty, and lead men to seek wealth by other means than honest industry. There are two texts of Scripture which have a fearful application: "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him." "He that getteth riches, and not by right, shall leave them in the midst of his days, and in the end shall be a fool." We cannot see on what principle of justice one acts, who gives from two to five dollars for a right to draw as many hundreds, or, it may be, thousands. The many must lose; and, though they lose by their own voluntary consent, it is unjust to take advantage of a man's folly or credulity, to abstract from his pockets. Lotteries are gambling in principle, and the person who accustoms himself to draw at the lottery, will cease to be restrained from the gaming table.

It may be that the larger part of the religious community will agree with us in the foregoing ideas, but we are mistaken if they carry the principle out in their daily practice and teachings to their children. We might here justly comment upon church fairs, and grab-bags, and other amusements connected therewith, and show how this principle is violated. Already much has been said and written on this subject. But we wish now to say a word to parents—Christian parents, especially—upon a practiced evil, which is indulged in by all classes with an eagerness as though it was perfectly right; and we have never seen a paragraph in print exposing the sin. We see on the cars, and in our villages, towns and cities, and connected with almost every public gathering, whether religious or otherwise, prizes put in various forms, from the value of a five-cent candy-bag prize or pop-corn package, to that containing some dollars in value; and we see such a desire to obtain one for the prize, among children, that they will forego almost any thing of a more useful nature to obtain it; and we too often see children of a larger growth, who ought to be men and women in principle, indulging in the same—shall we call it *abomination?* Think of the principle involved, and you must come to the conclusion not only that it is an abomination, but a *bitter curse.* It is the a b c of lotteries and gambling. We shun the evil of the a b c of intemperance, and are thus teaching our children; but the prize-package evil is a direct road to intemperance. It is of the utmost importance that we teach our children principles; that we strive to instill into their minds that their habits, actions and motives are to be governed by pure and righteous principles. Better give your child double the money to obtain useful things in a righteous way than to have them obtain the least of a "prize concern." Instruct them why you forbid it, and show them the better way. "Just as the twig is bent the tree's inclined."—*Selected.*

"This little fellow," said Martin Luther of a bird going to roost, "has chosen his shelter, and is quietly locking himself to sleep without a care for to-morrow's lodging; calmly holding by his little twig, and leaving God alone to think of him."

Alexander's Portrait.

It is a marvelous tact that we Protestants have of finding out each other's faults, and shutting our eyes to each other's excellencies. I know no denomination of Christians upon earth in which there are not many excellencies; and alas, no denomination in which are not found surpassing defects. There is no perfect union attainable upon earth. But we might look less than we do at each other's faults, and look more than we are prone to look at each other's excellencies. When an eminent painter was requested to paint Alexander the Great, so as to give a perfect likeness of the Macedonian conqueror, he felt a difficulty. Alexander in his wars had been struck by a sword, and across his forehead was an immense scar. The painter said, If I retain the scar it will be an offence to the admirers of the monarch, and if I omit it it will fail to be a perfect likeness—what shall I do? He hit upon a happy expedient; he represented the emperor leaning on his elbow, with his forefinger upon his brow, accidentally, as it seemed, covering the scar upon his forehead. Might not we represent each other with the finger of charity upon the scar, instead of representing the scar deeper, darker, and blacker than it really is? Might not Christians learn from heathendom a lesson of charity, of human kindness, and of love?—*Dr. Cumming.*

There were, in the olden times, ministers who were open to the charge of occasional dulness, and this is the way a good Massachusetts deacon prayed for one of them, in his presence, too: "O! Lord, we thank Thee for the condition of our shepherd, for his great learning, for his mightiness in the Scriptures, for his knowledge of the doctrines; but, Lord, would it be any detriment to Thy cause if he had a little more animation?"

In the intercourse of social life it is by little acts of watchful kindness recurring daily and hourly (and opportunities of doing kindnesses, if sought for, are forever starting up)—it is by words, by tone, by gestures, by looks, that affection is won and preserved. He who neglects these "trifles," (?) yet boasts that whenever a great sacrifice is called for he will be ready to make it, will rarely be loved. The likelihood is he will not make it; and if he does, it will be rather for his own sake than his neighbors.

I see there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the rocts increased in the future.—*Fuller.*

Children's Department.

The Grand Dinner.

I must tell you about it, dear children. Perhaps you will imagine a glitter of rich china and plate, and a great deal of ceremony; ever so many courses, an array of servants, guests clad in fine garments, etc.

This is how it was. We entered a comfortable room in a church, the room in which the Sunday-scholars generally assemble. It was well warmed from the registers, and the sun streamed in at the windows as if it were glad to see the gala time within doors, for the frost outside was very bitter.

Two long tables were spread with turkey, ham, and wholesome vegetables, and up and down the whole length, were seated poor women with their children, awaiting the moment when God's blessing should be asked upon the food provided for their comfort and refreshment. These women were the "mothers" for whom religious meetings have long been held by Christian people, with the hope of reaching through them, the husbands and little ones at home. It was pleasant to see their happy faces, bright with the anticipation of good cheer.

The minister stood up before them and spoke to them of the blessings that had come to them by the birth of Jesus. "You do not owe it to us," said he, "that you are gathered here to partake of this bountiful Christmas dinner, you owe it to Christianity. It was the coming of a Saviour into this sin-stricken world, that awoke in the hearts of men all gentle and generous emotions. It is the love of Jesus in our souls that moves us to feed and clothe a hungry or naked brother or sister. You must remember this to-day, as you look upon this well-filled board. I have no doubt that some of you, sometimes in your miserable homes, where you have a hard struggle with poverty, think bitterly of the rich, "They ride in carriages, they have costly clothing, they are not cold and hungry, they do not care for us." But I tell you it is a mistake generally, though too true of some. We had only to say from the pulpit, "we want a dinner for our poor mothers," when provision poured in until we were obliged to say, "Stop, there is more than enough." See how the rich care for you, there must be no antagonism between you and them; God gives to each as He wills. He will appoint each his best portion, therefore be patient and content.

One more thing I wish to say to you, I want you to take this Jesus into your hearts. Now, you all love your children, what would your homes be without them? And your hearts without Jesus, are like cradles without children. A cradle without a child! You would not have it in your sight, you would put it away in the garret. O! take this little child Jesus, who was born at this blessed Christmas time, into the cradle of your heart, each one of you, and let His holy influence make all your life innocent and pure."

Then the minister asked God's blessing upon the food, and kind ladies waited on the poor women. They seemed to feel it a sacred privilege, and so it was, for it made them more like the Gracious Master who served His disciples, even girding Himself with a towel, and stooping to wash their feet.

There was one dear old man who was blind, for nine years he had not seen the light; but when I talked to him, he said that he had all the beautiful things of his past life to remember, he had looked upon God's wonderful creation and he could never forget the sun and the moon and the glittering stars, and the green grass, and the waving trees, and the birds and flowers. He did not say all this exactly in the words that I have used. I could not remember just his expressions, but this is the sense of them. He was born in "Bonnie Scotland," and his good wife sat by his side ministering to his wants, she is eyes to him in his old age. Then I saw a woman who has been eighty-six years in this world of storm and sunshine. She seems to have breasted well the storms, and to have rejoiced greatly in the sunshine, and there was a glow upon her aged brow, that I am sure never came from the light of this world, but from the Sun of Righteousness—there is no mistaking that brightness.

The little children picked the turkey-bones with a relish, and after the hearty meal was finished, there was plenty of mince pie and cake, and tea and coffee. If any of them had comfortless homes to go to, they were partly defended against the cold by this good warm cheer.

One feature of this "Grand Dinner," touched me more than any other, and brought grateful tears to my eyes, and a silent thanksgiving to my heart. When the repast was over, and the guests sat listening to some final words from the minister, a man to whom God had given power to get wealth, came in with an envelope full of currency, and passing around the room, put into the hands of every poor woman present, one dollar, and every child a quarter of a dollar. "This," said he, "is a loan to you, not to be paid to me again, but if ever you see any one poorer than yourselves, to be loaned to that person, and by him to one poorer, and so on; and remember it is for Christ's sake I do this, and if you are grateful, thank Him."

I do not know why it is, but I always want to *touch* a good man; I suppose it is the same feeling that influenced the diseased woman in the crowd, to reach out her hand and touch the hem of Jesus' garment. There is virtue in a good man or a good woman that helps one. It is like healing medicine. I want to clasp hands with Godly people; it seems to make the links stronger that bind us together in one communion and fellowship.

I should like to trace the path of the money contributed by this "good steward." Perhaps it would sadden me to see where some of it would go; but then one must not expect all the good seed sown to bring forth fruit unto perfection, and the thought that much may be lost, should never discourage us from scattering it abroad.

The poor women smiled as they took the clean, new notes, and the little children grasped the quarters, as if their hands were strangers to such treasure. One little fellow ran directly to his mother with his; that was right, he might have been tempted to spend it in candy if he had kept it in his own possession.

Then we sang, "Praise God, from whom all blessings flow," and the guests to this grand dinner filed out of the room, with their hearts and faces merry and glad. Some took food home to sick husbands, and I hope all carried with them the blessings of peace.

As for me, I have been at grand dinners before, where there was all the display that you children might look for from my announcement; but I never was so honored and dignified as on this occasion, when I felt conscious of the presence of the great King, who is pleased to be represented in the lowly poor.—*Selected.*

Giving the Heart.

"Mother," said a little boy, who had only numbered five summers, "what does it mean to give your heart to God?"

The mother put down her sewing, and looking at her boy, said:

"Charlie, do you love anybody?"

With a look of surprise, the child answered—

"I love you; I love my father, and my sister, and Henry."

"Then you give your heart to your father, to Henry, to your sister, to me; and you show that love by doing all you can for us, and obeying our commands."

The child's face looked bright with a new thought.

"And you ought," continued his mother, "to love God best, because he gave you your father and mother, and he gave you his dear Son, Jesus Christ, who came from heaven to die that you might live forever."—*Household Magazine.*

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to
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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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ROME AND PAPACY.

THE following letter, dated Rome, Italy, Aug. 8, 1871, and signed A CATHOLIC, was published in a religious journal in this city. It cannot fail to interest our readers. The struggle of Pius IX to preserve, amidst the desolation that has come upon him, some appearance of regal pomp and power reminds us of some of the many so-called aristocratic families of the present time who, with all the pride but none of the wealth of their ancestors, render themselves both miserable and ridiculous by their painful yet feeble efforts to show that they are of more than ordinary consequence. The writer of the letter truly says that it does not "need a prophetic eye to discern the signs of the times. There will be great turnings and overturnings, and *great events are upon us.*" Whether men are or are not observers of the signs of the times, they are nevertheless compelled to acknowledge that great events are *now* upon us. But what will they say by and by?

To those who know the truth, how pitiable in the extreme is the spectacle of a whole church, so-called, pleading for help through the intercession of one who, peacefully sleeping in Jesus, awaits the glorious coming of his Lord and King to complete the redemption of God's children. What better are they who do such things than are those who bow down to images of wood and stone? Poor, helpless, proud monarch, is Pius, and blasphemous withal. He knows not whither to turn, and, falling to raving, he with one breath implores aid through one who lives not, and then, forgetting, for the moment, his utter weakness, he assumes a prerogative of the Lord of hosts. The writer of the letter says:

"The Temporal Power is dead and buried. Its demise occurred in Rome; its interment at Versailles. As it was a purely human institution, there is no possibility of resuscitation. Yet many prayers will be offered and pious pilgrimages made that a miracle may be wrought and the read raised. Waning zeal has been stimulated here in Rome during the past week by a *triduum*—or three days' prayer—that through the intercession of Peter God would save his church by a restoration of the temporal power of Pius IX. The ceremonies took place in the Church of St. Peter's in Vincoli; which travelers will remember as containing the "Moses" of Michael Angelo. The importance attached to places and relics is shown in this "Sacred Invitation" to prayer issued by the Cardinal Vicar. It reminds the faithful that this church is built on the ruins of the Palace of Nero, and is the "sacred depository of the chains of Peter, which are sanctified by contact with him at Jerusalem and at Rome, and also the venerated instruments of his martyrdom, which are always efficacious against hostile forces." It also says "His Holiness, our lord, the Pope Pius IX, has deigned to open the treasury of holy indulgences, and to those who attend daily, confess and commune in the interest of the Sovereign Pontiff, plenary indulgence will be accorded; and to those who attend but once an indulgence of seven years."

One looks with pitying compassion upon the troops of women flocking to the churches, besieging the confessionals and besetting the saints; misled, but confident in false hope. But one weeps in sorrow to see the venerable Vicar of Christ sitting by this tomb of Mammon, clutching with both hands the triple crown that covers his white hairs, and hurling maledictions upon those of his children who, groping in the darkness and starving in this day of famine, dare stretch out their hands and cry to heaven for help. *The love of money is the root of all evil.* Ambition, spiritual despotism and moral corruption are blossom and fruit of this unhallowed affection that profanes the Church of Christ.

The petition of the French bishops to their government to interfere in the affairs of Italy by an attempt at a restoration of the temporal power, the equivocal language of M. Thiers, and the too well known double policy of France, who still adheres to her "political traditions," had very naturally given rise to uneasiness on the part of the Italian Government. But, as in everything else, the Vatican and the clerical party have pushed their zeal too far; and France has been forced to avow publicly her inability to go to war, and that she could not count upon a single ally, as every European government sympathized with Italy! Thus the young Republic of France is already expiating the guilt of the Empire. A distinguished French ecclesiastic, who was present at the interpellation of Monseigneur Dupanloup, before the National Assembly, writes that "this titled advocate of the Ultramontane party never once dared pronounce the name of the 'temporal power;' but only spoke of the 'independence' and 'sovereignty' of the Pope, which the whole world knows is already guaranteed by the recent laws of the Italian Government." And he says further: "Since this stormy debate on the subject of religion I cannot say that I believe the day of religious war is past!"

The new Archbishop of Paris gives too much satisfaction at the Vatican for the liberal Catholics to hope for any consideration. Did we not remember the single voice of Pere Hyacinthe, who foresaw the tempest and forewarned the world, and which throughout the storm and darkness has not ceased to cry, we should say the Church of France is hopelessly Ultramontane. Gratry still lives through the smoke and battle, but he speaks not; and we know there are others who dare not.

There will probably be a Franco-Vatican compact or complot, in which the two parties will enter into open combat—the Liberal Catholic party on one side, the Ultramontane on the other. Whether it will be a war of Bulls or balls we know not; but the issue is certain. The French people are not a calm people; and the clerical party of Rome are rushing on from folly to frenzy. But, whatever comes, the world can be assured of one thing: that before any infallible Pope-king shall rule in Italy again a Protestant German emperor will occupy Rome, and Italy will still be free! But the rule of Romanism will be swept away!

Catholic Germany is awake to the wrong done her faith, and to the attempted wrong of her civil rights. And when the Teuton moves, he knows where he's going. Signs multiply daily, almost hourly, which show that at no distant day the great body of German Catholics will be separated from the Pope; and Prussia, who looks as well after the interests of her Catholic as her Protestant subjects, will refuse to recognize a schismatic Pope; or perhaps a successor of Pius IX, who is not elected by the conclave—and the conclave is recently abolished by the far-reaching and infallible Head of the Church. Then the dogmatic Pope ceases to exist, as the political Pope has done.

But why does this dogma of Papal Infallibility so trouble the governments of Europe? Because hitherto governments and constitutions have recognized, in spirit and in fact, the supremacy of spiritual power over the civil. This dogma plainly asserts the supremacy of civil right over the spiritual. One of the cabinet ministers said to me recently: "We are Catholic, and Italy is Catholic; and while we are determined to respect the consciences of the people, and protect the rights of the Pope, who is our bishop and the head of the Church, we cannot violate our conscience as Christians, nor cede our rights as citizens to the pretensions of bigotry and fanaticism!"

The brief of the Pope forbidding the reading of all the liberal, and in truth all the readable papers, was apparently not sufficiently observed, and the command has again been promulgated, with renewed insistence, from the parish pulpits.

It is midsummer, and Rome is deserted by foreigners and the merry Romans who go every summer to the baths, either of the seashore or among the Italian or Suisse mountains; and yet the old city presents new life. People are repairing their houses, adding a story or a wing; and everybody is happy because there is work to do. The decrease of beggars is astonishing. The Italians of every class like to be respectable (that good-natured, handsome, one-legged beggar, who has been one of my favorites for years, always wore a clean collar and the gayest of neckties, and had his hair parted in the center every morning by the barber!) and *this* government gives people to understand that it is neither respectable nor saintly to beg when one can find work to do. One sees more work of construction in a walk of twenty minutes than Rome has seen for a century! The workmen begin early and work late, taking their siesta at noon, on the ground, or anywhere shade is offered. They are good-natured, quiet and steady. The workman lives cheaply, and is content with very simple food. A loaf of good but dark bread, a bit of cheese or pork, and a little common wine is all they ask. I have not seen a case of drunkenness for six months."

We are happy to state that the Eternal City grows cleaner. But there is much to be desired yet. Water was one of the glories of ancient Rome, and it certainly is one of its chief blessings of to-day. Its supply is superabundant and its quality delicious; but the people think it chiefly adapted to making soups and fountains. To show what a prejudice there is against the vanity of cleanliness (and that it is not confined to Italy), we must relate an incident, for the truth of which we vouch. During the Jubilee a young French abbe of the ultra school arrived in Rome, and was received by a friend, who offered to refresh him after the fatigue and heat of the long journey by providing a bath. "No, thank you," replied the abbe. "In France we don't take baths. Indeed, I do not know but three or four persons who have that habit; and they are all Liberals!"

A committee has recently been formed among the Infallibilists to make collections throughout the entire Catholic world to present to the Pope a throne of gold! The Catholics of America will no doubt do their share. Circulars are already published, and are to be sent to every bishop in the Church. They are headed: "Committee of the Golden Throne for Pius IX the Great." Gold and greatness have a wonderful affinity in the eyes of these people. Since the Pope has seen the days—*dies Petri*—of the first bishop these fawning fanatics delight in giving him the august title o "Peter the Second." We unconsciously continue the similitude in pronouncing the name Simon Peter. From this we fall into historic comparisons, and wonder if Catholicism may not mark a period that resembles in more than one way that of the Roman Empire, that begun and ended with an Augustus?

But we need no speculations or comparisons to arrive at certain conclusions. Nor does it need a prophetic eye to discern the signs of the times. There will be great turnings and overturnings, and great events are upon us. Our human eyes do not see the scourging Hand that is driving the money-changers and the sellers of doves from the temple; but we feel the awful presence of the outraged Christ, and we believe he will purge this synagogue!

Yet, while his august wrath passes over the people and over the nations, let us be humble, helpful and prayerful, lest we be tempted by human choler and earthly passions; remembering the Lord has said, "Vengeance is *mine; I* will repay."

Let us pray that the day of divine wrath may be shortened.

MAN A FORMATION.

ALFRED H. CLEAVES.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The instructions here given are not the peculiar property of chemists or physicians, for the information they contain relates to the phenomena of the substances spoken of rather than their nature; and in fact we know nothing of things themselves, all our knowledge being confined to their appearance; and if revelation carries us any further, then the above named classes have been slow to improve the advantage. Hear them:

"Suppose we had the power of dividing a grain of iron an unlimited number of times, it is believed that at last a particle would be reached which would defy all power either to divide it, or change it in any way. This would be an atom (unable to be divided). These ultimate and unchangable particles were formed at the creation, and they will exist unaltered until the Creator wills otherwise. The most minute particle, which even the microscope can only just discern, may contain millions of these atoms, so that they are far beyond the reach of the recognition of our senses;" and, "chemistry is purely an experimental science."

Revelation treats of things within the reach of our experience and observation, for we determine of its truthfulness by the agreement of its statements with our knowledge of facts, and, so far as we are acquainted with the reality of things, we are enabled to discern its true testimony. Human experience having commenced at an advanced stage of things and subsequent to the creation of matter, human knowledge is confined to the present appearance of created things; and when we are told that man is formed of the dust of the ground, we only obtain the idea of a formation made up of previous formations, so that the human mind is incapable of comprehending substance in any sense but that of form. And how limited is our knowledge in this direction, for we have but a slight acquaintance with our own frame, while we can neither create nor annihilate an atom of matter. We cannot form a living insect, nor, less than that, with all the component parts of one before us, we cannot tell how it is formed. Truly we know as little of matter in the primary state as we do of spirit, so-called.

This very ignorance, however, furnishes some men with confidence to declare the first cause.

Wollaston, in his "*Religion of Nature Delineated,*" says:

"How, indeed, the brain and the thinking principle are connected, and in what manner they mutually affect each other, is beyond the reach of our faculties to discover. We must, for the present be contented with our ignorance of the cause, while from the effects we are persuaded both of their connection on the one hand and their independence on the other."

In proving the independence of mind and matter he furnishes an argument, in his own estimation, for the separate existence of thought; and the above quotation is the conclusion of a train of reasoning to that effect. The extract from his book is employed in the "*Encyclopedia of Religious Knowledge,*" to offset an argument by Dr. Priestly, which says: "Man is no more than what we now see of him; his being commences at the time of his conception, or perhaps an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen and decay together; and whenever the system is dissolved it continues in a state of dissolution till it shall please the Almighty Being who called it into existence, to restore it to life again."

If, as the first mentioned writer asserts, it is beyond the reach of our faculties to discover how the brain and the thinking principle are connected; how is he enabled to deny that the relation is that of cause to effect; while of their independence how can he assert any more of mind in relation to matter, than of motion, sight, taste, hearing, smell, pain and such like, in relation to the same; and he can prove the separate existence of any of these in the same manner that he does that of thought.

Our experience and observation furnish us with no other idea of pain, thought, or even life, than that which associates them with matter in some form; and yet we are not on this account nescessitarians, as some insist. It must follow from this, we are told, that matter is eternal; as if human knowledge were the end of wisdom! Cannot God create a thinking formation? He formed man of the dust of the ground; and the thing formed is represented as saying to him that formed it, Why hast thou made me thus?

But some will say, Can God form anything of the dust of the ground that can receive and retain impressions? The apostle declared in his day.—"But some man will say, How are the dead raised up? and with what body do they come?" Men of one school are all these, having their understanding darkened; for the man who doubts the record in Genesis is already prepared to deny the resurrection. They err, not knowing the Scripture, nor the power of God.

Let us hear the chemist again:

"One hundred cubic inches of a solution of common salt will be rendered milky by adding to it a cube of silver, each side of which measured 1-1000 of an inch, dissolved in nitric acid. The atoms of silver have found their way into every particle of water, and there with the salt formed the white chloride of silver, which rendered the solution milky; that is, the small cube of metal has divided itself into at least one hundred billion parts, a number which the second's pendulum of a clock would beat in 31,688 years! and even yet we are not sure that we have approached the measure of an atom of silver—we have only reached the limit of our powers of subdivision."

There are men, however, who throw chemistry in the shade, if their claims to human penetration are reliable. They go beyond the confines of matter and analyze spirit. They discard the sensuous philosophy of Locke, which teaches that all knowledge is received through the medium of the senses, and is to be judged of and analyzed by the understanding, and tell us, instead, that the highest and universally-received truths are communicated to a faculty within the soul. According to this system all perceptions of the true, the beautiful and the good are revealed to the pure reason; while it is the province of the understanding to determine upon external things, such as facts, scientific laws, etc. This is the theory of Kant and others, and is very appropropriately styled "the transcendental philosophy." If this be true, what a mistake the apostle Paul made in declaring, that, faith comes by hearing.

The theory that man is a formation and from dust, may well be termed a gross and sensual one by men of such superior discernment, but the common mind must be contented at present with the limited information which tells us of the son of man, "that his breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" and of those who fall asleep in Christ, that, if the dead rise not, and Christ is not risen, they are perished. If this be true, then it is only essential, in order for a man to perish, that his formation be destroyed; unless the righteous dead are reformed there is no difference in their present condition and that of the wicked dead.

We are told that the hairs of our head are all numbered, and men of faith believe that the God who is able of the stones to raise up children unto Abraham, can gather the identical dust of their frames; and without questioning the *modus operandi*, they commit the keeping of their lives into the hands of God as unto a faithful and wise Creator, believing in their hearts the Lord Jesus, and confessing with their mouth that God hath raised him from the dead.

BOSTON, Aug. 30, 1871.

EVIL SPEAKING.

BY C. W. SARGENT.

RELIGIOUS bodies are and have always been cursed with evil speaking, with slanderers, backbiters, surmisers, with false reports circulated by men who seem to delight in that contemptible work. Some good people find themselves placed in a wrong position simply by a false meaning being given to their honest expressions, uttered in the social circle. A really honest member of the circle will not always be on his guard, not aware of traducers being near, will enter upon too great a latitude of conversation, little thinking how easily they can be repeated to others, who, being careless also, will pass over to some evil-minded schemer, who will use the "news" in a terrible manner. Many are addicted to this, as well as also commenting upon suspicious and evil reports in unwarrantable ways; and there are those who, if they once get the scent even of a false report, can never expel it from their nostrils. Often is it carefully pocketed away, to be brought out and inhaled in every group of gossipers. Brethren in Christ, stop it among yourselves. Stop it at once! I find too much of it among us. The sisters can also take the hint, if they will.

There are days when schemers are found enjoying too great an honor. When we find them out, instead of courting their company, let us shun them. There are but few greater crimes than that of being a party to the injury of any one's good name, or the position he occupies.

The Scriptures tell us that he that "loveth" as well as he that "maketh" a lie, shall remain without the gates of the city, among "dogs and sorcerers and whoremongers and murderers and idolaters." Let us hear, then, the testimony of the Scriptures: "Judge not that ye be not judged;" "Judge nothing before the time;" "Who art thou that judgest another;" "Put them in mind to speak evil of no man;" "Speak not evil one of another;" "Who privily slandereth his neighbor, him will I cut off;" "The Lord hateth him that soweth discord among his brethren;" A whisperer separateth chief friends;" "The words of tale-bearers are as wounds;" "Brethren, live in peace; and the God of love and peace be with you."

In addition to the above Scripture testimony, the sayings of some who have written upon this subject, are worthy of our notice: "Slander is a vice that strikes a double blow, wounding him that commits it, and him against whom it is committed."—*Saurin.*

Our Saviour says: "With what measure ye mete, it shall be measured to you again." Saurin seems to have understood this. I rerecently met a friend who has spent hours in exposing (as he called it) the iniquity of another who was engaged in the same calling as his, who finds himself suffering now under a like exposure from others. He declares it to be the meanest treatment he ever received. The measure is only filled to him, and he tries to be made free from it, but no one helps him. With his reputation tarnished, perhaps he will find better use for his tongue in the future, than to seek the injury of the character of others.

"A word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing."—*Tillotson.*

"I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs."—*Beveridge.*

"The citizen of Zion knows the worth of a good name, and therefore he back-bites not; he makes the best of everybody, and the worst of nobody."—*Henry.*

"If a good name is the most precious worldly treasure, no greater injury can be inflicted upon men than to wound their reputation."—*Calvin.*

"The slanderer's legs are faint with haste to propagate the lie his soul hath formed. Peace fled the neighborhood in which the slanderer made his haunts."—*Pollock.*

Mrs. Osgood says of an evil report:

"And so it wandered round
From ear to lip—from lip to ear—
Until it reached a gentle heart,
And *that—it broke.*"

Smith says of slanderers that they

"Convey a libel in a frown,
And wink a reputation down;
Or by the tossing of a fan,
Describe the lady and the man."

The classification of the Scriptures quoted in this subject, as well as the sayings of men that are here given, I find in the "Herald of Gospel Liberty." I have not given all. But these were so apt that I have added in for others to use in the elucidation of this subject. For if we are to be found a holy people when Jesus comes, we must be made so by a strict and cheerful obedience to all his requirements.

HOME is the sacred refuge of our life.

"PATIENT WAITING."

How tardy and tedious are waiting hours, when love and longing rules the heart. How impatient is the bride to wear her snowy robes. How with outstretched neck and eyes intent do those who long for His appearing.

"Chide the tardy seals that yet detain
Thy Lion Judah from his destined reign."

How cold seems the unpitying world. How heartless its spirit and tone. How dreary is time's night. How cruel is death. How sullen is the grave. How wearisome is disease. How hateful is sin. How desirable the immortal state. How longed for is earth's better day. How jubilant the feet which press towards the golden bars that one day shall drop low to let them in. O weary, broken heart, it is coming. It will surely come at last. All the angels would stand appalled if God but made the sacred promises to the ear and then broke them to the heart. Rest thou in glad assurance. And wait.

To wait is to stay or tarry in calm, joyful expectation. Do friends forsake? Wait. Is the grief of soul very bitter? Hope and wait. Is the parting pang severe? Wait a little while. Does disease waste and wither? Be good and wait. Do the wicked scoff? Let them have their day—wait for yours. Is sin a burden? Fight it and wait. Do sorrow and sighing weave for you a crown of thorns? Still wait. There is many a crushed spirit that will never be mended till Jesus comes. Are you poor and dispirited? Only wait and you will one day be a king. Do friends mistake you and so thrust the iron into your soul? Keep silence and wait. Are you disappointed in your fondest earthly hopes? Just look "over the river" and wait. Is your naturally gentle spirit fretted to despair? Seek his peace and wait. Does guilt come down upon you? Lie down under the cover of Christ's perfect righteousness and wait. Do you yearn for the Bridegroom's arrival? You can afford to wait, and to work while you wait. "The Lord direct your hearts into the love of God, and into the *patient waiting* for Christ."

It is an awful thought that these are the last waning years of mercy. And if the period of eternal rest does not come soon enough to suit your ardent wishes, remember it will come too soon for perishing sinners, for whom is in store eternal death. As you wait, carry to glory with you all the souls you can. "Be patient, brethren." God's great clock may seem to move slowly, but nevertheless it moves. The hands are passing on to the hour. The wheels are rolling round to the final stroke. Home and heaven cannot be far. The angel is putting the "trump of wondrous melody" to his lips. Wait. "Be ye also ready" for the summons. *Wait.—Selected.*

THE SLEEP OF DEATH.

"THE sleep of death"—what is this sleep? We know that the surface idea connected with sleep is that of *resting.* The eyes of the sleeper ache no more with the glare of light or rush of tears; his ears are teased no more with the noise of strife or the murmur of suffering; his hand is no more weakened by long protracted effort and painful weariness; his feet are no more blistered with journeyings to and fro along a rugged road; there is ease for aching heads, and overtaxed nerves, and heavy hearts, in the sweet repose of sleep. On yonder couch, however hard, the laborer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains. Sleep makes each night a Sabbath for the day. Sleep shuts to the door of the soul, and bids all intruders tarry for awhile. So it is with those in "the sleep of death." The weary are at rest: the servant is as much at ease as his lord. No more the worker leans on his spade, no more the thinker props his pensive head. The wheel stands still; the shuttle is not in motion; the hands which turned the one and the fingers which threw the other are quiet also. The grave shuts out all disturbance, labor or effort. The toil-worn believer quietly sleeps, as does the child weary of its play, when it shuts its eyes and slumbers on its mother's breast. Oh! happy they who die in the Lord; they shall rest from their labors, and their works do follow them. We would not shun toil, for though it be in itself a curse, it is when sanctified a blessing; yet toil for toil's sake, we would not choose: and when *God's* work is done, we are too glad to think *our* work is done too. The mighty Husbandman, when we have fulfilled our day, shall bid his servants rest upon the best of beds, for the clods of the valley shall be sweet to them. Their repose shall never be broken until He shall raise them up to give them their reward. Guarded by angel watchers, curtained by eternal mysteries, resting on the lap of mother earth, ye shall sleep on, ye heritors of glory, till the fullness of time shall bring you the fullness of redemption.—*Spurgeon.*

No man does his best except when he is cheerful.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
Wm. H. SPENCER, Assistant.

NEW YORK, WEDNESDAY, SEPTEMBER 13, 1871.

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ROME AND PAPACY.

THE following letter, dated Rome, Italy, Aug. 8, 1871, and signed A CATHOLIC, was published in a religious journal in this city. It cannot fail to interest our readers. The struggle of Pius IX to preserve, amidst the desolation that has come upon him, some appearance of regal pomp and power reminds us of some of the many so-called aristocratic families of the present time who, with all the pride but none of the wealth of their ancestors, render themselves both miserable and ridiculous by their painful yet feeble efforts to show that they are of more than ordinary consequence. The writer of the letter truly says that it does not "need a prophetic eye to discern the signs of the times. There will be great turnings and overturnings, and *great events are upon us.*" Whether men are or are not observers of the signs of the times, they are nevertheless compelled to acknowledge that great events are *now* upon us. But what will they say by and by?

To those who know the truth, how pitiable in the extreme is the spectacle of a whole church, so-called, pleading for help through the intercession of one who, peacefully sleeping in Jesus, awaits the glorious coming of his Lord and King to complete the redemption of God's children. What better are they who do such things than are those who bow down to images of wood and stone? Poor, helpless, proud monarch, is Pius, and blasphemous withal. He knows not whither to turn, and, falling to raving, he with one breath implores aid through one who lives not, and then, forgetting, for the moment, his utter weakness, he assumes a prerogative of the Lord of hosts. The writer of the letter says:

"The Temporal Power is dead and buried. Its demise occurred in Rome; its interment at Versailles. As it was a purely human institution, there is no possibility of resuscitation. Yet many prayers will be offered and pious pilgrimages made that a miracle may be wrought and the read raised. Waning zeal has been stimulated here in Rome during the past week by a *triduum*—or three days' prayer—that through the intercession of Peter God would save his church by a restoration of the temporal power of Pius IX. The ceremonies took place in the Church of St. Peter's in Vincoli; which travelers will remember as containing the "Moses" of Michael Angelo. The importance attached to places and relics is shown in this "Sacred Invitation" to prayer issued by the Cardinal Vicar. It reminds the faithful that this church is built on the ruins of the Palace of Nero, and is the "sacred depository of the chains of Peter, which are sanctified by contact with him at Jerusalem and at Rome, and also the venerated instruments of his martyrdom, which are always efficacious against hostile forces." It also says "His Holiness, our lord, the Pope Pius IX, has deigned to open the treasury of holy indulgences, and to those who attend daily, confess and commune in the interest of the Sovereign Pontiff, plenary indulgence will be accorded; and to those who attend but once an indulgence of seven years."

One looks with pitying compassion upon the troops of women flocking to the churches, besieging the confessionals and besetting the saints; misled, but confident in false hope. But one weeps in sorrow to see the venerable Vicar of Christ sitting by this tomb of Mammon, clutching with both hands the triple crown that covers his white hairs, and hurling maledictions upon those of his children who, groping in the darkness and starving in this day of famine, dare stretch out their hands and cry to heaven for help. *The love of money is the root of all evil.* Ambition, spiritual despotism and moral corruption are blossom and fruit of this unhallowed affection that profanes the Church of Christ.

The petition of the French bishops to their government to interfere in the affairs of Italy by an attempt at a restoration of the temporal power, the equivocal language of M. Thiers, and the too well known double policy of France, who still adheres to her "political traditions," had very naturally given rise to uneasiness on the part of the Italian Government. But, as in everything else, the Vatican and the clerical party have pushed their zeal too far; and France has been forced to avow publicly her inability to go to war, and that she could not count upon a single ally, as every European government sympathized with Italy! Thus the young Republic of France is already expiating the guilt of the Empire. A distinguished French ecclesiastic, who was present at the interpellation of Monseigneur Dupanloup, before the National Assembly, writes that "this titled advocate of the Ultramontane party never once dared pronounce the name of the 'temporal power;' but only spoke of the 'independence' and 'sovereignty' of the Pope, which the whole world knows is already guaranteed by the recent laws of the Italian Government." And he says further: "Since this stormy debate on the subject of religion I cannot say that I believe the day of religious war is past!"

The new Archbishop of Paris gives too much satisfaction at the Vatican for the liberal Catholics to hope for any consideration. Did we not remember the single voice of Pere Hyacinthe, who foresaw the tempest and forewarned the world, and which throughout the storm and darkness has not ceased to cry, we should say the Church of France is hopelessly Ultramontane. Gratry still lives through the smoke and battle, but he speaks not; and we know there are others who dare not.

There will probably be a Franco-Vatican compact or complot, in which the two parties will enter into open combat—the Liberal Catholic party on one side, the Ultramontane on the other. Whether it will be a war of Bulls or balls we know not; but the issue is certain. The French people are not a calm people; and the clerical party of Rome are rushing on from folly to frenzy. But, whatever comes, the world can be assured of one thing: that before any infallible Pope-king shall rule in Italy again a Protestant German emperor will occupy Rome, and Italy will still be free! But the rule of Romanism will be swept away!

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The brief of the Pope forbidding the reading of all the liberal, and in truth all the readable papers, was apparently not sufficiently observed, and the command has again been promulgated, with renewed insistence, from the parish pulpits.

It is midsummer, and Rome is deserted by foreigners and the merry Romans who go every summer to the baths, either of the seashore or among the Italian or Suisse mountains; and yet the old city presents new life. People are repairing their houses, adding a story or a wing; and everybody is happy because there is work to do. The decrease of beggars is astonishing. The Italians of every class like to be respectable (that good-natured, handsome, one-legged beggar, who has been one of my favorites for years, always wore a clean collar and the gayest of neckties, and had his hair parted in the center every morning by the barber!) and *this* government gives people to understand that it is neither respectable nor saintly to beg when one can find work to do. One sees more work of construction in a walk of twenty minutes than Rome has seen for a century! The workmen begin early and work late, taking their siesta at noon, on the ground, or anywhere shade is offered. They are good-natured, quiet and steady. The workman lives cheaply, and is content with very simple food. A loaf of good but dark bread, a bit of cheese or pork, and a little common wine is all they ask. I have not seen a case of drunkenness for six months."

We are happy to state that the Eternal City grows cleaner. But there is much to be desired yet. Water was one of the glories of ancient Rome, and it certainly is one of its chief blessings of to-day. Its supply is superabundant and its quality delicious; but the people think it chiefly adapted to making soups and fountains. To show what a prejudice there is against the vanity of cleanliness (and that it is not confined to Italy), we must relate an incident, for the truth of which we vouch. During the Jubilee a young French abbe of the ultra school arrived in Rome, and was received by a friend, who offered to refresh him after the fatigue and heat of the long journey by providing a bath. "No, thank you," replied the abbe. "In France we don't take baths. Indeed, I do not know but three or four persons who have that habit; and they are all Liberals!"

A committee has recently been formed among the Infallibilists to make collections throughout the entire Catholic world to present to the Pope a throne of gold! The Catholics of America will no doubt do their share. Circulars are already published, and are to be sent to every bishop in the Church. They are headed: "Committee of the Golden Throne for Pius IX the Great." Gold and greatness have a wonderful affinity in the eyes of these people. Since the Pope has seen the days—*dies Petri*—of the first bishop these fawning fanatics delight in giving him the august title o "Peter the Second." We unconsciously continue the similitude in pronouncing the name Simon Peter. From this we fall into historic comparisons, and wonder if Catholicism may not mark a period that resembles in more than one way that of the Roman Empire, that begun and ended with an Augustus?

But we need no speculations or comparisons to arrive at certain conclusions. Nor does it need a prophetic eye to discern the signs of the times. There will be great turnings and overturnings, and great events are upon us. Our human eyes do not see the scourging Hand that is driving the money-changers and the sellers of doves from the temple; but we feel the awful presence of the outraged Christ, and we believe he will purge this synagogue!

Yet, while his august wrath passes over the people and over the nations, let us be humble, helpful and prayerful, lest we be tempted by human choler and earthly passions; remembering the Lord has said, "Vengeance is *mine; I* will repay."

Let us pray that the day of divine wrath may be shortened.

MAN A FORMATION.

ALFRED H. CLEAVES.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The instructions here given are not the peculiar property of chemists or physicians, for the information they contain relates to the phenomena of the substances spoken of rather than their nature; and in fact we know nothing of things themselves, all our knowledge being confined to their appearance; and if revelation carries us any further, then the above named classes have been slow to improve the advantage. Hear them:

"Suppose we had the power of dividing a grain of iron an unlimited number of times, it is believed that at last a particle would be reached which would defy all power either to divide it, or change it in any way. This would be an atom (unable to be divided). These ultimate and unchangable particles were formed at the creation, and they will exist unaltered until the Creator wills otherwise. The most minute particle, which even the microscope can only just discern, may contain millions of these atoms, so that they are far beyond the reach of the recognition of our senses;" and, "chemistry is purely an experimental science."

Revelation treats of things within the reach of our experience and observation, for we determine of its truthfulness by the agreement of its statements with our knowledge of facts, and, so far as we are acquainted with the reality of things, we are enabled to discern its true testimony. Human experience having commenced at an advanced stage of things and subsequent to the creation of matter, human knowledge is confined to the present appearance of created things; and when we are told that man is formed of the dust of the ground, we only obtain the idea of a formation made up of previous formations, so that the human mind is incapable of comprehending substance in any sense but that of form. And how limited is our knowledge in this direction, for we have but a slight acquaintance with our own frame, while we can neither create nor annihilate an atom of matter. We cannot form a living insect, nor, less than that, with all the component parts of one before us, we cannot tell how it is formed. Truly we know as little of matter in the primary state as we do of spirit, so-called.

This very ignorance, however, furnishes some men with confidence to declare the first cause.

Wollaston, in his "*Religion of Nature Delineated,*" says:

"How, indeed, the brain and the thinking principle are connected, and in what manner they mutually affect each other, is beyond the reach of our faculties to discover. We must, for the present be contented with our ignorance of the cause, while from the effects we are persuaded both of their connection on the one hand and their independence on the other."

In proving the independence of mind and matter he furnishes an argument, in his own estimation, for the separate existence of thought; and the above quotation is the conclusion of a train of reasoning to that effect. The extract from his book is employed in the "*Encyclopedia of Religious Knowledge,*" to offset an argument by Dr. Priestly, which says: "Man is no more than what we now see of him; his being commences at the time of his conception, or perhaps an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen and decay together; and whenever the system is dissolved it continues in a state of dissolution till it shall please the Almighty Being who called it into existence, to restore it to life again."

If, as the first mentioned writer asserts, it is beyond the reach of our faculties to discover how the brain and the thinking principle are connected; how is he enabled to deny that the relation is that of cause to effect; while of their independence how can he assert any more of mind in relation to matter, than of motion, sight, taste, hearing, smell, pain and such like, in relation to the same; and he can prove the separate existence of any of these in the same manner that he does that of thought.

Our experience and observation furnish us with no other idea of pain, thought, or even life, than that which associates them with matter in some form; and yet we are not on this account nescessitarians, as some insist. It must follow from this, we are told, that matter is eternal; as if human knowledge were the end of wisdom! Cannot God create a thinking formation? He formed man of the dust of the ground; and the thing formed is represented as saying to him that formed it, Why hast thou made me thus?

But some will say, Can God form anything of the dust of the ground that can receive and retain impressions? The apostle declared in his day,—"But some man will say, How are the dead raised up? and with what body do they come?" Men of one school are all these, having their understanding darkened; for the man who doubts the record in Genesis is already prepared to deny the resurrection. They err, not knowing the Scripture, nor the power of God.

Let us hear the chemist again:

"One hundred cubic inches of a solution of common salt will be rendered milky by adding to it a cube of silver, each side of which measured 1-1000 of an inch, dissolved in nitric acid. The atoms of silver have found their way into every particle of water, and there with the salt formed the white chloride of silver, which rendered the solution milky; that is, the small cube of metal has divided itself into at least one hundred billion parts, a number which the second's pendulum of a clock would beat in 31,688 years! and even yet we are not sure that we have approached the measure of an atom of silver—we have only reached the limit of our powers of subdivision."

There are men, however, who throw chemistry in the shade, if their claims to human penetration are reliable. They go beyond the confines of matter and analyze spirit. They discard the sensuous philosophy of Locke, which teaches that all knowledge is received through the medium of the senses, and is to be judged of and analyzed by the understanding, and tell us, instead, that the highest and universally-received truths are communicated to a faculty within the soul. According to this system all perceptions of the true, the beautiful and the good are revealed to the pure reason; while it is the province of the understanding to determine upon external things, such as facts, scientific laws, etc. This is the theory of Kant and others, and is very appropropriately styled "the transcendental philosophy." If this be true, what a mistake the apostle Paul made in declaring, that, faith comes by hearing.

The theory that man is a formation and from dust, may well be termed a gross and sensual one by men of such superior discernment, but the common mind must be contented at present with the limited information which tells us of the son of man, "that his breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" and of those who fall asleep in Christ, that, if the dead rise not, and Christ is not risen, they are perished. If this be true, then it is only essential, in order for a man to perish, that his formation be destroyed; unless the righteous dead are reformed there is no difference in their present condition and that of the wicked dead.

We are told that the hairs of our head are all numbered, and men of faith believe that the God who is able of the stones to raise up children unto Abraham, can gather the identical dust of their frames; and without questioning the *modus operandi,* they commit the keeping of their lives into the hands of God as unto a faithful and wise Creator, believing in their hearts the Lord Jesus, and confessing with their mouth that God hath raised him from the dead.

BOSTON, Aug. 30, 1871.

EVIL SPEAKING.

BY C. W. SARGENT.

RELIGIOUS bodies are and have always been cursed with evil speaking, with slanderers, backbiters, surmisers, with false reports circulated by men who seem to delight in that contemptible work. Some good people find themselves placed in a wrong position simply by a false meaning being given to their honest expressions, uttered in the social circle. A really honest member of the circle will not always be on his guard, not aware of traducers being near, will enter upon too great a latitude of conversation, little thinking how easily they can be repeated to others, who, being careless also, will pass over to some evil-minded schemer, who will use the "news" in a terrible manner. Many are addicted to this, as well as also commenting upon suspicious and evil reports in unwarrantable ways; and there are those who, if they once get the scent even of a false report, can never expel it from their nostrils. Often is it carefully pocketed away, to be brought out and inhaled in every group of gossipers. Brethren in Christ, stop it among yourselves. Stop it at once! I find too much of it among us. The sisters can also take the hint, if they will.

There are days when schemers are found enjoying too great an honor. When we find them out, instead of courting their company, let us shun them. There are but few greater crimes than that of being a party to the injury of any one's good name, or the position he occupies.

The Scriptures tell us that he that "loveth" as well as he that "maketh" a lie, shall remain without the gates of the city, among "dogs and sorcerers and whoremongers and murderers and idolaters." Let us hear, then, the testimony of the Scriptures: "Judge not that ye be not judged;" "Judge nothing before the time;" "Who art thou that judgest another;" "Put them in mind to speak evil of no man;" "Speak not evil one of another;" "Who privily slandereth his neighbor, him will I cut off;" "The Lord hateth him that soweth discord among his brethren;" A whisperer separateth chief friends;" "The words of tale-bearers are as wounds;" "Brethren, live in peace; and the God of love and peace be with you."

In addition to the above Scripture testimony, the sayings of some who have written upon this subject, are worthy of our notice: "Slander is a vice that strikes a double blow, wounding him that commits it, and him against whom it is committed."—*Saurin.*

Our Saviour says: "With what measure ye mete, it shall be measured to you again." Saurin seems to have understood this. I rerecently met a friend who has spent hours in exposing (as he called it) the iniquity of another who was engaged in the same calling as his, who finds himself suffering now under a like exposure from others. He declares it to be the meanest treatment he ever received. The measure is only filled to him, and he tries to be made free from it, but no one helps him. With his reputation tarnished, perhaps he will find better use for his tongue in the future, than to seek the injury of the character of others.

"A word is an easy obligation; but not to speak ill requires only our silence, which costs us nothing."—*Tillotson.*

"I am resolved, by the grace of God, to speak of other men's sins only before their faces, and of their virtues only behind their backs."—*Beveridge.*

"The citizen of Zion knows the worth of a good name, and therefore he back-bites not; he makes the best of everybody, and the worst of nobody."—*Henry.*

"If a good name is the most precious worldly treasure, no greater injury can be inflicted upon men than to wound their reputation."—*Calvin.*

"The slanderer's legs are faint with haste to propagate the lie his soul hath formed. Peace fled the neighborhood in which the slanderer made his haunts."—*Pollock.*

Mrs. Osgood says of an evil report:

"And so it wandered round
From ear to lip—from lip to ear—
Until it reached a gentle heart,
And *that—it broke.*"

Smith says of slanderers that they

"Convey a libel in a frown,
And wink a reputation down;
Or by the tossing of a fan,
Describe the lady and the man."

The classification of the Scriptures quoted in this subject, as well as the sayings of men that are here given, I find in the "Herald of Gospel Liberty." I have not given all. But these were so apt that I have added in for others to use in the elucidation of this subject. For if we are to be found a holy people when Jesus comes, we must be made so by a strict and cheerful obedience to all his requirements.

HOME is the sacred refuge of our life.

"PATIENT WAITING."

How tardy and tedious are waiting hours, when love and longing rules the heart. How impatient is the bride to wear her snowy robes. How with outstretched neck and eyes intent do those who long for His appearing

"Chide the tardy seals that yet detain
Thy Lion Judah from his destined reign."

How cold seems the unpitying world. How heartless its spirit and tone. How dreary is time's night. How cruel is death. How sullen is the grave. How wearisome is disease. How hateful is sin. How desirable the immortal state. How longed for is earth's better day. How jubilant the feet which press towards the golden bars that one day shall drop low to let them in. O weary, broken heart, it is coming. It will surely come at last. All the angels would stand appalled if God but made the sacred promises to the ear and then broke them to the heart. Rest thou in glad assurance. And wait.

To wait is to stay or tarry in calm, joyful expectation. Do friends forsake? Wait. Is the grief of soul very bitter? Hope and wait. Is the parting pang severe? Wait a little while. Does disease waste and wither? Be good and wait. Do the wicked scoff? Let them have their day—wait for yours. Is sin a burden? Fight it and wait. Do sorrow and sighing weave for you a crown of thorns? Still wait. There is many a crushed spirit that will never be mended till Jesus comes. Are you poor and dispirited? Only wait and you will one day be a king. Do friends mistake you and so thrust the iron into your soul? Keep silence and wait. Are you disappointed in your fondest earthly hopes? Just look "over the river" and wait. Is your naturally gentle spirit fretted to despair? Seek his peace and wait. Does guilt come down upon you? Lie down under the cover of Christ's perfect righteousness and wait. Do you yearn for the Bridegroom's arrival? You can afford to wait, and to work while you wait. "The Lord direct your hearts into the love of God, and into the *patient waiting* for Christ."

It is an awful thought that these are the last waning years of mercy. And if the period of eternal rest does not come soon enough to suit your ardent wishes, remember it will come too soon for perishing sinners, for whom is in store eternal death. As you wait, carry to glory with you all the souls you can. "Be patient, brethren." God's great clock may seem to move slowly, but nevertheless it moves. The hands are passing on to the hour. The wheels are rolling round to the final stroke. Home and heaven cannot be far. The angel is putting the "trump of wondrous melody" to his lips. Wait. "Be ye also ready" for the summons. *Wait.—Selected.*

THE SLEEP OF DEATH.

"THE sleep of death"—what is this sleep? We know that the surface idea connected with sleep is that of *resting.* The eyes of the sleeper ache no more with the glare of light or rush of tears; his ears are teased no more with the noise of strife or the murmur of suffering; his hand is no more weakened by long protracted effort and painful weariness; his feet are no more blistered with journeyings to and fro along a rugged road; there is ease for aching heads, and overtaxed nerves, and heavy hearts, in the sweet repose of sleep. On yonder couch, however hard, the laborer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains. Sleep makes each night a Sabbath for the day. Sleep shuts to the door of the soul, and bids all intruders tarry for awhile. So it is with those in "the sleep of death." The weary are at rest: the servant is as much at ease as his lord. No more the worker leans on his spade, no more the thinker props his pensive head. The wheel stands still; the shuttle is not in motion; the hands which turned the one and the fingers which threw the other are quiet also. The grave shuts out all disturbance, labor or effort. The toil-worn believer quietly sleeps, as does the child weary of its play, when it shuts its eyes and slumbers on its mother's breast. Oh! happy they who die in the Lord; they shall rest from their labors, and their works do follow them. We would not shun toil, for though it be in itself a curse, it is when sanctified a blessing; yet toil for toil's sake, we would not choose: and when *God's* work is done, we are too glad to think *our* work is done too. The mighty Husbandman, when we have fulfilled our day, shall bid his servants rest upon the best of beds, for the clods of the valley shall be sweet to them. Their repose shall never be broken until He shall raise them up to give them their reward. Guarded by angel watchers, curtained by eternal mysteries, resting on the lap of mother earth, ye shall sleep on, ye heritors of glory, till the fullness of time shall bring you the fullness of redemption.—*Spurgeon.*

No man does his best except when he is cheerful.

As a Man Sows he will Reap.

BY HELEN ROBERTSON.

In the natural world farmers or husbandmen generally understand the laws of sowing and reaping. They always expect to reap the same kind of grain that they sow, and gather the same kind of vegetables as the seed they have put in the earth.

Paul has seemingly found out that the men of this world are wiser in their generation than the children of light, and intimates, in writing to the Galatians, that some had need of a clearer understanding about things. He says: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

This expression "Be not deceived" is a striking one. We think it is used only three times in the word. In 1 Cor. vi., Paul seems to have about the same state of thing to clear up. He says: "Know ye not that the unrighteous shall not inherit the kingdom of God? *Be not deceived:* neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thiever, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Do we want to get into the kingdom, to have life when Jesus comes? If we do, let us compare our life with this list, and examine *ourselves* as under the pure scrutinizing eye of God; not be afraid of the light. True, light makes manifest, but the secret works of darkness are evil. So let the spots come honestly to the light, that they may be cleansed.

Paul says: "Such *were* some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." It is not enough to be washed, and cleansed, and for a time escape the pollutions of the world through the knowledge of our Lord Jesus Christ: we must keep clean, for it would be better not to have known the way of righteousness, than after once knowing, to have the true proverb applied: "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

This is strong language, some may say. We answer, It is Bible language. Besides, we live in times when plain speaking is necessary. Society is corrupt to the very core, but the word of God is too explicit about such corruptions to be ignored.

Peter says that our beloved Br. Paul in some things is hard to be understood, but with regard to the sowing and reaping, or the works of the flesh and fruits of the Spirit, and who shall inherit the kingdom of God, he is very explicit.

Bad habits once formed are very hard to brake away from; hence the necessity of proper training in early life. The young sapling is easily bent, but the sturdy oak will first break. The present state of society is sad to contemplate, and speaks to every parent in thunder-tones, of the necessity of keeping strict watch over their children, and bringing them up in the nurture and admonition of the Lord. Let them remember that example is before precept.

"If ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body ye shall live." Let us live in the Spirit, and walk in the Spirit, and be led by the Spirit of God, and we shall not fulfil the lusts of the flesh. Do not let us be content with having the *outward* life right, but keep the heart pure with all diligence, for of it are the issues of life.

"Clean hands and a pure heart;" beautiful to think of; also the ornament of a meek and quiet spirit—such is not natural, but the fruits of the holy Spirit of God. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." They that are Christ's have crucified the flesh with the affections, and *vice versa.*

New York, Sept. 4, 1871.

From Eld. Geo. W. Brown.

I thank God I went to camp-meeting at Springfield, although it was quite a sacrifice for me to go; but as things turned, I think it will result in good to the cause of truth, and it has, I trust, been the means of instructing some. As "the path of the just is as a shining light that shineth more and more unto the perfect day." I hope we shall still follow this path, so we may not be in darkness that that day overtake us as a thief.

I want to say to the brethren scattered abroad that I believe—glory to God!—we are almost into the harbor. Jesus will come in a very little while, and they that are ready will go into the marriage of the Lamb, and the door will be shut. "It is high time we awake out of sleep, for now is our salvation nearer than when we believed."—Rom. xiv. 11. Yes, "the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

I preached here last evening, and have an appointment for this evening. There are some here who love the truth, and I hope others may see the beauty there is in Jesus and become his disciples. The indications are strong, that we shall see the King in his beauty between this and 1873, when "all tears will be wiped from off all faces, and the rebuke of his people shall be taken from off all the earth; for the mouth of the Lord hath spoken it." Amen.

Bristol, Conn.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 13, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

The Assistant and Corresponding Editors.

Our readers will perceive that the Board of Managers have appointed Br. Wm. H. Spencer Assistant Editor, and Br. W. N. Pile Corresponding Editor. The selection will, we doubt not, prove a wise one, and at once commend itself to all. By it we are largely relieved of a heavy burden, and the paper has secured the close co-operation of men of earnestness, ability and devotion. We trust our friends will pray to Him who giveth liberally and upbraideth not, that we may all, in the several positions to which we have been called, be so richly blessed with heavenly strength and wisdom that we shall discharge our duties with eminent fidelity and faithfulness, to the glory of God and the satisfaction of all readers of the paper. We trust, too, we shall, in our work, have the earnest co-operation of all our friends. Then will the Herald of Life go forth each week on its mission of love, to an increased and ever increasing number of readers, and many who now sit in darkness will be brought into the marvellous light of truth.

A great work is before us: therefore may every one, aged, middle aged and youth, hold in constant remembrance that as no man can be a successful preacher of righteousness if he be not an example of godliness, so no one can be a profitable nor successful teacher of truth unless he is a living witness of its power. Many eyes are upon us, and all inconsistencies, or short-comings, of whatever nature that may be noticed in us will be charged to so much of the truth we advocate as is unpopular and not understood. Hence we should prayerfully strive to give "no offence in any thing" that the truth "be not blamed:" but in all things approve ourselves by "pureness, by knowledge, by long-suffering, by kineness, by love unfeigned," by putting on the whole "armor of righteousness on the right hand and on the left."

A Statement of Facts.

As there exists no little misapprehension with those of our readers who were not present at the annual meeting, concerning the action of the Board of Managers some months since, and about which considerable was said in the paper previous to the late meeting, we take this occasion to plainly state once and for all the facts in the case. We say "once and for all," because, having laid the facts before our readers, we deem it not well to enter upon a discussion of the matter. The correctness of our statement will be attested by every member of the Board on all points in which they are interested, and by others familiar with the circumstances.

Several years since a body of people, being united in their belief of certain truths, met and formed a Union for the purpose of proclaiming those truths to the world, to those who were ignorant of them. Having formed the Union, they determined, in order to greater effectiveness of labor, to publish a paper the aim of which should be to announce sentiments in harmony with the objects of the Union. One of these objects was stated to be "to use all available means to promulgate the doctrine of Life only in Christ;" and it was well known that all members of the Union were agreed in this, that the expression "in Christ" was held to mean a *living union* with him, such a union as secures to believers a principle of life other than they possess by nature, and because of which they shall live again by a resurrection from the dead at the second coming of the Saviour. In accordance with this principle the paper was published for more than seven years, always, and properly so, teaching that only believers will live again from the dead.

A few months since the then Editor conceived it his duty to announce a mortal resurrection of all who die without hearing *the Gospel.* This, notwithstanding the idea of such a resurrection (a resurrection to a life of mortality) had been vigorously opposed by the paper, he proceeded to do through the Herald without first announcing his purpose, so far as is known, to any one, *not even to ourself.* Very much dissatisfaction was created among the readers, of course, and expressions of it came to the ears of the Board of Managers from various quarters, they being urged to take some action in the matter. Of this dissatisfaction the Editor was not ignorant, being at various times and by various persons apprised of it; and it was immediately subsequent to one of these occasions that he wrote the lamentable article entitled *How shall we speak.* We believe Br. Grim wrote to him about the matter; we know Br. W. S. Campbell did; and others talked with him concerning existing dissatisfaction.

After a time the Board met for consultation upon the subject. When about coming together the question arose as to whether the Editor, Br. S., should be invited to meet with them. This was decided in the negative for the reason that as the members of the Board were not thoroughly convinced that any action should be taken it would be, in the event of their taking no action, unnecessary, to say the least, for him to be present. It being decided at the meeting that some action was necessary, the question, "What action?" was discussed and settled by concluding to *request* Br. Storrs not to publish any more on the newly developed subject (mortal resurrection), contained in the series of articles he was then writing. That request was presented to him, he being accorded all the time he desired for consideration. There was neither secrecy nor haste in the matter. The members of the "Board" simply came together, discussed the subject with care, and appointed a committee of three, Brn. Grim, Roworth and Carroll, to *confer* with Br. S., and endeavor to impress him with the impropriety of further announcing his new theory through the paper. This interview was not successful, but in it Br. S. suggested that the remedy was in their hands, and they might, if they chose, appoint an Editor in his stead, thus acknowledging their authority though they had not asserted it. The "Board" then met again, and after hearing the report of the committee, passed the resolution of *request* afterward published. It was in due time, two days later, (two days after the request was made) agreed that he should not publish on the subject, it being understood, we believe, by all that the arrangement was to last until the annual meeting. The Directors could not ask, even if they desired it, which they did not, for a longer continuance of it, for their term of office then expired, and they wanted only to let matters rest and be settled by the Union itself at its anniversary meeting.

Be it remembered the Board did not *demand* silence on the subject; they only *asked* it, and asking, were accorded *consent* and promise, the Board agreeing to his advertising the pamphlet, then nearly completed, in the paper. How far the contract came short of being kept, all who then read the paper well know. Subsequently to the agreement with the Managers the idea was conceived that the Board had no authority over the editorial department of the paper, their jurisdiction in that direction being limited to an advisory committee. But the fact is, as we have said, the resolution was simply one of request, a form of *advice;* and it was nothing more, so that they did not transcend even the limited powers he would assign them. Having requested and received the promise of temporary silence on the subject, they let the matter rest, and when again and again articles appeared in violation of the agreement, they were, like other friends of the Union, sorrowful but silent, except as individuals. So went matters until the annual meeting. At that meeting the following resolutions were introduced:

1. That this Life and Advent Union possesses within itself powers of control over its entire organization and future proceedings. 2. That such powers are hereby conferred upon its elected Board of Directors and Managers, etc.

It has by a few been hastily concluded that the presence of the word *future,* in the first resolution, implies an acknowledgment that the Union had not in the past any control over its affairs; and also that the term *hereby,* in the second resolution, still more strongly implies that the Union had never previously conferred "such powers" "upon its elected Board of Directors and Managers." Those terms, "future" and "hereby," are in the resolutions designedly, but not for any such purpose. It was thought that if the resolutions were so worded as to cover the *past* the action upon them would very likely result, to some extent, in a condemnation of the course pursued by Br. S. toward the Board of Managers. This was sought to be avoided, for it was believed that he was entirely sincere in holding that the Board had no authority over his acts as Editor, though why he had raised the question of authority at all it may be difficult to see since the Board did not attempt to *command,* but only *requested,* a thing surely which not only they but any individual as well had an unquestionable right to do. He, at this time, as we have said, even went so far as to suggest to the Managers that they at once remove him and appoint another Editor, but was kindly assured by them that it was what they did not want to do.

One object had in view in aiming to avoid everything in the shape of condemnation of the Editor's course was to leave him, after the passage of the resolutions, in a position for re-election, an object, however, which he persisted in defeating by repeatedly asserting that if the resolutions were passed he ceased to be a member of the Union. The person who introduced the resolutions was heard to express an entire willingness to "let by-gones be by-gones," but wanted the question of authority settled beyond *future* controversy; and in this he simply expressed the prevailing feeling. We happen to know, too, that the introducer of the resolutions very much desired the re-election of Br. S. and he with us urged him to occupy a position that would make his re-election possible. Not, of course, that he should renounce any belief, but simply vacate his position of antagonism to the sentiment afterward expressed in the resolutions. Thus it is seen that the Union and its friends did all it could do, except sacrifice its existence, to avoid the *necessity* for a change. That the Union had always designed its Managers should be vested with the powers in question was regarded by most as self-evident, and was sufficiently affirmed by the Union in its re-election of the entire Board.

The plea that because an original resolution of the Union placed the paper under the immediate control of an Editorial Board, therefore it was under the exclusive control of the Editor, or Editors, is utterly groundless, for the presence in the resolution of the qualification *immediate* settles it that the Union reserved to itself a control back of and higher than the "immediate" one, not only over the paper but over all other of its business as well; and the election each year by the Union of a Board of Managers to attend to its interests during the year, also settles it that the Board had the powers which the Union voted belonged to it.

We were not present when the minutes of the annual meeting were read for correction, and when the Secretary's report reached us we were very much surprised at the presence, in connection with the action of the Managers, of the term *interdicting.* That its use was the result of oversight is a matter of course, for there was no interdiction in the whole matter, the Managers simply requesting, asking for temporary silence on the subject, and were promised compliance; but when the promise was disregarded they did nothing toward enforcing compliance, and hence could not be said to have interdicted the publication of any thing.

As to the paper it has not, as some have fallen into the error of supposing, become sectarian. It has *never been a more free paper than it now is.* Of this our friends may be perfectly assured.

We had hoped to be spared the necessity of stating this matter in the paper, but as so many of our readers misapprehend the case, we are compelled to it. That they do misapprehend it is not strange since they have not heard a full and proper statement of the case. Some of those who at the late meeting were prominent in opposing the resolutions, afterward freely stated that they had misunderstood and misjudged the whole matter.

And now a word, in addition to the foregoing, respecting our course as Editor. If during our editorship we conceive, entertain and feel called upon to publish any views manifestly out of harmony with the objects of the Union, or even, in our judgment, open to *reasonable* and well-founded suspicion of variance with the objects of the Union in the publication of the paper, we shall ask the Union's chosen representatives to decide the question. If they decide against such newly-conceived view, and we still feel it our duty to publicly teach it, we shall proceed to discharge that duty by seeking some other medium for reaching the people. And in pursuing this course—because we believe it the right one—we are no less a *free* man, free to learn truth and promulgate it through proper channels, but not free, without special permission from the Union, to use its organ to publish what the Union opposes. We may of course, express our *opinions* equally with contributors, and in like manner, upon views which the Union does not hold as a common belief, but standing, as Editor, in a great degree a representative of the Union, we *ought* not be free to misrepresent the Union and misdirect its course by so publishing any peculiar views which we may hold as that they will appear to be the views of the body.

We have been greatly encouraged by the receipt of names of a goodly number of new subscribers during the past ten days, and we trust all interested in the paper and the truth will take hold vigorously and continue the good work. It may be that notwithstanding the foregoing plain statement some will still misunderstand the case; and the interests of the Union may suffer somewhat by misrepresentation in various ways, but let us stand high above all that, and, forgetting the "things which are behind, and reaching forth unto those things which are before," "press toward the mark for the prize of the high calling of God in Christ Jesus." Let us so consecrate ourselves to a labor of more abundant earnestness, consistency and love that we shall far surpass all our former achievements in spreading the truth and leading souls to Christ, for so shall we well please God and draw forth richly from the inexhaustible fountain of infinite love.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

THE WICKED SHALL BE DESTROYED.

Matt. vii. 13, 14: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

The Saviour here puts "life" and "destruction" in contrast. As, beyond all reasonable question, life means life, and not something entirely different, it follows inevitably that destruction, standing in contrast to life, involves complete cessation of living existence.

Matt. x. 28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (both life and being in gehenna).

Referring the reader to that part of our review where this passage is treated at length, we confidently place it in the list of texts which teach the destructibility of the whole man. It is said that God is *able* to destroy the whole being of man, and He has also declared that He *will* destroy the persistently rebellious. "And ye shall do no work in that same day; for it is a day of atonement, to make an atonement for you before the Lord your God. . . . And whatsoever soul it be that doeth any work in that same day, the same soul will I *destroy* from among the people."—Lev. xxiii. 28–30. And again: "It shall come to pass, that every soul, which will not hear that prophet, shall be *distroyed* from among the people."—Acts iii. 23.

Phil. iii. 19, 20: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose *end* is *destruction.*"

Here we have it again distinctly stated that the end of the wicked is destruction. Destruction, say some of our friends of the torment faith, here means eternal misery; that *it* is the end of the impenitent. What profound reasoning! A person is born into the world, lives out a few years of iniquity, and then passes into a state of terrible suffering, there to be continued forever: and that, it is claimed, is the *end* of him, although he is to have no end, and hence may be said to have yet hardly begun to exist. Thus, too, untold millions of ages are made the *end* of a few years. How extremely preposterous! When ten times ten thousand years have rolled away his existence would, comparatively speaking, have but just begun; and yet men who are rational on other subjects talk about an eternity of misery being the *end* of sinners. We know of nothing in all the world more absurd than the plea that an eternity of living existence is the *end* of a man.

It may be objected to this that Paul speaks of an "end" being "everlasting life." True, but he does not say the end of believers is everlasting life. He says to the church at Rome, "What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is *death.*" (Not so, says modern theology, the end of these things is eternal life in misery. Thus they contradict Paul.) "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The apostle simply and plainly affirms that the end or fruit of unrighteousness is death; while the end or fruit of righteousness is everlasting life. In the passage under consideration it is *persons* whose end is declared to be destruction. The uniform testimony of inspiration is that the end of all enemies of Christ is death, destruction. Very strong evidence of the error of popular theology on this subject is the fact that, in order to sustain itself, it is compelled to attach to plain words a meaning in no sense their own, thus purposely mystifying what God has made clear.

2 Thess. i. 9: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

The subjects of this punishment are such as "know not God, and that obey not the gospel of our Lord Jesus Christ." If the wicked exist forever in a state of misery, and, as is affirmed, God will be present exerting his power in tormenting them forever, they being thus made to always feel and acknowledge the might and glory of his power, then who, pray tell us, does not see that the language, "punished with everlasting destruction from the presence of the Lord and from the glory of his power," is sheer nonsense? Does the Spirit thus utter worse than meaningless words? Let them who insist upon an exposition which involves such an imputation beware lest they come into condemnation, for believers must stand before the judgment seat of Christ.

According to the theory we oppose there is *no such thing* as being destroyed "from the presence of the Lord, and from the glory of his power." But as "the wages of sin is death," and sinners shall be punished with *utter destruction,* then when they are put back into nothingness, from whence they were taken, they will be removed from the presence of the Lord and the glory of his power. In no other way will they be. There can be no such thing as consciousness beyond the glory of God's power, for it is by His sustaining power that all things exist. But the word of God is true. Wicked people will be punished with everlasting destruction from the presence of the Lord. Surely the truth is so plain none who desire to see it can well fail to do so.

1 Thess. v. 3: "For when they shall say, Peace and safety; then sudden *destruction* cometh upon them." If this is not destruction at all but unending suffering, then it could not properly be said to be sudden, for how would it sound to say, "then sudden eternal torment cometh upon them?"

Phil. i. 28: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." The Syriac reads: "And in nothing be ye startled, by those who rise up against us; (which is) an indication of their *destruction,* and of *life* for you." Destruction and life are again found contrasted. Destruction, therefore, is the opposite of life; it is abiding in death. Archbishop Newcombe says of the passage: "Which constancy, as it shows the truth of that Gospel which ye believe, is to your adversaries a proof that they deserve *destruction* for rejecting it, and for persisting in their vices." See also Mark xii. 9; Luke xvii. 26–30; xx. 16; Rom. ix. 22; 1Tim. vi. 9; 2 Pet. ii. 1, and many others.

1 Cor. xv. 26: "The last enemy that shall be destroyed in death."

Every enemy, then, is to be *destroyed,* death being the last one. But how can this be if enemies of God are never to be destroyed but continued forever. Bishop Whately remarks: "We are told by Paul, 1 Cor. xv. 25, that Christ 'must reign till he hath put all enemies under his feet,' and that the 'last enemy that shall be destroyed is death.' And this does not seem consistent with the *continuance forever* of a vast number of wicked beings, alive and hating Christ, and odious in his sight." Truly it does not. There is no way of harmonizing popular faith on this question with the inspired testimony of Paul.

THE DOOM OF THE IMPENITENT IS DEATH.

Directing attention to our remarks concerning death, as the penalty of the law, the wages of sin, we must regard it as a proved position that the Scripture use of "death," in such connection, is *extinction of life.* True, theology gives it another meaning in such cases, but in all instances where theology differs with the word of God, we prefer the latter. Paul, writing to the Romans, and referring to certain ones who were guilty of many dark sins, says: "Who knowing the judgment of God, that they which commit such things are worthy of *death.*"—Rom. i. 32. Some will insist, notwithstanding the very frequent testimony of inspiration to the contrary, and never at all in favor, that almost countless millions of the finally impenitent will forever suffer indescribable agony; and others that a time will come when the sins of all mankind, not excepting the most rebellious, will be expunged, and all who have ever lived be redeemed to God, but here, in all the power of its divine emanation, stands the solemn declaration of Paul, "that they which commit such things are *worthy of death.*"

Rom. vi. 16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of *sin unto death,* or of obedience unto righteousness?"

Rom. v. 21 and 23: "What fruit had ye then in those things whereof ye are now ashamed? for the *end* of those things is *death.* For the wages of sin is *death;* but the gift of God is *eternal life,* through Jesus Christ our Lord."

Rom. vii. 5: "For when we were in the flesh, the motions of sin, which were by the law, did work in our members, to bring forth fruit unto *death.*"

See also Rom. viii. 13; James i. 17, and oth-

ers. Surely no Bible student can fail to see how plainly the word of God teaches that "the soul that sinneth *it* shall *die*."

Reader, dost thou live after the flesh? Dost thou grieve the Spirit of grace, yielding obedience to fleshly lusts? Then this know, that thou hast no life in thyself other than a mere animal one, and if when that ends thou hast failed to lay hold on the Spirit of life in Christ Jesus, thine must be the blackness of darkness forever. There can be no comparison between a life running through a few short years of sinful pleasure here, and that life of unalloyed happiness extending along the unbroken ages of eternity, and which God would have you obtain upon the simple conditions imposed. Were your whole life one of faithful service you would simply render to God His due, and eternal life would still be a gift. You would still be indebted to Him for *all* that "exceeding and eternal weight of glory" which they shall experience who have part in the resurrection at the coming of Jesus.

Remember what God has done for you. Remember the humiliation, labors and sufferings of Christ, his degradation and poverty, how he "that was sick became poor for our sakes" that we "through his poverty might be rich," and then say if this "great salvation" is not of more value than all things else beside. Life and death are set before you. One or the other must be your destiny; the choice is with yourself. To the one you are rapidly tending; to the other the Son of God has made it easy for you to attain. If you choose the better part, "when Christ, who is our life, shall appear," you will be accounted worthy to "appear with him in glory." But if you serve self, you will die as the fool dieth; and when the righteous are glorified you will be left in death as too vile and corrupt a thing to have any place either in heaven or on all the earth. Think, then, what God has done and proposes to do for you. He has given His own Son and asks you to believe on him. O, then give yourself entirely to Him. Believe, repent, obey.

Whatsoever a man soweth, that shall he reap. "For he that soweth to the flesh shall of the flesh reap *corruption*" (death); "but he that soweth to the Spirit, shall of the Spirit reap *life* everlasting."—Gal. vi. 8.

To the Readers of the Herald.

In entering upon the duties assigned me by the chosen representatives of the "Life and Advent Union," a few introductory words may be expected. But why are they needed? I have become known to you all, to some degree, in trying to please the Giver of all good, through my humble efforts to disseminate the precious truth of "Life only in Christ," in vindicating God's just and holy character from the dishonoring and unscriptural claims of popular theology respecting man's nature and destiny.

Although I greatly feel my unworthiness before God, yet if my efforts to conform to His will by the feeble use of my pen, has been, or will be instrumental in leading any to the Life-giver as the Captain of our salvation, or in removing the blindness of tradition from any honest heart, and in encouraging the waiting flock to have their loins girded about them and their "lights trimmed and burning," and they "like unto men that wait for their Lord when he shall return," my life, so graciously spared by God, will not prove wholly in vain.

I am not unfamiliar with the labor of newspaper and book publishing, nor inexperienced in the various duties associated therewith. I trust this experience will aid very materially in the performance of such duties in the publishing interests of the Life cause as may be allotted me.

In again becoming connected with the Herald of Life office, my *only* desire is to become more useful in the great work for which the "Life and Advent Union" was formed; and while earnestly striving to prove in reality an *assistant* to our beloved editor, I must crave your kind indulgence and continual remembrance at that unfailing fountain of assistance above.

Wm. H. Spencer.

New York, Sept. 4, 1871.

The Primary Cause of Infidelity.

The question has often been asked: "Suppose the *non-immortal* theory be received as truth, what is gained by it? Believing a truth will not save one." In response we inquire, What was the design of God in revealing truth to the human family? That principle of reasoning which makes any portion of his revealed plan for human redemption non-essential would annihilate the whole system of Christian faith. To make some truths essential and others not, tends to bring the whole into disrepute, for no mortal is divinely-inspired to separate the non-essential from the essential. The apostle Paul plainly affirms that through the sanctifying influence of truth Christians will be presented "blameless" before Christ at his coming. Error never has this effect.

What were the strongest points of argument made against the Christian religion by Voltaire, Volney, Tom Paine, and many others of the same class of infidels? It was the human-invented doctrine of endless misery for the lost, which had been adopted by Romanism and defended and adored by Protestantism. But this doctrine originated and has its only support in the heathen philosophy of the immortality of the soul. Those representative infidels waged war on Christianity and the Bible upon the assumption that the doctrines of the so-called orthodox world and the doctrines of the Bible were identical. Hence their opposition arose, in a great measure, from a false view of the character of God.

The land is full of infidels, embracing many of our most intelligent citizens. But is it not true that this condition of things can be traced to the fact that they have been educated to look upon the character of God by the popular religious sentiment of professed orthodox Christianity regarding future destiny? The doctrine of endless misery is held forth as the greatest motive for the conversion of sinners; thus inducing men to accept Christ and seek forgiveness to *escape* hell-fire, rather than through veneration and love for a Being of supreme goodness and mercy. The doctrine of endless misery creates hard and repulsive feelings toward God, and comes in direct antagonism with our views of divine goodness and justice, and hence creates insubordination instead of veneration and obedience to God. It fails to produce upon the mind a reasonable conviction of its truthfulness, being so extremely incomprehensible and inconsistent with the nature of things, and therefore, in failing to convince the judgment, presents no well-grounded motive for repentance. In view of this we are led to believe that the doctrine of endless misery not only presents no motive for repentance, but is the actual cause of the increase of infidelity and the wide-spread lack of confidence in the Scriptures which is so deplorably manifest.

This state of things loudly calls for the dissemination of Bible Christianity, and thus unfold the great plan of God in all its beautiful simplicity, which exhibits Him as a being of supreme love, and presents Christ to the perishing world as the Life-giver, through whom alone they can obtain a revival from the darkness and silence of the grave.

W. H. S.

Positiveness.

Positiveness in advancing an *opinion* is not becoming in a child of Christ. If we are right in one opinion, we may be wrong in many others, and hence we should not boldly contradict, but bring forward the "strong reasons"—the "thus saith the Lord"—and patiently and charitably bear with those who differ with us. Thus will they sooner and more certainly be led to see the truth as it is in Christ. Christians should remember that their design is to advance *truth* and Christ, and not self. We may safely yield in non-essentials, over which much time might be wasted in fruitless disputation, but being ever animated with the meek and gentle Spirit of Christ we should *earnestly* "contend for the faith once delivered unto the saints."

W. H. S.

Night and Day.

BY W. N. PILE.

"The night is far spent, the day is at hand."—Rom. xiii. 12.

The contrast between night and day is great. It is the contrast between darkness and light. We may be surrounded by the most beautiful landscape, but, though our organs of vision remain unimpaired, the darkness hides it all. The light comes chasing away the shadows, defining the objects around us, and, giving them their proper relation to each other in our vision, reveals their beauty. Men, therefore, delight in sunbeams. The creatures, lower in order than man, with few exceptions, share with him this feeling. The rule embraces the more docile, while the exceptions are generally among the beasts and birds of "prey."

This is also true of the flowers. Said a recent writer: "Almost all flowers sleep during the night. The marigold goes to bed with the sun, and with him rises weeping. Many plants are so sensitive that their leaves close during the passing of a cloud. The dandelion opens at five or six in the morning, and shuts at nine in the evening. The goat's-beard wakes at three in the morning, and shuts at five or six in the afternoon. The common daisy shuts up its blossom in the evening and opens its 'day's eye' to meet the early beams of the morning sun. The crocus, tulip, and many others, close their blossoms at different hours toward evening. The ivy-leaved lettuce opens at eight in the morning and closes forever at four in the afternoon. The night-flowering cereus turns night into day. It begins to expand its magnificent sweet-scented blossoms in the twilight, is full-blown at midnight, and closes, never to open, with the dawn of day. In a clover-field not a bud opens until after sunrise."

While the beasts and birds of prey and the "night-flowering cereus" may find their analogy in that class among men who "turn night into day," and are "drunken in the night" (1 Thess. v. 7), the others, vastly in the majority, among the beasts, the birds and the flowers, establish Paul's rule among men that "they that sleep sleep in the night." Although we delight in "balmy sleep" as "tired *nature's* sweet restorer," yet it is but an evidence of man's mortality, and but for the hope of awaking refreshed it would be repulsive and insufferable. Light is life, darkness is death, hence night and sleep must be types of death, and morning and awaking types of resurrection. This truth rests not merely upon the analogies in nature, but upon a Scripture basis. The state of death is represented as one of night and darkness, while the "morning" brings the resurrection and return to life.

The whole period of death's reign may be figuratively called "night." Death, as a mighty substance casts its shadow over the world, and we "walk in the valley of the shadow of death." "Weeping may endure for a night, but joy cometh in the morning." "My soul waiteth for the Lord more than they that watch for the *morning*." "The upright shall have dominion over them (the wicked) in the *morning*." "*Awake* and sing, ye that dwell in dust." "I shall be satisfied, when I *awake* with thy likeness." Such are Scripture utterances concerning the night and the morning. They reveal the fact that the light which we now have streams from the resurrection of Christ, and reveals a pathway for us out of the gloom of night into the brightness of day. But we are still in the night, though it be "far spent." The awaking time will bring the end of night. As the coming of our Lord can alone accomplish this, it is his "bright appearance" which should fix our gaze as our "Star of hope." The position of the church is set forth in these Scriptures as "they that *watch* for the morning." How strange! It is *natural* that "they that sleep *sleep* in the night," and yet we are called upon during this moral night, this night of weeping and of death, to forego sleeping, and watch! Ah! the sleep is like the night—a moral, a spiritual one! "Awake thou that sleepest, and arise from the dead, and Christ shall give *thee* light." They who sleep *thus* indeed "sleep in the night," but it is because they are "*of* night." "But ye, brethren, are not in darkness that that *day* should overtake you as a *thief*. Ye are all the children of light, and the *children of the day*; we are not of the night, nor of darkness. Therefore let us *not* sleep, as do *others*; but *let us watch* and be sober."—1 Thess. v. 4–6.

The children of light are watchers for the day. They are "not in darkness," though in the night. "The entrance of" God's "word giveth light." Those who sleep see no light, but the wakeful, watching ones see it, hence "that day shall not overtake them as a thief." How may the watchers know "the night is far spent?" Ah, the great events of the "night" were pictured upon the face of the clock of time by the prophet's hand for the benefit of the watchers! The hands, with unerring precision, have moved by one and another, sending forth a peal at each until they have begun to mark the passing moments of the *last hour!* Is this all? Oh, no! The gray streaks of dawn begin to climb the eastern horizon as so many "signs" of the day. These beget the watcher's cry—"the morning cometh!" but the sleepers sleep profoundly. Occasionally one is aroused by the cry, to join the watchers, but the mass sleep on. Wearied with their lengthened vigils, the watchers too are drowsy now; but still "the day is at hand," and with its coming their watching ends. They cannot sleep. The Master bade them "watch lest coming suddenly he find them sleeping." "Blessed are those servants" whom the Master shall "find watching." Let us, then, be not like the disciples, who "could not watch one hour" while the Master bore his "agony" alone; but let *us*, "being in an agony" pray "more earnestly," remembering it was not to the sleepers, but to the watchers, an "angel" was sent with *strength*.

"We *know* we must suffer the darkness of *night*
To *welcome* the coming of dawn."

Knowing this, happy shall we be if we do it. If the film of drowsiness has gathered in our eye let us brush it away, that we may intensely watch the "Morning Star" now ascending above the horizon, that with the first appearance of the "Sun of righteousness," the "King of *day*," we may be ready to shout "the *day is come!*" But meanwhile, let us arouse as many of the sleepers as may be with the cry—"now it is *high time* to awake out of *sleep*." Salvation neareth! "The day is at hand!"

O blissful hour, when *all* the watchers shall hail the day! Some watched earlier in the night and were relieved by death. They watched out their appointed time. We watch in the last watch; but *all* were watchers, and all shall share the day. Who can picture the contrast between the night and the day? One is darkness and gloom, the other light and joy! One is death, the other life! One toil, the other the rest remaining! One tears, the other the failure of their fountain! One a dirge, the other a gladsome song! One the cross, the other the crown! One suffering, the other glory! One is Calvary, the other Tabor! One crucifixion, the other resurrection! One mortality, the other immortality! One the wilderness, the other Canaan! One a pilgrimage, the other an everlasting home! One is finite, the other infinite! The night is time, the day eternity, "for there shall be no night there!"

Springfield, Mass.

"What We Want."

BY JACOB GRIM.

First of all, we want every brother and sister to do all they can for the paper. Some will say, I cannot write an article, and therefore, cannot do anything for it. We would say to all such, just read Paul's remarks in 1 Cor. xii. It would be a queer body if it was all mouth or all eyes; and that is the grand trouble with us as a body. There are too many jealous ones, because all wish the same position. Now there are many members of the one body, and if we labor to find out our proper office, whether it is an eye, or a hand, or a foot, the best and only thing for us to do is to endeavor to be a good eye, a hand, or foot, and then do all we can in that position, and endeavor to do it to edification. Now we desire to see the Herald of Life the best paper in the country; but our Editor cannot make it so without our co-operation. He can only perform his part of the great body. If he is the eye, it is his duty to keep diligent watch and see that all is done in a proper manner, and keep a supervision over the whole body. But each member must do its proper work, and then all will work harmoniously. Therefore, what I mean is, in order to make a paper such as it should be, every department should be properly filled. One brother may have a capacity for giving instruction upon some one department of truth and not upon another, therefore, he should endeavor to make his articles as instructive as possible, and not become jealous of some other one who has a capacity in another direction entirely out of his reach.

Now, we have a "Children's Department," and it should be made one of the most interesting departments of the paper. There is no way of reaching the heart of the parent so effectually as through the children. I know a lady who goes every Sabbath quite a long way, and passes several churches of her own faith, to reach a Sunday School that has a superintendent who is adapted by nature and study to instruct her children. There are many parents who are so constituted that it seems impossible for them to instruct and amuse their children, therefore, a column of simple matter, well-written, to amuse, and at the same time to instruct the children in the simple truths of our faith, is one of the greatest wants of the paper. Where is Br. Rufus? could he not be enlisted in the cause? After running through all the list, he of all others seems most fitted for the position.

Second. The next thing we want is to make our articles of such a length as not to deter persons from reading them. We want good, short, effective articles, right to the point. Not so much words as facts. If a fact can be given in ten words don't use twenty; if two texts prove a subject don't use a dozen. Jesus said in the mouth of two or three witnesses every fact shall be established. We recollect, when on a jury trying a case, after several witnesses had been examined, the lawyer still brought up his witnesses. The Judge asked him what he intended to prove by the witnesses. After stating his purpose the Judge said, You have done that already by two or three witnesses, and it is only wasting time to do what is already done. So let us try and be as wise as our Master; when we have proven a fact by two or three passages allow it to remain.

Again, we should endeavor to be ambitious to have our articles measured by the arguments and truths they contain, and not by the carpenter's rule. But above all, may they be measured by the kind spirit of love they contain toward all, knowing that the great law is, that as ye would that others should do unto you so do ye also unto them. And now, believing that we have in our number the brethren and sisters to furnish such material and matter to make the Herald of Life the best paper in our land, the next question I shall ask is, Will each one do his or her duty? and if so, when the paper presents such a front, it will be much easier for that portion who are hands or feet to perform their labor in circulating and getting persons to read and subscribe for it. Come, now, brethren and sisters, will each and every one do your part? Why, the Editor is a mere cypher if you leave him alone and do not hold up his hands and help him.

Philadelphia, Pa.

From Maria M. Weaver.

Dear Pilgrims: Love to my dear little ones made it an easy duty to remain away from camp-meeting. But it is a great privilege to hear from the faithful ones through the Herald. It cheers me, 'midst all my cares, to hear tidings from the laborers, North, East, South and West. And I keep hoping the brethren and sisters will feel more responsibility in the matter of letter writing. We don't need so much sermonizing. Give us Christian experience, right fresh from the heart. How has God led you, brother? How is he dealing with you, my sister? Mourners, let us know how the blessed hope of Life from the dead supports you, while you follow your dear ones to the dark grave. Tried and tempted ones, does Christ succor you? Weak ones, is his grace sufficient? Does he give strength as your day demands? Each member of the body of Christ sympathizes with its neighbor.

O it is sweet to *live*, even in this hard world, amid the pains and cares of mortality. I sometimes almost wish we could be *sure* of even these joys. Sweet smiles from little ones, songs from infant lips, sunshine brighter because it is often beclouded, makes me feel that with Christ at the head we can have happy homes here. But amid such meditations I am reminded that *death* may come and take our loved ones from us, and so my prayer is, Come, Lord, and destroy the "last enemy."

How good the Lord is! He hears prayer. He blesses me. He provides for our wants. He leads us. He pardons our sins, forgets them, and bears with our weaknesses. Adversity drives us to him. In our greatest need we flee to Christ. When earth fails heaven helps.

The past year has been a profitable one to me. I have learned more of trusting in the Lord than I ever knew before. O it is much easier to say, "Give us this day our daily bread," when one has means to procure it, than to ask in faith when health and ability fails!

We are laboring to support ourselves, and also trying to benefit our neighbors. Some will read and some will not; hope to have meetings by and by. There seems to be a chance, and we trust some of God's servants may come and help.

Pray for the church. Pray for believers everywhere, for perils abound. We should have a deep interest in each other, and *love as brethren*.

Wendell Depot, Mass.

Pope Pius IX.

BY H. BURBANK.

It is reported that a tradition exists in the Papal Church that no Pope will reign longer than Peter did. The traditions of that church declare that that apostle reigned at Rome and governed the church for the space of twenty-five years, two months and seven days. The present Pope was elected and proclaimed such on June 16, 1846, and crowned five days afterwards. To-day, August 31st, 1871, Pius IX still lives and reigns as the Pope of Rome. His reign at this date amounts to twenty-five years, two months and sixteen days, thus exceeding that of Peter by nine days. No other Pope has reigned so long. Is he greater than Peter? If the late Ecumenical Council is to be accepted as authority, he is greater than Peter. And now we have the news by Romish papers that "an association has been formed in Rome for the purpose of collecting money enough all over the world with which to set up a *throne of gold* for the Pope as a fitting memorial of the great event of having equalled—even surpassed—the years of Peter, the first Pontiff." The said papers also declare that "the people are ready to buy a throne for the Second Peter, if the authorities put the matter before them." We learn also by the same source that it is proposed to confer upon Pius the title of Great. But the throne of gold and the title do not appear to be greatly desired by the Pope. He writes, "God alone being Great, how can His unworthy vicar accept such a title?" His predecessors have not in every instance manifested such humility, as the records of that church plainly show; but if the Romanists push the matter, the throne and the title will be accepted in the most gracious manner, no doubt; for he who could accept and wear the title "Infallible," could accept any other title, whether it be "Our Lord God the Pope," "King of kings and Lord of lords," "Another God upon earth," or "Jehovah the Pope."

In a dialogue in a Romish paper we find these words: "And the Cæsars vanished, and the Empire vanished, and a hundred dynasties vanished; but the Pope remained king of Rome. His *royalty* endured *twelve hundred years*: and, behold, a Piedmontese prince enters the Eternal City to despoil forever the successor of St. Peter." The *italics* are mine. Yea! so God hath ordained it, that the Papal kings should reign less than thirteen centuries; and, that from the valley of Piedmont, where the inoffending protestants suffered so terribly from the power of Pope kings should arise a prince who should strip them of the last vestige of their temporal authority. God's wrath is pouring out upon this wicked Papal power. It must drink the vials to their very dregs. She who has been drunken with the blood of saints must give up her own blood to the destroyer. Ere long, Pope, Cardinal, Archbishop, Bishop, and People, and City, will be overwhelmed in the great judgment of the Lord God Almighty.

Philadelphia, Aug. 31, 1871.

The Great Fountain.

A pious gentleman was some years ago on a visit to Saratoga Springs, and went one morning to Congress Spring to take a glass of water. While he was there a lady came to take her usual draught. The gentleman turned to her and kindly asked, "Have you ever drank at the Great Fountain?" The lady colored somewhat, and looked surprised; but she turned away without making any reply. The next winter, the same gentleman was in a city in the western part of N. Y. State, and one evening attended a conference and prayer meeting in one of the churches. The meeting over, a gentleman, with whom he had become acquainted, invited him to go home with him and see his wife who was very sick. After he had entered her room she recognized him, and smiling, said, "You don't know me." "No," said he. "Don't you remember asking a woman at Congress Spring, "Have you ever drank at the Great Fountain?" "Yes," said he. "Well," said she, "I am the person; I thought at first you were very rude; but your words kept ringing in my ears. They followed me to my chamber, to my pillow. I found no rest till I found it in Christ. I expect to die pretty soon, and you, under God, are the means of my salvation! Be as faithful to others as you have been to me." How much good might be accomplished, and the church of God extended if all Christians would, in season and out of season, tenderly and lovingly, by word and by deed, witness for Christ! "A word spoken in due season, how good is it!"

The liberty to go higher than we are, is given only when we have fulfilled the duty of our present sphere.

We have received from Br. Charles A. Hastings an alphabetically arranged index to Theology of the Bible. The index is, we judge, a thorough one, and fills eight pages. None who possess Theology of the Bible should be without it as it renders that work more valuable as a book of reference. Address Charles A. Hastings, Box 524, Springfield, Mass., enclosing 10 cents and a 2 cent stamp to pay postage.

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Appointments.

Springfield, Mass., Sundays, Sept. 3, 24, and Oct. 1.
West Meriden, Sunday, Sept. 17.
W. N. Pile.

Providence, R. I., Sunday, Sept. 17.
W. Winsted, Conn., Sunday, Sept. 24.
Hartford, Conn., (Talcott & Post's Hall), Sunday, Oct. 1.
W. Meriden, Conn., Sunday, Oct. 8.
W. S. Campbell.

Rocky Brook, R. I., Sept. 17.
Charlestown, Mass., Sept. 24, and Sunday, Oct. 1.
Middletown, Conn., Oct. 8.
Meriden, Conn., Oct. 15.
New York, (Cooper Institute), Oct. 22.
Wm. Stuart.

Middletown, Conn., Sunday, Sept. 17.
Providence, R. I., Sundays, Sept. 24, and Oct. 1.
Charlestown, Mass., Sunday, Oct. 8.
Geo. W. Brown.

Albany, N. Y., Sunday, Sept. 17.
S. W. Bishop.

New Britain, Conn., Sept. 17.
Meriden, Conn., Sept. 24.
Chas. C. Barker.

Business Department

CASH RECEIPTS.

One dollar each from—John I. Price, J. Lewis.

Two dollars each from—Charles A. Righter, George A. Sparks, Peter Woods.

Various sums—Wm. H. Spence, $4; Thomas R. Weaver, $5 (on pledge;) Mark E. Green, $10; P. Cannon, $5; Wm. Hathaway, $5 (on pledge).

PARCELS SENT SINCE LAST ISSUE.

Horace Story, A. B. Morse, E. B. Taft, W. F. Fahnestock, A. Boynton, John Buttolph.

To Whom Shall We Give Thanks?

A little boy had sought the pump
From whence the sparkling water burst,
And drank with eager joy the draught
That kindly quenched his raging thirst,
Then gracefully he touched his cap—
I thank you, Mr. Pump, he said,
For this nice drink you've given me!
(This little boy had been well bred.)

Then said the Pump, my little man,
You're welcome to what I have done:
But I am not the one to thank—
I only help the water run.
Oh, then, the little fellow said,
(Polite he always meant to be,)
Cold water, please accept my thanks,
You have been very kind to me.

Ah! said cold water, don't thank me;
Far up the hill-side lives the spring
That sends me forth with generous hand
To gladden every living thing.
I'll thank the spring, then, said the boy,
And gracefully he bowed his head.
Oh, don't thank me, my little man,
The spring with silvery accents said.

Oh, don't thank me—for what am I
Without the dew and summer rain?
Without their aid I ne'er could quench
Your thirst, my little boy, again.
Oh, well, then, said the little boy,
I'll gladly thank the rain and dew;
Pray, don't thank us—without the sun
We could not fill one cup for you.

Then, Mr. Sun, ten thousand thanks
For all that you have done for me,
Stop! said the sun with blushing face,
My little man don't thank me,
'Twas from the ocean's mighty stores
I drew the draught I gave to thee,
Oh, ocean, thanks! then said the boy—
It echoed back, not unto me.

Not unto me, but unto Him
Who formed the depths in which I lie,
Go, give thy thanks, my little boy,
To Him who will thy wants supply.
The boy then took his cap and said,
In tones so gentle and subdued,
Oh, God, I thank thee for this gift,
Thou art the giver of all good.

—*Christian Radical.*

Regina, the German Girl.

Many years ago, several German families left their country and settled in North America. Amongst these was a man from Wurtemburgh, who, with his wife and a large family, established himself in Pennsylvania. There were no churches or schools then in that neighborhood, and he was obliged to be satisfied with keeping the Sabbath at home with his family, and instructing them himself to read the Bible and pray to God. He used very often to read the Bible to them, and always used first to say, "Now, my children, be still and listen to what I am going to read, for it is God who speaks to us in this book." In the year 1754, a dreadful war broke out in Canada, between the French and English. The Indians took the side of the French, and made excursions as far as Pennsylvania, where they plundered and burned the houses they came to, and murdered the people. In 1755, they reached the dwelling of the poor family from Wurtemburg, while the wife and one of the sons were gone to a mill, a few miles distant, to get some corn ground. The husband, the eldest son, and two little girls, named Barbara and Regina, were at home. The father and his son were instantly killed by the savages, but they carried the two little girls away into captivity, with many other children who were taken in the same manner. They were led many miles through the woods and thorny bushes, that nobody might follow them. In this condition they were brought to the habitation of the Indians, who divided amongst themselves all the children whom they had taken captives.

Barbara was at this time ten years old, and Regina nine. It was never known what became of Barbara: but Regina, with a little girl of two years old, whom she had never seen before, were given to an old widow, who was a very cruel woman. Her only son lived with her and maintained her, but he was sometimes from home for weeks together, and then these poor children were forced to go into forests to gather roots and other provisions for the old woman, and when they did not bring her enough to eat, she would beat them in so cruel a manner, that they were near being killed. The little girl always kept close to Regina, and when she knelt down under a tree, and repeated those prayers to the Lord Jesus, and those hymns which her father had taught her, then the little girl prayed with her, and learned the hymns and prayers by heart. In this melancholy state of slavery, these children remained nine long years, till Regina reached the age of nineteen, and her little companion was eleven years old. They were both fine looking girls, particularly Regina. While captives, their hearts seemed to have always been drawn toward what was good. Regina continually repeated the verses from the Bible, and the hymns which she had learned when at home, and she had taught them to the little girl. They used to cheer each other with one hymn from the hymn book used at Halle in Germany:

"Alone, yet not alone am I,
Though in this solitude so drear."

She constantly hoped that the Lord Jesus would, sometime, bring them back to their Christian friends. In 1764, their hope was realized. The merciful providence of God brought the English Colonel Boquet to the place where they were in captivity. He conquered the Indians, and forced them to ask for peace.

The first condition he made was, that they should restore all the prisoners they had taken. Thus the two poor girls were released. More than four hundred captives were brought to Colonel Boquet. It was a woful sight to see so many young people wretched and distressed. The colonel and his soldiers gave them food and clothes, and Colonel Boquet brought them all to a town called Carlisle, and published in the Pennsylvania newspapers, that all parents who had lost their children might come to this place, and in case of their finding them, they should be restored to them. Poor Regina's sorrowing mother came, among many other bereaved parents, to Carlisle; but, alas! her child had become a stranger to her. Regina had acquired the appearance and manner, as well as the language of the natives. The poor mother went up and down amongst the young persons assembled, but by no afforts could she discover her daughters. She wept in bitter grief and disappointment. Colonel Boquet said, "Do you recollect *nothing* by which your children might be discovered?" She answered that she recollected nothing but a hymn, which she used often to sing with them, and which was as follows:

"Alone, yet not alone am I,
Though in this solitude so drear;
I feel my Saviour always nigh,
He comes the weary hours to cheer.
I am with him, and he with me,
Ev'n here alone, I cannot be."

The Colonel desired her to sing this hymn. Scarcely had the mother sung two lines of it, when Regina rushed from the crowd, began to sing it also, and threw herself into her mother's arms. They both wept for joy, and the colonel restored the daughter to her mother. But there were no parents or friends in search of the other little girl; and it was supposed that they were all murdered; and now the child clung to Regina, and would not let her go; and Regina's mother, though very poor, took her home with her. Regina repeatedly asked after "the book in which God speaks to us." But her mother did not possess a Bible; she had lost everything when the natives burnt her house. She resolved to go to Philadelphia and buy one there, but the pastor Muhlenburg, of that place, gave her one. It was most extraordinary that Regina still retained her early instructions, and was able to read it immediately.

In how remarkable a manner did the Lord realize his words, "Every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

And what reward did the mother, who had diligently taught her children while yet in infancy, the word of God, receive in finding her lost daughter, by means of those instructions? Why do so many parents forget to communicate this best of gifts to their children? To dress and adorn them, to leave them earthly treasures, to advance them in their life to honor and dignities—these they trouble themselves much about: but to teach them to know their Saviour, to pray to him, to believe in him, to love and obey him; how many forget *these* things! But what folly!

Asbury and Punch.

Bishop Asbury, once, in 1798, on his journey to Charleston, S. C., passed a creek in the parish of St. ——, on the bank of which sat a slave fishing and humming a ditty. His name was Punch. He was notorious for his vicious character. The pious bishop rode toward him, deliberately proceeded to alight, fastened his horse to a tree, and seated himself by the side of the slave!

As the slave seemed willing, he commenced a minute and personal conversation with him on religion. Punch began to feel, tears ran down his sable cheeks, and he seemed alarmed at his danger, and listened with intentness to the counsels of the singular stranger. After a long conversation, the bishop sung the hymn—

"Plunged in a gulf of deep despair,"

prayed with him, and pursued his journey. More than twenty years elapsed before he again saw or heard of Punch. While on another visit to Charleston he was called upon by an aged and Christian negro, who had traveled seventy miles on foot to visit him. It was the slave he had warned and prayed over on the bank of the creek, who had ever since been journeying on the way to heaven. When the bishop left him on the bank of the stream, he immediately took up his fishing tackle and hastened home in the deepest agitation, pondering over the words of the venerable man.

After some days of anguish and prayer, he found peace in believing, and became a new man. The change was too manifest not to be discovered by his fellow-servants—it was the topic of his conversation with them incessantly. In his simple way he pointed them to the Lamb of God which taketh away the sins of the world, and many of them became thoroughly penitent for their sins. Throngs of the neglected Africans resorted to his humble cabin to receive his exhortations and prayers. A perverse overseer, who had charge of the plantation, perceiving the increasing interest of the slaves for their salvation, and their constant attendance in the evenings at Punch's cabin, determined to put a stop to the spreading leaven. But on coming one night to break up a meeting, he was struck under conviction, fell down under a tree near by, and began to cry for mercy. The negroes gathered around him, and prayed with him till God in his mercy pardoned and comforted him. The overseer now became a co-worker with Punch among them; he joined the nearest Methodist church, and in time became an exhorter, and finally a preacher! Punch had now full liberty to do good among his associates. He exhorted, prayed, and led them on, as a shepherd his flock, and extended his usefulness around the whole neighborhood. After many years he was removed, by the decease of his master and the distribution of the estate, to the parish of A., where he continued to labor for his fellow bond-men's spiritual welfare with still greater success. Scores and even hundreds were converted through his instrumentality, and he sustained a kind of pastoral charge over them for years.—*Selected.*

Influence of Music on Animals.

Perhaps the most common exhibition of the influence of music on animals is that witnessed in circuses and other equestrian entertainments, where the horse is affected in a lively and exhilarating manner by the performance of the band—often waltzing and prancing, and keeping perfect time with the music.

Dogs are affected by music; but it is difficult to determine whether agreeably or otherwise. Many naturalists believe it to be disagreeable to them; an opinion which is strongly supported by the fact that, if left to their liberty, they generally take flight with howls as soon as the music reaches their ears. They have been known to die when compelled to hear music for a considerable time. Other quadrupeds, and also owls, have been known to die from the effect of music.

Cats are said to mew loudly on hearing the sound of instruments, but are more seldom and less painfully affected than dogs. On the other hand, it is well known that many kinds of birds are affected in a very agreeable manner; often approaching as near as possible the instruments, or persons, and remaining as long as the music continues, and then flapping their wings, as we should clap our hands, in approbation of the performance.

Many of the wild animals are said to be fond of and even charmed by music; the hunters of the Tyrol and some parts of Germany often entice stags by singing, and the female deer by playing the flute. Beavers and rats have been taught to dance the rope, keeping time to music.

Among reptiles, the lizard shows, perhaps, the most remarkable susceptibility to musical influences; lying first on his back, and then on his side, and on his belly, as if desiring to expose every part of his body to the effect of the sonorious fluid which is so delightful to him. He appears to be very refined in his taste; soft voices and plaintive airs being his favorites, while hoarse singing and noisy music disgust him.

Among the insects, spiders are found to be very fond of music; as soon as the sounds reach them, they descend along their web to the point nearest to that from which the music originates, and there remain motionless as long as it continues. Prisoners sometimes tame them by singing or whistling, and make companions of them.

But perhaps the most remarkable influence of music on animals occurred at a menagerie in Paris, a few years ago, when a concert was given, and two elephants were among the auditors. The orchestra being placed out of their sight, they could not perceive whence the harmony came. The first sensation was that of surprise; at one moment they gazed eagerly at the spectators; the next they ran at their keeper to caress him, and seemed to inquire what these strange sounds meant; but, at length, perceiving that nothing was amiss, they gave themselves up to the impressions which the music communicated. Each new tune seemed to produce a change of feeling, causing their gestures and cries to assume an expression in accordance with it. But it was still more remarkable that after a piece had produced an agreeable effect upon them, if it was incorrectly played they would remain cold and unmoved.—*Exchange.*

Facts about Life.

It is singular how much method has been discovered in the seeming irregularities of life. Things that appear the most casual occur with wonderful order when the aggregate is taken into account. Take, for instance, the height of man. What influence has it on longevity? How can we know whether we we are fortunate or unfortunate in this respect? Facts show that one's height does affect one's days, and tall men live longer than short ones.

Marriage, too, affects longevity. Favorably? Yes; married men live longer than single men. One's profession has an important relation to life. Thus, out of one hundred of each of the following professions, the number of those who attain their seventieth year is: among clergymen, 42; farmers, 40; traders and manufacturers, 33; soldiers and clerks, 32; lawyers, 29; artists, 28; professors, 27; physicians, 24. Thus it appears that those who heal us kill themselves more rapidly than others.

The average duration of life is 33 years. One-fourth of the born die before they reach the age of 7 years, and the half before the 17th year. Out of 100 persons only 6 reach the age of 60 years, and only 1 in 1,000 reaches the age of 100 years. Out of 500 only 1 attains 80 years. Out of 1,000,000,000 living persons, 330,000,000 die annually, 91,000 daily, 3,730 every hour, and 60 every minute; and still the population of the earth increases. The known tongues which men speak amount to 3,064.

It seems from these facts that the two great events of life are being born and dying. After the turmoil, rest.—*Selected.*

The Bible a Comfort.

In one of the coal mines of England, a youth, about fifteen years of age, was working by the side of his father, who was a pious man, and governed and educated his family according to the word of God. The father was in the habit of carrying with him a small pocket Bible, and the son, who also had one, imitated his father in this. Thus he always had the sacred volume with him, and whenever he had a season of rest from labor, he read it by the light of his lamp.

They worked together in a newly opened section of the mine, and the father had just stepped aside a short distance to procure a tool, when the arch above them suddenly fell between him and his son, so that the father supposed the child to be crushed. He ran toward the place, and called to his son, who at length responded from under a dense mass of earth and coal. "My son," cried the father, "are you living?" "Yes, father, but my legs are under a rock." "Where is your lamp, my son?" "It is still burning, father." "What will you do my dear son?" "I am reading my Bible, father, and the Lord strengthens me." These were the last words of that child; he was soon suffocated.

—R. K. A.

The Power of Prayer.

The Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays—Rebecca appears.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amelek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Ahithophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehosophat prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes—the doors open, every man's bands are loosed.

Selected Fragments.

Love to Christ should always precede work for Christ.

It is as great a mercy to be preserved in health as to be delivered from sickness.

Base all your actions upon a principle of right; preserve your integrity of character, and in doing this never reckon the cost.

Every sin against God, the Supreme Sovreign, is a capital offence, and consequently the life of every sinner is forfeited to divine justice.

Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase.

Archdeacon Hare says that often people fancy the world is becoming Christian, when the fact is, Christianity is only becoming worldly.

The highest flames are the most tremulous; and so the most holy and eminent Christians are more full of reverence, and fear, and humility.

He that pursues honor, applause, or worldly reputation, is like the foolish school-boy running after the butterfly, and neglecting his book; both meet with disappointment, dissatisfaction, and reproof.

Children's Department.

Grandfather's Bible Class.

Grandpa, cannot we have a Bible class? We would like to learn something about man and his creation. Will you not be our teacher?

John.—In Sunday-school we must answer all the questions as they are in our catechism.

Grandfather.—If I become your teacher you must try and forget all you have learned from your catechism, or at least you must not go there for your answers. What are we to understand when we read, "And the Lord God formed man of the dust of the ground?" Would you suppose God meant that he made him of any thing other than he said?

William.—Why, I suppose God meant just what he said. Otherwise how can we understand what he means?

John.—But, grandpa, do not the Scriptures have two meanings? Our Sunday-school teacher had this chapter for our lesson, and it most all had two meanings.

Grandpa.—That is just what I wished to guard against when I asked you to forget what you had learned in school, so that we can take this chapter and look at it for ourselves.

George.—Are we to understand what we read in the Bible just as we do in any other book?

Grandpa.—The Bible contains a revelation from God to the prophets and apostles. They had no other way of making it known to us than you or I have of making any thing known which we wish to explain. And if you should say you built a house of wood, you would not expect me to suppose you built it of brick. So when we read any thing in the Bible the right way is to believe it as the prophet tells us, unless we find something by which the prophet gives us to know he intends to convey some other meaning.

William.—Why, that would make some things very simple, and we think we can understand just what you mean. So when Moses said God made man of the dust of the ground, he meant that man was made of the earth.

Grandpa.—God made this man out of the dust. He had the form and shape of a man with heart, lungs and all the organs complete. But he was without life: he could not breathe nor move. Now what does Moses say God did to complete the man so that he could move and breathe?

John.—He breathed into him the breath of life.

George.—Our teacher said last Sunday it was an immortal soul that God breathed into him.

Grandpa.—Do you think, George, from the verse we have read, if your teacher had not told you it was an immortal soul, you could find any such thing in the verse?

George.—Well, grandpa, what does it mean?

Grandpa.—What does it say, George? We have the man all complete except one thing; he has no *life* in him; and now Moses completes the *man* by saying "God breathed into his nostrils the breath of life, and (this) man became a *living soul.*" What was he before? A soul without any breath in it, and now the man is a living soul, or a man with breath in him. So we learn that Moses makes the *man* and the *soul* one and the same thing. Man without breath is a lifeless *soul*, and a man with breath in him is a living soul. And now you had better think over what we have learned, until our next meeting.

The Broken Window.

"There, you've done the mischief now," cried Joe Harris; "you've broken that church window, real expensive too, such windows are."

Charles Mercer stood up and looked with regret and sorrow at the accident that had befallen him. He *had* broken the window, and the bare thought filled his young heart with dismay.

One little boy, hearing the crash, had started to run away, but seeing the others maintaining their ground, had turned and stood looking timidly on the wreck. Charlie Mercer was the son of a poor widow, and as he thought of the cost of such a window, tears filled his eyes, which he vainly tried to keep back.

"I tell you what," said Joe Harris, somewhat softened by the evident grief in the face of his playmate, "if you say so, we won't tell, and no one will ever be able to find out who broke it."

"No," cried Charlie Mercer, "*never.* It is bad enough to have broken the window; it would be ten times worse to conceal or lie about it. I shall go at once to the Trustees, and if mother and I can pay for it, it shall be done. Poor mother, how sorry she will be."

"Well," said Arthur Harvey, "I can't see that the whole blame should rest on Charlie. We have been playing, and it just happened that his ball struck the window. You know very well, Joe Harris, that Charlie opposed our playing here so near the church, and we all said there was no danger. I think it is nothing but right that we should all help him with the cost."

"I'll not pay the first red cent!" retorted Joe. "If I had broken the window, I should have paid the cost like a man, and not been a baby about it, either. As it is he may pay it himself, or get out of it the best he can."

Charles Mercer walked away from the disputing boys homeward. He expected no assistance, and he knew very well how sad his mother would feel, but he must tell her all, and perhaps she could help him devise some means of paying for it. Meanwhile Arthur Harvey hastened across the field to one of the Trustees to see what could be done in Charlie's favor. He told the whole story of the accident, and how Charlie had refused to conceal his fault. The Trustee was a kind-hearted man, and decided at once that the money should be raised by contribution, so heading a paper he sent Arthur round to raise the necessary amount, which was speedily done. You can easily imagine Charlie's delight and astonishment when, coming to the Trustee a few hours after to make full confession, and beg a little time for earning the money, he found the necessary funds had already been collected. As for Arthur, he was already too happy to need the grateful thanks of his dear friend and playmate.—*Children's Friend.*

Do it Heartily.

"Whatever you do, do it willingly. A boy that is whipped at school never learns his lesson well. A man that is compelled to work cares not how badly it is performed. He who pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works, is the man for me."

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to

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SIX SERMONS

On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the original Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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MAN'S DESTINY.

Immortality. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by George Storrs.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on Immortality, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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AND OF THE COMING KINGDOM.

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"EARTHQUAKES IN DIVERS PLACES."

THE following extract from a communication in the "Boston Journal," possesses unusual interest as showing the fullfilment of Christ's words (Matt. xxiv. 6) regarding the signs of his second coming and the "end of the world."

Of great and terrible destructive earthquakes, only one each year are registered by Mallet, Ponton, and other historians of these phenomena, as happening between the years 1800 and 1865. In 1867–68 the number of this first class of earthquakes increased alarmingly, no less than eleven occurring in the following places and countries, and in the order here named, viz: Algiers, in Northern Africa, the island of Mitylene, St. Thomas, in the West Indies, the island of Formosa, the Sandwich Islands, Northern Ecuador, Peru, Chili, Ecuador, California, and Jalisco in Mexico, while others of a frightful character have taken place under the floor of the ocean, this number of the kind destructive of cities, villages and human life, by which over one hundred thousand human beings were estimated to have perished, being far in advance of any previous two years in this century. So remarkably was the earth convulsed during this period that it attracted the attention of scientific men, and occasioned no small amount of conjecture, as well as some degree of alarm, though no generally accepted and satisfactory solution of this extraordinary unrest of the earth has yet appeared.

So far as reported, the following is a list of the earthquakes of the first and second class that have occurred within the period of two years just past. We notice them in order:

Santander, a State of half a million souls, in Bolivia, South America, was visited by an earthquake that lasted two days. Churches and dwellings were prostrated and life destroyed, while La Robaba, a rocky hill overlooking the town, was broken up by the force of the convulsion. This occurred in the early part of 1869, few details reaching us.

On the 10th and 11th of January of the same year the District of Cachar, in Bengal, which alone is half as large as Vermont, together with all Lower Bengal, was terribly convulsed. The earth rose in a wave twenty feet high and opened in hundreds of places, engulfing men, cattle and houses, and in some cases swallowing them entirely up. Trees and buildings were tossed about, and the hills reeled to and fro. The course of the river Barak was changed and turned up stream for a whole hour, while the force of the shock dashed its waters into the air to a height of fifty feet. The loss of life was very great, and the visitation in some of its features was one of the most remarkable of modern times.

On the 21st of August the town of Shemacha, in the Caucasus, and the village of Şundi, eighteen versts away, were both totally destroyed, nearly all the houses in the first named place being thrown down by the great shaking. The earth waves met and crossed each other, and the vertical motion o the ground was regarded as extraordinary and singular. The shock was preceded by the loss of the power of the magnet, and by subterranean thunder; also by great clouds of dust moving from east to west.

Peru and Ecuador, in South America, were shaken from the 15th to the 24th of August, two great shocks occurring on the 20th and 24th that were very destructive, the inhabitants pronouncing them fully equal to those of August, 1868. A country of 300 miles in extent, embracing Chala, Iquique, Puno, Pisaque, Tarapaca, Cuzco, Tacua, Arica and Arequipa, came in for its share of the great ruin wrought by these convulsions. At sea on the 24th, the steamship Payta, fifty miles south of Arica and three miles from the coast encountered a fearful earthquake, and from her deck the distant mountains were seen to totter and rock. At Lima and all other places affected by it the houses were thrown down, while at Pisaque, Iquique and Arica, on the east the sea rose and fell in tidal waves to a height of twelve feet. On the 19th, at Arica, there were forty strong shocks.

September 1st the town of Chacos, in the department of Ariquipa, was entirely destroyed by a shock, pronounced much stronger than those of 1868, and which lasted a minute and a half. The earthquakes in Peru this year were followed by the yellow fever, of which no less than 12,000 persons died.

At Manilli, a place of 15,000 population, in the Phillipene Islands, October 1st three severe shocks prostrated houses, knocked over the city walls, leaving not a whole roof in all the town. Eight persons lost their lives. In the interior there was a wholesale destruction of churches and houses; the shocks were also felt one hundred miles out at sea.

Only three days later, October 4th, violent eruption of the volcano Paree, situated fifteen or twenty miles from Popayan, in New Grenada, took place, with great trembling of the earth. Immense quantities of brimstone and ashes were ejected, and several villages near the base of the burning mountain were completely destroyed, together with most of their inhabitants.

After a lapse of a quarter of a century, violent earthquake shocks were experienced in Germany, and the old extinct volcanoes on the Rhine began to show signs of life. The throbs began Oct. 2d, and had not ceased at the close of the year, but continued at intervals until the following March (1870.) At Gross Gerru the scaffolding of a church fell, tiles on the roof rattled like straw, chimneys were toppled over, walls were rent, houses fell down, and a chasm 400 feet in depth was formed in a mountain. A general consternation ensued among men and animals.

On the 11th of October, Sevastopol, Livadia, Feodosia, and Seudak, in the Crimea, were severely shaken, the shocks being sufficient to cause great rents in the walls of houses and churches, occasioning immense destruction of property.

In December, the earthquakes in Southern Italy totally destroyed several towns on the Calabrian coast. Many lives were lost and great suffering ensued among the afflicted people.

In the same month also a frightful convulsion visited the district of Menteche, in the dependency of Adin, in Asia Minor, and by three successive shocks the town of Oula was entirely swallowed up and disappeared in the earth, with the loss of some lives.

On the 26th of December the severest earthquake ever known in that region was experienced in Eastern California and Nevada. Walls were thrown down, chimneys destroyed, rocks rolled from the mountains, a railway train was thrown from the track, jets of water were thrown up from springs to the height of twenty feet, and a general terror was felt.

December 29th the town of Sant Maura, in the island of Leucadia, on the shore of Greece, was split in twain and totally destroyed by a great earthquake. Not a house was left standing, and the loss of lives was reported to have been very great, among a population of 20,000.

We notice also the fact that an earthquake occurred at Curaco, in the West Indies, on the 17th of September, where no earthquake was ever before experienced since the settlement on that island in the sixteenth century, and which, of course, produced great terror among the inhabitants; and that one month later, in October, a long dormant volcano was re-opened on the west coast of Africa; one of the Cameroon mountains having commenced amidst great convulsions to eject burning lava. The volcano is 13,000 feet high, and has not been active for centuries, perhaps not since the Christian Era.

Passing into the year 1870, we register severe shocks experienced in California on the 17th of February, as also on the 2d of April, of sufficient force to crack the walls of buildings and occasion much fright.

Early in March an earthquake or volcanic movement of a singular character, lasting four or five days, took place on the coast of Guayaquil, in South America. The earth for the space of two leagues slowly undulated, rose up in hills and opened in immense chasms, the whole region being strangely tossed and torn asunder by the internal throes.

On April 11th, an earthquake of terrible violence occurred on the confines of Thibet, China and Burmah, affecting a country nearly two hundred miles in extent. Whole villages were torn in pieces. The town of Batang was leveled to the earth, and more thar 3,000 persons lost their lives.

One month later on the 11th of May, the city of Oaxica, in Mexico, was by one of these fearful visitations leveled to the earth and left in ruins, with 103 persons killed, and hundreds more injured. All the country round was shaken, and very many buildings tumbled to pieces, and many persons perished. It was the severest shock within the memory of the oldest inhabitant.

May 13th, Japan was fated to experience the severest earthquake known on the island for a period of fifteen years. Houses rocked, walls were cracked, several volcanoes became fiercely active, the convulsion extended far into the sea, and whole villages were reported as having been destroyed on Vries Island, not far from Yokohama. In three days there were counted 123 shocks.

In June, an earthquake near Iquique, South America, demolished houses and destroyed life.

July 1st, Greece was again convulsed, the town of Sartoria reduced to a heap of ruins, and an island in the neighborhood suddenly disappeared, sinking into the sea.

On the 6th day of July a great volcanic convulsion was experienced in the Pacific ocean, in the vicinity of Sunday Island, turning the water of the sea to inky blackness, throwing up steam and smoke 3,000 feet into the air, and obscuring the heavens with a cloud for fifty miles around, the shocks severely affecting ships sailing in the region of the submarine volcano.

July 26th, an earthquake in Nicaragua did some damage, of which few details were given.

August 1st, the shores of the Gulf of Corinth, in Greece, were frightfully convulsed, destroying the towns of Amphirsa and Galazida, together with several villages, killing many persons, wounding others, and causing great destitution and suffering.

On the 7th of October a dreadful earthquake ravaged Calabria, in Southern Italy, destroying two or three villages and many lives.

On the 20th of October the severest earthquake known in this latitude since 1755 occurred, rocking the entire country from New Brunswick to the west shore of Lake Michigan, embracing a region some twelve or thirteen hundred miles in length and five or six hundred in breadth. On the St. Lawrence, below Quebec, where it was the severest, chimneys were demolished, churches ruined, three lives were destroyed, and the shaking continued from the middle of the afternoon till ten at night. This great turob, which left its mark on all our large cities and towns, does not appear to have been connected with any notable earthquake in other parts of the globe, neither has it been traced to any volcanic eruption elsewhere. With thousands it is an event long to be remembered.

The year 1870 was also remarkable for earthquakes in Middle Italy. During the last months of the year the Romagna was visited by severe shocks, causing twelve houses to fall at Cesena, and creating a panic in that place and at Bologna.

In December word came that a large and fertile island, one of the group of the New Hebrides, had at some time during the year utterly disappeared. This island, named Aurora, was thirty-six miles in length and five miles in width, and was situated in latitude 15 deg. 2 min. south, longitude 168 deg. 25 min. east. It appears to have sunk into the ocean, probably by the action of earthquake force, and no trace of it is by navagators to be seen. So striking a circumstance in physical geography as the sinking of an island eight times the size of Manhattan Island, on which lies the great city of New York, very naturally creates some anxiety and alarm in the civilized world, and we wait to have the tidings confirmed.

On reviewing the forgoing list we find here registered some twenty-five disasterous earthquakes, all occurring within the two years ending December 31, 1870, and the list may be, and probably is, yet incomplete, owing to our imperfect information of what is transpiring in distant countries. These terrible convulsions, though not on so grand a scale as those of the two proceeding years, 1867 and 1868, nor so terribly destructive of human life, are nevertheless most extraordinary as respects their number and severity, and overwhelmingly demonstrate the truthfulness of the views of those *savans* who hold that the earthquake forces are by no means becoming more and more quiet and dying out, but, on the contrary, from some unknown cause, are increasing in activity. At any rate there is enough in the earthquake record of the past four years to justify the remark of the scientific writer in a late number of "*Blackwood's Magazine*," who says: "We have been passing through a remarkable period of terrestrial phenomena — more remarkable, certainly, than any which has been witnessed by the present generation." And we may add it is by no means certain that we have reached the end of the earthquake term.

THE WITNESS OF THE SPIRIT.

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MR. WESLEY says: "By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven. I allow, first, that there is such an explicit assurance; second, that it is the *common* privilege of *real* Christians; third, that it is the proper *Christian faith* which purifieth the heart and overcometh the world."

The appositeness of the following quotation from Dr. Clarke, will fully justify its length. Preaching once in Plymouth, Eng., on the Witness of the Spirit in the hearts of believers, after having produced and commented on those Scriptures which are supposed most pointedly to contain the doctrine, he said:

"It might have been doubted that we have misunderstood these Scriptures, and made them the basis of an article which they do not support, if the general testimony of all the sincere converts of the gospel of Christ had not illustrated the facts; and had not the experience of those converts been uniform in this particular, while in many cases their habits of life, education, and natural temperment were entirely different. And this not only among persons bred up with the same *general view of Christianity*, in the *same Christian communion*, but among persons bred up in *different* communions, with *creeds* in many respects *diametrically* opposed to each other! And, further, this has been the same in persons in different climates and countries. All who have been convinced of sin, righteousness and judgment—have truly repented of their sins, and taken refuge in the blood of the cross, have had their burden of guilt taken away, and the peace of God communicated, and with the Spirit of God witnessing with their spirit that they were the sons and daughters of God Almighty, so that they had no more doubt of their acceptance with God than they had of their existence.

"I should have never looked for the witness of the Spirit, had I not found numerous Scriptures which positively asserted, or held it out by necessary induction; and had I not found that all the truly godly, of every sect and party, possessed the blessing—a blessing which is the common birthright of the sons and daughters of God. Wherever I went among deeply religious people, I found the blessing. All who had turned from unrighteousness to the living God, and sought redemption by faith in the blood of the cross, exulted in this grace. It was never looked upon by them as a privilege which some peculiarly favored souls were blessed with; it was known from Scriptures and experience to be the common lot of the people of God. It was not persons of a peculiar temperament who possessed it; all the truly righteous had it, whether in their natural dispositions sanguine, melancholy or mixed. I met with it everywhere, met with it among the most simple and illiterate, as well as among those who had every advantage which high cultivation and deep learning could bestow. Perhaps I might with the strictest truth say that, during the last forty years I have been in the ministry, I have met with at least forty thousand who had a full and clear evidence that God, for Christ's sake, had forgiven their sins, the Spirit itself bearing witness with their spirit that they are the sons and daughters of God. The number need not suprise you when you learn that every Methodist preacher converses closely, and examines thoroughly, every member of his society, concerning the work of God upon their souls, once every three months."

Martin Luther says: "Let us assure ourselves that God sendeth his Spirit into our hearts. This I say to confute that pernicious doctrine of the Papists, which taught that no man certainly knows whether he is in favor with God or no, whereby they utterly defaced the doctrine of faith, tormented men's consciences, banished Christ out of the church, and darkened and denied all the benefits of the Holy Ghost."

John Calvin speaks on this question in the following language: "St. Paul means that the Spirit of God gives such a testimony to us, that, he being our guide and teacher, our spirit perceives our adoption to be certain. For our mind, of itself, independent of the preceding testimony of the Spirit, could not produce this persuasion in us. For while the Spirit witnesses that we are the sons of God, he at the same time inspires this confidence into our minds, that we are bold to call God our Father."

We select the following testimonies from the English Martyrs:

Bp. Hooper (1554). "Blessed is the man in whom God's Spirit beareth record that he is the Son of God. I believe that the Holy Ghost is the pledge and earnest of our inheritance, by which we are assured, ascertained, and certainly persuaded in our conscience that we be the children of God, and brethren adoptives to Jesus Christ, and consequently co-heirs to eternal life."

Archbishop Usher (1650). "From adoption flows all the Christian's joy; for the Spirit of adoption is, first, a witness (Rom. iii. 1); second, a seal; third, the pledge and earnest of our inheritance, setting a holy security upon the soul, whereby it rejoiceth even in affliction, in hope of glory."

Bp. Pearson (1672). "It is the office of the Holy Ghost to assure us of the adoption of sons, to create in us a sense of the paternal love of God toward us, to give us an earnest of our everlasting inheritance."

Cranmer (1540). "The same Holy Ghost doth also assure us that our sins are forgiven, and that our pardon is signed with God's seal."—*Earnest Christian.*

FRAGMENTS.

THE worse misfortune is to be unable to *bear* misfortune.

Deep waters are still. Wise men generally talk little, because they think much.

TRUE FRIENDSHIP. — That is a choice friend who conceals one's faults from the view of others, and discovers them to our own.

There is an essential meanness in the wish to *get the better* of any one; the only competition worthy a wise man is with himself.

More men grow old from having nothing to do, than from overwork. The running machine will keep bright for years—the idle machine will soon rust out.

A Western editor wants "an assistant who can write to please everybody, and a foreman who can put each advertisement conspicuously at the head of a column."

Men who are more anxious of being improved in their portraits than in their characters, will probably find very unflattered likeness of themselves in the recording angel's gallery.

Never let a day pass without having made an effort to make some one happier; every such effort, whether successful or not, will increase your own happiness.

Patience is always crowned with success. This rule is without an exception. It may not be a splendid success, but patience never takes anything in hand that it does not succeed with in some form.

Christians who wish to retain the spirituality of their religon, should be very careful how they mingle with the world. He who is pleased with the company of ungodly men, no matter how witty or learned, is either himself one with them, or is drinking into their spirit.

Character is not shaped by trifles any more than marble is sculptured by puffs of air. Only by hard struggles, and stern conflicts with temptation, and resolute self-mastery, does the divine principle assert its supremacy and carve its immortal loveliness into every faculty and mood of the mind.

In the Antarctic seas are found sea-weeds which have stems about twenty feet high, and with a diameter so great that they have been collected by mariners in those regions for feul, under the belief that they were drift wood. They are as thick as a man's thigh.

If you suffer your mind to be wholly engaged in great and important subjects, you may be very fit to live in your closet, but will be unfit to live in the world. And should you suffer yourself to be entirely engrossed by little things, you would not be fit to live at all—at least, to any purpose of honor to yourself or advantage to society.

ALGER ON DAN. XII. 2, 3.

IN Alger's "History of the Doctrine of a Future Life," we find the following comments on the above named passages. He renders them, first, thus: "And many of the sleepers of the dust of the ground shall awake, those to life everlasting, and these to shame, to contempt everlasting. And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." He then proceeds: "No one can deny that a judgment, in which reward and punishment shall be distributed according to merit, is here clearly foretold. The meaning of the text, taken with the connection, is, that when the Messiah appears and establishes his kingdom, the righteous shall enjoy a bodily resurrection upon the earth to honor and happiness, but the wicked shall be left below in darkness and death. This seems to imply, fairly enough, that until the advent of the Messiah none of the dead existed consciously in a state of retribution." Alger declares his conviction that "the greater part of the book (of Daniel) was undoubtedly written as late as about a hundred and sixty years before Christ," hence he claims that the text is "without force to prove a divine revelation of the doctrine it teaches." We think that there is sufficient evidence to establish the genuiness of the book, hence we accept the above revelation as divine.

F. H. BURBANK.

PHILADELPHIA, Sept. 5, 1871.

NATURE OF THE ATONEMENT.

BY J. C. DAY.

ATONEMENT MERELY THE GROUNDS OE RELEASE FROM THE CURSE OF THE LAW.

Atonement is a word wholly derived from the Old Testament, and is not found in the New except once by mistake, where, I am told, the Greek term ought to have been rendered reconciliation. (Rom. v. 11.) In every other instance the Bible, I am told, it is translated from the Hebrew *cophar*. By this, then, its meaning must be limited. Now it is agreed by all, as far as I have read, that *cophar* signifies a covering, because the thing denoted was a cover for sin. It never glanced at any bearing on our positive reward. A fair specimen of its use may be seen in the following passages: "Moses said unto the people, Ye have sinned a great sin; and now I will go up unto the Lord preadventure I shall make an atonement for your sin."—Exodus xxxii. 30. "I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged (covered) with sacrifice nor offering forever."—1 Sam. iii. 14. "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin."—Isa. xxxvii. 9. "The wrath of a king is as messengers of death; but a wise man will pacify it."—Prov. xvi. 14. "I will appease him with the present that goeth before me."—Gen. xxxii. 20. The typical expiations denoted by the word were generally made by the *chatath* or sin-offering, and sometimes by the *a sham* or trespass-offering, two words derived from roots signifying a sin or trespass, and the former root sometimes the act of cleansing by a sin-offering.—Eze. xliii. 22, 23.

And now to follow these shadows into the Gospel dispensation. The Hebrew words which denoted the sin and trespass-offering are translated by the seventy, (the former repeatedly (Eze. xliv. 27, 45, 18, 19,) the latter once *hilasmos* (Amos viii. 14,) and its derivetive *exilasmos*, the very word by which John twice designates the great propitiatory sacrifice (John ii. 2, and iv. 10,) offered by our High Priest to atone (*hilaskesthai*) for the sins of the people. (Heb. ii. 17.) The atonement of the New Testament then, was made by an offering for sin (Isa. liii. 10,) and by a propitiation for our sins. That which was accomplished by the sin-offering answers exactly to the *cophar* of the Old Testament, and is that cover for sin which we call the atonement.

We have, therefore, no authority to call any part of Christ's influence an atonement but that which constituted the cover for sin, whatsoever other influence he had must be distinguished by a different name. Other influences he certainly had. Other influences are even ascribed to his death. But his death comprehended not only an atoning sacrifice, but the highest merit of obedience.

Now to cover sin is a figurative expression, and plainly means no more than that sin is so far hid from view that it is not to be punished. Atonement then is merely that which was adapted to prevent punishment, and laid a foundation for our discharge from every part of the curse that sin had incurred. It reaches no further, and had no bearing on our positive reward. That which came in to prevent punishment, or in room of punishment, was the atonement, or cover for sin. This removed or rendered removable, every part of the curse, and rendered sin pardonable on the supposition of faith, and when accepted by the Father, made remission sure to believers. Farther it could not go

When I say that the curse was removed, I do not mean that the law ceased to pronounce the sentence on men. The law never ceases to pronounce any part of its sentence against those who have once sinned, even after they are pardoned. But what I mean is, that it was as consistent with the highest honor of the law to give the spirit to men as though the curse had not been pronounced or incurred. It was not indeed consistent with the highest honor of the law to give the Spirit to men till the merit of Christ was introduced to make the gift a legal reward to him. But after sin was covered, so far as it stood related to this part of the curse, there still remained a defect, the want of positive righteousness. It was the principle of Edenic government not to grant the spirit, after man had an opportunity to act, but in approbation of a righteousness, perfect for the time, the subject had been in existence, and not to grant it as a covenanted reward, but out of respect of a finished righteousness. After sin was covered, the spirit could not be granted, according to that orignal principle, but out of respect to the perfect righteousness of Christ. The cover for sin was not therefore enough to open the way for the mission of the spirit. All that it could do was to remove the obstruction which sin had raised, but not that which was occasioned by the defect. This is what I mean by removing the curse. This part of the curse was removed without the agency of man. That is, the obstruction which sin had raised to the grant of regenerating influence to passive receivers, was taken away without reference to the conduct of the same persons as agents. No such pre-requisite could be required without preventing the removal altogether, because the curse must be taken away, and regenerating influence bestowed, before men would be holy. It was not so with the other part; this could not be removed without the intervention of human agency. For to have applied actual remission to those who should persist in rebellion, and thus to have cast the shield of impunity over stubborn transgressors, would have ruined the law and defeated the very end of the atonement. Pardon then could not be dispensed (to those who hear and understand the Gospel) without the existence of faith; and no atonement could absolutely procure pardon which did not absolutely procure the gift of faith. Whether the atonement contained all that influence which ensured actual reconcilation, depends, therefore, on the single question, whether by its own unaided power it secures the gift of faith. But this is not the place to settle a question of this sort or to say any more about it than what is suggested by the name.

The cover for sin could only prevent the evil which sin deserved, but could not secure positive good, unless the mere absence of sin

without positive righteousness could secure good. How then could it obtain the spirit? But it may be argued, that it could not cover sin without actual pardon, and it could not secure pardon without obtaining the gift of faith. True, nor does the name determine whether it is the actual cover of sin, or only a cover for sin. A cover for a cask is still called by that name, when it is not put on, and has an actual and complete existence without being used. There may be a cover for a mere agent, which, at the risk of a great responsibility, he still rejects.

[*To be Continued.*]

One Place of Safety.

BY HELEN ROBERTSON.

"This seems to be a season of most extraordinary events, which, collectively and separately, startle the community into wonder. Not only in this city have we had terrific outburts of horrors and shocking criminalities, but from all parts of the country the cry comes to us of extraordinary catastrophes and startling developments, while across the Atlantic daily comes the news of equally thrilling occurrences in Europe, involving death and destruction."

We find the above in one of the daily issues of the "N. Y. Herald" of last week. Each day brings fresh accounts, involving death and destruction, or terrific developments of crime. To-day brings the news from England of another coal mine explosion, causing death to sixty-nine individuals. Such occurrences are so common now that people seem little moved by them, still the question is forced upon the mind, "What is coming next?" In talking over these things a few days ago one person remarked, "We are not safe in any place; not safe on the streets, for there are steam engines right under our feet." Another said, "We are certainly not safe in the street cars; we are not safe in any place." We felt and said, Yes, there is *one* safe place—*in Christ*. Let us examine and see whether that is so or not. One thing is very evident to any impartial thinker, that we are now in the midst of the perils of the last end of the present dispensation; particularly evident to those who believe the kingdoms of this world are about to welcome the kingdom of our Lord and Saviour Jesus Christ.

Once before in this world's history man became so corrupt that it repented the Lord that he had made man on the earth; and he said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Then comes the account of the flood, a sweeping, universal destruction. Was there no safe place, no one saved? "Noah found grace in the eyes of the Lord." But what was the use of paying attention to only one man? Ah, Noah was a just man perfect in his generation, and Noah walked with God." God told him to build an ark of safety for himself and household, and he did "according to all that God commanded him." There was one place of safety—only one—*in the ark*. Some think that just dealing and uprightness will save them. These alone would never have saved Noah. He had to get into the ark. Being just and perfect in his generations and walking with God, recommended him to mercy; still if he had trusted to these, and remained outside of the ark, he would have perished with the rest.

There have been several destructions since the flood, although not so universal, but escape and perfect safety has always been granted those who were just and perfect, and walked and talked with God. Still let us all remember that justness and uprightness never saves, but only recommends us to God, and without them we are *nothing*. Safety is outside of self, in God's hiding-place—wherever that is—and he never fails to thoroughly warn us of danger.

Let it also be marked that saying Lord, Lord, or wearing a religious cloak, never recommends us. Man looks on the outward appearance, the Lord looks on the heart.

As we have already remarked, we are *now* near another day of destruction, and a place of refuge is essential. In former like emergencies there has always been a place of safety, but remember, *only one*. All is destruction outside.

In talking of this present time Paul says; "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light." God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him."

Here we find that amid earth's desolations, there is again exhibited a place of perfect safety, but let us bear in mind that there is *only one*. It is in Christ; in reality "Life only in Christ." Neither is there salvation or life in any other, for there is none other name under heaven given among men whereby we can be saved.

Precious Jesus, we count all earthly things loss to win Christ and be found *in Him*, so that when Thou, our chief Shepherd dost appear, we may appear with thee in glory.

New York, Sept., 1871.

"It was ever my invariable custom in my youth," says a Persian writer, "to rise from my sleep to watch, pray and read the Koran. One night, as I was thus engaged, my father, a man of practical virtue, awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, while I alone am awake to praise God.' 'Son,' said he, 'it is better to sleep than to wake to remark the faults of thy brethren.'"

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 20, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

Removal.

When this number of the paper reaches our readers, the office of the Herald of Life will have been removed to 121 Nassau st., room 16, third floor. It being in the American News Co.'s building, our friends will have no difficulty in finding it. We deem the new location quite as pleasant and desirable as the old, and the rent is less than half.

Man Not Immortal.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

THE WICKED WILL BE BURNED.

As sacred history distinctly informs us that many of the wicked have in the past been destroyed by fire, so various portions of Scripture clearly show that very many, at least, of the wicked who are alive at the coming of Christ will be destroyed by the agency of fire, either in conflagration or the no less destructive fire of war. It is said of the "sons of Belial" that they "shall be all of them as thorns thrust away," and "shall be utterly burned with fire." If, like thorns cast into the flame, they were *utterly burned* with fire they surely cannot be still unburned.

Mal. iv. 1: "For, behold, the day cometh, that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them *neither root nor branch*."

Those who hold that the wicked will be eternally preserved in their sin and shame, will pardon the thought that the best way for them to "dispose of" this text is to *believe* it. There have been various attempts to weaken or remove altogether the force of the language, but they have not been sufficiently reasonable to command the serious attention of men conversant with the Scriptures touching the subject.

How can a person more directly contradict God than by affirming that the wicked will will live forever, always hating and blaspheming, when He has so emphatically declared of some that they shall be burned up? The term used by way of comparison, renders it quite conclusive that *utter destruction* and not *preservation* is meant, for stubble is not preserved when put in the fire: it is consumed. Mr. George, like some others of the common faith, does not believe the language of the text implies the destruction, the "annihilation" of the wicked referred to, but that it refers to the "judgment day." We quite agree with him that it represents the judgment of those to whom it directly refers, but how can that indicate that literal destruction is not meant? His theory does not concede that the wicked will at "the judgment" be so completely consumed that there shall be left of "them neither root nor branch," so he finds it convenient to have it refer only to what is termed the judgment day. But as he and those of the popular theory contend that the whole being of the wicked will from thence forever be *preserved* in order to be tormented, they still put themselves in a position of direct antagonism to the testimony of inspiration. All will see that such a position is totally at variance with the word of God. We think it not unlikely that the prophecy has reference in part to the great destruction of the Jews by the Romans. That day was most assuredly their judgment.

The wonderful thought is conceived that if the prophecy refers to the final judgment, as it is called, then it is opposed to our position, for as we do not believe that the wicked dead will have a resurrection, *all* the proud and wicked will not then be burned up root and branch. Even upon the supposition that the language has particular reference to the judgment that shall take place at the coming of Christ, this objection is purely imaginary, for the language neither sustains it nor renders it reasonable. There is nothing about the text to suggest the thought, much less compel the conclusion that the wicked dead are to be raised for the purpose of being destroyed again. When the judgment commences *then* all (the then living) that do wickedly will be as stubble, not all who *have* (throughout the past) *done* wickedly. We find it difficult to believe that our author himself attaches any weight to his objection, in view of the whole text. We care not whether the language be held to have reference to a judgment now in the past, or to one yet future; in either case the complete destruction of sinners is foretold.

Dr. Adam Clarke admits that the expression *shall leave them neither root nor branch*, was a "proverbial" one "for total destruction." If the wicked are totally destroyed, there is neither "root nor branch" left; but if they are preserved it is simply folly to say they are destroyed, *root* and *branch*. The fact is the text is so plain any attempt to tamper with it is wholly inexcusable.

The Spirit declares concerning the Lord, "A fire goeth before him, and burneth up his enemies round about."—Psa. xcvii. 3. It is also said, "And the strong shall be as tow, and the maker of it as a spark, and they shall both *burn* together, and none shall quench them."—Isa. i. 31. All are well aware that when tow is set on fire it is burned up, utterly consumed. The Saviour declared that in the great harvest, at the end of the world, he "will say to the reapers, Gather ye together first the tares, and bind them in bundles and burn them." It cannot be reasonably claimed that the wicked, since Jesus has compared their final destiny to the destruction of tares by fire, are never to be really destroyed. Were the common theory concerning them true, the comparison would be altogether inadequate and improper.

Matt. iii. 11, 12: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, . . . he shall baptize you with the Holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will *burn up* the chaff with unquenchable fire."

Chaff here represents the wicked. It is said they will be separated from the wheat, the righteous, and be *burned up* with *unquenchable fire*. Is there any thing about the expression "unquenchable fire" which indicates that the fire is never to go out? Certainly not. It is unquenchable because it cannot be *quenched*, but continues to burn until it consumes that which it burns. A house takes fire and, despite all efforts to save it, is consumed. They who did all in their power to save the property are asked if they could not have subdued the flames. Their reply is, "No, the fire was unquenchable." This was true; the fire was unquenchable, yet it went out of itself when it had consumed the house. A writer truly says:

"But, continues the objector, 'The fire that burns up the wicked is called 'eternal fire,' and their punishment is called 'eternal damnation.' We reply, 1. That it is called a *consuming fire* and a *devouring fire*; and if it consumes and devours it must utterly destroy the wicked. 2. Supposing that the word *aionas*, translated '*eternal*,' meant what the English word imports, without beginning and without end—which it certainly does not, and which the reader will see when we discuss the meaning of this word—even when taken in the broadest sense contended for, it can imply no more than that the instrument of destruction is everlasting. To say that a fire will continue to burn what it does not consume, is a solecism in language. If pure gold is indestructible in fire, then it cannot be burned; if the wicked are indestructible, they can neither be burned nor injured by fire. 3. Everlasting fire, or fire lasting till it has utterly consumed its fuel, is an appropriate emblem of total and everlasting destruction. If the fire were not to last thus long, some vestiges of the wicked, such as bones, which are the most indestructible, might possibly remain. And 4. We reply, that in Heb. vi. 2, we read of 'eternal judgment,' and this and 'eternal fire,' only mean that in both cases, it will be final, the results will be everlasting; the wicked will continue burned up; they will never rise again; they will be consumed, annihilated, exterminated; they will remain under the power of death forever; and as men, they will be as though they had never been. It is frivolous to tell us that the elementary principles will remain; we know that, but we know too that as living men or beings they will not be. Ashes and gases are not conscious beings, and to such things the wicked will be reduced."—*Bible vs. Tradition, p.* 248.

It is written that the cities of Sodom and Gomorrah "are set forth as an example, suffering the vengeance of eternal fire."—Jude vii. What happened to those cities? They, together with their inhabitants, were *burned up*, consumed. They are said to have suffered "the vengeance of eternal fire." But does the fire still continue? No, it ceased thousands of years since; it came to an end when it had consumed that which was subjected to it. And the inhabitants of those places are said to have suffered the vengeance of eternal fire, because the effect of the fire, destruction, is eternal, hence those wicked people will never have any future life. They are totally destroyed, and in this they are an example unto others. God, by "turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly." If the Sodomites are now in some secret place suffering torment, they cannot be a *pattern* to others, for no such state is spoken of; but their destruction by fire is an example, or pattern to others, and as such it clearly sets forth the doom of the ungodly.

Other Scripture testimony might be adduced, in corroboration of what we have written, to show that the wicked will be destroyed, many of them, by the agency of fire, but enough has, we think, been said on this point. That the wicked will all cease to be is the uniform testimony of inspiration. "The wages of sin is *death*," literal death. "The soul that sinneth it shall *die*." The *end* of those things is "*death*." "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James i. 15.

Dr. Whedon, Methodist, in his New Testament commentary, only a part of which is yet published, writing on Rom. vi. 23, says:

"Wages of Sin—The hire which the master Sin pays to his servants is DEATH. And this *death*, the antithesis of ETERNAL LIFE, and measured in duration by it, is *eternal death*, *death* that knows no resurrection. The reverse, ETERNAL LIFE, the result of the service of Jesus Christ our Lord, is not a WAGES, but a free and bounteous GIFT."

It is, perhaps, hardly reasonable to suppose that the Dr., author of a commentary designed for the use of orthodoxists, so-called, means what he here says, but the truth concerning man's nature and destiny is so plain men *sometimes* unintentionally give utterance to it. The wages of sin is death; and if men die in their sins, then is *eternal death*, death that knows no resurrection.

Heathen Mythology vs. Annihilation.

It is astonishing to what extreme absurdities men will sometimes go in opposing supposed errors, and especially is this true of our so-called orthodox brethren in opposing whatever may clash with their preconceived opinions of truth. To illustrate this we will make a brief quotation from an article in a recent issue of a Methodist journal in this city. The writer says:

"It should be noticed, to the honor of fallen and perverted humanity, that the doctrine of "annihilation" finds no place either in Jewish creed or heathen mythology. The idea of the utter extinction of our being was unknown to Socrates and Aristotle, and owes its origin and propagation to the religious latitudinarianism of civilized and Christian ages."

That "the doctrine of annihilation finds no place either in Jewish creed or heathen mythology," is undoubtedly true, but we are anxious that this writer should inform us whether the "Jewish creed" or "heathen mythology" was the divinely-chosen receptacle of truth. We have always supposed the Holy Scriptures contained God's revelation to man. It is, however, argued by this writer, that because the doctrine of "annihilation" is not found there, therefore it is not tru. Upon this principle one might argue that because the doctrine of justification by faith is not found there, hence this doctrine is not true. And further, that because the apostles, who were inspired by the Holy Ghost, repudiated both the "Jewish creed" and "heathen mythology," we must therefore, conclude that the apostolic teachings were false. Such a conclusion is logically unavoidable. Thus, in attempting to to strike a blow at the doctrine of the annihilation of the wicked, he employs a principle of reasoning, which, if legitimately carried out, would nullify the entire apostolic system of theology.

In affirming that the doctrine of annihilation is not found in either "Jewish creed" or "heathen mythology," this writer fairly assumes that the opposing doctrine,—*i. e.*, inherent immortality,—*is* found there. According to his logic, the fact that it is found there demonstrates its truthfulness. He seems careful not to assert that inherent immortality is found in the Scriptures, for he doubtless well knows his inability to produce one passage of inspiration to support an assertion of this character.

We have yet to learn that those who believe the doctrine of the destruction of the wicked have ever claimed that it can be found in the "Jewish creed" or "heathen mythology," but have always held that it is the uniform teaching of the Holy Scriptures.

If it could be shown that "the idea of utter extinction was unknown to Socrates and Aristotle," it would not disprove that it is not found in the Holy Scriptures. We are commanded to "search the Scriptures" to obtain God's truth, and not to seek for it in heathen philosophy, or in the creeds of any church. If the writer in question will comply with this divine injunction, he will find a great contrast between its teachings and heathen mythology—a contrast as great as can possibly exist between truth and error. "The transgressors shall be ANNIHILATED (*shomad*) together."—Psa. xxxvii. 38. "For evil doers shall be cut off. . . . For yet a little while, and the wicked *shall not be*; yea thou shall diligently consider place, and it shall not be."—v. 9. And Malachi declares that the wicked shall be "burned up root and branch." It is difficult to conceive of language that can more clearly show that the wicked will be *annihilated*—cease to exist.

W. H. S.

A Sign of the Times.

A significant sign of the times, and one which is attracting serious attention, is the extreme lightness in which the marriage tie is considered by large numbers of prominent members of society. In no period of the past have so many espoused the cause of "Free Loveism" as during the preceeding twelve months. In the same proportion to the advance of Spiritism does the number of the above class increase, until their sentiments and conduct have become the blighting evil of society. The tendency of the times towards the abrogation of the marriage tie has become a perplexing question to political economists, and a matter of serious concern to all who contemplate the future of government and society.

As a specimen of much literature which is flooding society, adding fuel to the low state of morals so painfully prevalent, we will adduce the following from the pen of Mr. Theodore Tilton, editor and publisher of the "Golden Age," and formerly superintending editor of the "Independent":

"I hold that love, and love only, constitutes marriage; that marriage makes the bond, not the bond the marriage; and that, as the contract is to 'love and honor,' so when the love and honor end the contract dissolves and marriage ceases. . . . I would no more permit the law of the land to enchain me to a woman whom I did not love or who did not love me, than I would permit the same law to handcuff me as a slave to a master on a plantation. There are higher laws than civil statutes, and I am a rebel against the State's too impertinent interference between man and wife. Love should be like religion—free from mandate by the civil law."

While the manifest tendency of the times, indicated by such utterances as these, are painful to the devout Christain and careful Bible student, yet in it he sees the fulfillment of Paul's wonderful prediction regarding the character of the last days, and causes his heart to expand with an earnest desire for his Master's speedy return. Says Paul, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, . . . *forbidding to marry*."

From a calm consideration of the signs of the times we are unable to see how any one can fail to be convinced that we are now in the last days, and that the coming of Christ in triumph and regal glory, is near at hand. Let all remember the words of Paul to Timothy, "*Keep thyself pure*," and join the prayer of the beloved John: "Come, Lord Jesus, and come quickly." W. H. S.

"Their Worm Dieth Not."

This phrase is not unfrequently brought forward as proof of the eternity of hell-torments for the ungodly. It is interesting to notice, in the first place that the terms soul or spirit is not mentioned in the whole passage, hence it is not easy to see that the above expression has any reference to the nature of either. If it is argued "*the worm*" refers to some part of the sinner which shall never die, could not the same also be said of "the fire" which "is not quenched?" All would at once call this an unnatural and forced construction of the passage; and, therefore, shows conclusively that the "worm" refers to no part of the sinner. So in reality the "worm" might not die and the fire not be "quenched," and it would not in the least affect the question of the destruction of the wicked. But will any one seriously admit that worms dwell in the hell of orthodoxy to *feed* upon *immaterial* beings? And further, if the worms do not cease feeding upon the wicked would they not finally be *consumed*, and thus would they not cease to exist? Jesus in uttering the language "their worm died not and the fire is not quenched," referred to a historical fact with which the Jews were all familiar,—*i. e.*, the fires of *Gehenna*. *Gehenna*, or "the valley of Hinnom" Dr. Robinson tells us, was "the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mt. Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice. (1 Kings xi. 7; 2 Kings xvi. 3; Jer. vi. 31, 32, 35.) This worship was broken up and the place desecrated by Josiah (2 Kings xxiii. 10, 14,) after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and malefactors left unburied, to consume which fires would appear to have been from time to time kept up—a place of burning dead bodies," etc. Albert Barnes says "The extreme loathsomeness of the place; the filth and putrifaction; the corruption of the atmosphere, and the lurid fires blazing by day and by night, made it one of the most appalling and terrific objects with which a Jew was acquainted."

It should be remembered that whatever was cast into these fires of *Gehenna* met with complete destruction. Our Saviour could not have employed stronger language to show the utter destruction of the wicked than the reference to this valley of Hinnom. Peter says, "These, as natural brute beasts, made to be taken and destroyed. . . . shall utterly perish in their own corruption."—1 Pet. ii. 2. W. H. S.

Christian Life.

One of the popular delusions of the times, and an unmistakable evidence of our nearness to the day of the Lord, is the prevalence of the idea among large numbers of professed Christians of all denominations, that if they lead a moral life and exhibit a few noble specimens of doing good, attend church regularly, etc., they are leading a Christian life,—a life of holiness,—and are destined to reap the reward of well doing. They imagine that the smaller duties, though in apostolic times were deemed important, are not now essential to a life of holiness. This fallacy, which is leading thousands to ruin, is fittingly exhibited in the following paragraph from the pen of Bonar, a celebrated divine of Scotland:

A holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martydom—make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloah, "that go softly" in their meek mission of refreshmeut, not "the waters of the river, great and mighty," rushing down in torrent noise and force—are the symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudencies, little foibles, little indulgencies of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations, or aberrations from high integrity, little touches of shabbiness and meanness, little bits of coveteousness and penuriousness, little exhibitions of worldliness and gayety, little indifference to the feeling or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity; the avoidance of such *little* things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions or private dealings, or family arrangements; to little words and tones; little benevolences, or forebearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulness; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day—these are the active developments of a holy life, the rich and the divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the out standing peak, or stately elm, but the bright sward which clothes its slopes, comprised of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy. W. H. S.

To Our Readers.

By the recent action of our "Board of Managers" I am placed in a new relation to the Herald of Life—that of Corresponding Editor. If, by occupying this position, the interests of the cause of truth can, in any degree, be more successfully advanced, I am willing to render such service. The glory of God and the good of our fellow-men should always be our highest aim. I shall endeavor to always keep these in view in my "correspondence." We occupy a period of transcendent interest. The converging lines of prophecy meet each other very near us. The concentrated light of six thousand years shines upon our path. What responsibility is ours! God help us all to feel it! Let us make "our paper" not only a "Herald" of "Life from the dead, through Jesus Christ at the last day," but the "Herald" of a present higher Spiritual Life. Let "holiness unto the Lord" be inscribed upon all that pertains to us. Let us "quit ourselves like men," and make our influence felt for God Let "our zeal no languor know," but by earnest and continued labor let us pull men as brands from the burning. "Brethren, pray for us." W. N. Pile.

Review of Adam Clarke on Acts II. 27.

BY F. H. BURBANK.

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Concerning the latter sentence the learned commentator remarks: "'Dust thou art and unto dust shalt thou return,' was a sentence pronounced upon man *after* the fall: therefore this sentence could be executed on none

but those who were *fallen;* but Jesus being conceived without sin, neither partook of human corruption, nor was involved in the condemnation of fallen human nature: consequently it was impossible for his body to *see corruption;* and it could not have undergone the *temporary* death to which it was not naturally liable, had it not been for the purpose of making an *atonement.* It was therefore impossible that the human nature of our Lord could be subject to *corruption;* for though it were possible that the soul and it might be separated for a time, yet, as it had not sinned, it was not liable to dissolution: and its immortality was the necessary consequence of its being pure from transgression."

Before reviewing the foregoing paragraph, we will state that Clarke held that "man is a compound being, having a body and soul distinctly and separately created;" and, that "the soul is the grand *agent;* the body but its *instrument.*" See his comments on Gen. ii. 7, and 2 Cor. v. 10.

It is palpably evident that this learned man held, with his compeers, that the soul apart from the body is the real man, while the body, not being an intelligence, is simply a tenement or house, and as such, is without moral character.

If the Doctor's idea of what a man is, is correct, then Christ's body, being simply the unintelligent instrument of his soul, the agent, could not sin; and, if "its immortality was the necessary consequence of its being pure from transgression," then we claim that the body of every son and daughter of Adam is entitled to immortality, for none of them could sin, as they were simply the instruments of their souls. For the same reason, not one of their bodies should see corruption.

Again, the Doctor says that the sentence, "Dust thou art and unto dust shalt thou return," "could be executed on none but those who were *fallen,*" and he unwittingly declares that the body sins, and hence is liable to dissolution. It is easy to see that Clarke is at war with himself, for in one place he informs us that the soul is the agent, and in another, that the body is: for that which sins cannot be an instrument, but it is the agent itself, and whatever unintelligent instrument that agent uses to sin by, the agent alone is the criminal. But the Doctor declares that the "sentence could be executed on none but those who were *fallen.*" In the third chapter of Genesis we learn that God charged with sin that which he had made of the dust of the ground. Then it was that that had moral character, and could sin, and did sin, and upon that the penalty was inflicted. If that was not the "proper man," then the proper man was innocent, and surely we cannot conceive why an immaterial substance, for such the real man is claimed to be, could desire to eat material fruit. No, he, if there was such an "essence," is not charged with the sin: it was the material being who had the sin fixed upon him. Now, if it was the material Adam only that sinned, and had the penalty visited upon it, then the immaterial Adam must have had incorruption and immortality without doubt. We must therefore conclude that the material parts of men only sin, and are liable to dissolution; then the material Christ which had *never* sinned, underwent a temporary death for the material sons and and daughters of Adam who *had* sinned. And, as the material Christ had not sinned, it was impossible for him to experience corruption: while the material descendants of Adam who have sinned, see corruption.

Thus we find our great commentator giving the "yea" and "nay" to the same subject. His whole difficulty springs from the fact that he accepts the doctrine of the duality of man, and his logic really makes this dual man consist of two distinct intelligences—one an immaterial being, the other material.

The Bible declares in unmistakeable terms that man is a material being, and as we are "flesh and blood," Christ himself took part of the same, in order that he might die for us and redeem us to God. A material Christ died for the sins of a material race of beings who were in a perishing condition. Jesus and the Resurrection was "the staple of the preaching of the apostles," says Spurgeon. It shall be mine also.

PHILADELPHIA, Sept. 11, 1871.

"RESURRECTION OF A PART OR THE WHOLE."

BY W. N. PILE.

Under the above caption an article appeared in the "Crsis" of Sept. 6th, written by Br. O. D. Woodruff, in which the revival of the wicked dead is advocated. We are glad to see articles on this subject, though the writers may differ with us, especially when they are written by brethern whom we believe to be candid and seekers after truth. We believe that a kindly interchange of thought will always result in good. There were some statements in the article which seem to reflect upon those *holding* the view of "future life only in Christ," rather than upon the view itself. These we were sorry to see. We pass them, however, as irrelevant to the subject believing such things will disappear as we are better understood, and proceed to note the points of interest.

Our brother says: "The resurrection of the wicked dead is denied on the ground that *union with Christ* is requisite to a revival from the dead, only such as are duly *qualified* being allowed to participate in it. Among those who believe the righteous only will be raised it is assumed they are not dead in the sense that the wicked are, because the righteous hath hope in his death. To see whither character effects the nature or *power* of death take the purest example on record. We learn (Heb. i. 9,) that Jesus tasted death for every man, and (Rom. vi. 9) was under the dominion of death, though (Acts ii. 14) it was *not possible that he should be holden of it.* Hope in his case was fully assured, yet death triumphed over the Holy One, and its dominion was complete, though he *tasted it but three days and three nights.* This case established the fact that death does its work as effectually with the innocent as with the guilty; and its dominion is supreme, whether it reigns for a day or forever. It feeds alike on the upright and the wicked, and does not consult their feelings or ask permission to do so." The *italics* above are *ours.*

Our brother could scarcely have stated the *truth* more clearly then he has in the above which he imputes to us. But let us see.

First, we do most firmly believe that "union with Christ is requisite" to future life. "As the living Father hath sent me and I live by the Father, so he that *eateth* me, *even he* shall live *by* me."—John vi. 57. "No man can come to me, except the Father which hath sent me draw him: and I will raise *him* up at the last day."—verse 44. "It is the *Spirit* that *quickeneth* (maketh alive)."—ver. 63. Spiritual union with Christ is taught under the figure of *eating.* Only "he that *eateth* me shall live *by* me," says Jesus. Do all men "eat of him?" No! Then all men will not live from the dead *by* him. When is the life bestowed? "At the last day." How? "It is the Spirit that *maketh alive.*" This certainly excludes those who have no union with Christ from participation in the resurrection "at the last day." If our brother will affirm another resurrection after that of the last day we will notice that point. See also Rom. viii. 11; 2 Cor. iv. 14.

Again he says that, in our faith, "only such as are duly *qualified*" revive. True, brother, "They *which shall be accounted worthy* to obtain that world and the *resurrection from* (*ek,* out of, or from among) the dead . . *can die no more,*" &c. A resurrection "from" or out from among the dead, as "*ek*" signifies, certainly leaves some dead behind. The "qualification" is to be "accounted worthy."

Again, is it not *true* that the wicked dead are dead in a sense in which the righteous are not? "Your fathers did eat manna in the wilderness, and *are dead* (or *died,* as the Greek has it). This is the bread which cometh down from heaven, that a man may eat thereof and *not die.*" These "fathers" were wicked. (See 1 Cor. x. 5—10. Heb. iii. 8—19.) "The Jews," says Dr. Clarke, "believed these fathers would never have a resurrection." Our brother's faith represents these fathers as reviving from the dead and dying again, but, unfortunately for that theory, it is not exemption from any supposed death of these fathers in the future that the "bread of life" procures to the eaters thereof, but *exemption from the death state into which these fathers have already gone!* "They ARE dead,"—ye shall "*not die.*" Unless our brother is prepared to affirm exemption from any death of the saints, he must admit that the wicked fathers *are* dead in a sense in which the righteous are not.

Our brother thinks that "character" does not "affect the nature or *power* of death," and cites Christ as proof, who was made subject to death, &c. But we have seen from Christ's words that the "character" of the "fathers" has materially affected their condition in death—it has made it a hopeless, eternal, unbroken death! "The sting of death is *sin;* and the *strength* of sin *is the law.*" Those fathers are not simply dead "in Adam," but dead under the condemnation of a known and broken law! But to return to Christ. Was his resurrection the result of his character? The texts referred to in the article under consideration with their connection, answers in the affirmative. In Acts ii. 22, Peter says, "Jesus of Nazareth" was "a man *approved of God* by miracles," &c. Then after speaking of his death he says: "God raised him up, having loosed the pains (*cords*) of death; BECAUSE *it was not possible that he should be holden of it.*" Why? Verse 27, answers, because he was God's "*Holy One,*" therefore "his soul was not *left in hell* (hades)." Can language be more explicit than this? Suppose Jesus had not been "approved of God"—God's "*Holy One,*"—then it follows that God would *not* have "loosed the pains of death," and therefore, he "would have been *holden* of it," and would have been "*left* in hell!" The wise man says, the wicked "shall be holden with the cords of his sins." (Prov. v. 22, 23.) But again, hear Paul. He says that Jesus Christ was "declared to be the Son of God with power, according to the *Spirit of holiness, by the resurrection from* (ek, *out of* or *from*) *the dead.*" His resurrection, then, was the result of the personal character formed before death. Will this same principle apply to others? Hear Jesus, "they which shall be accounted worthy to obtain that world and the resurrection from the dead . . *are* the *children of God being the children of the resurrection.*"

Our brother writes again thus: "This theory removes all distinctions between innocence and guilt, for it asks us to believe that it is just and right to put both righteous and wicked in durance vile together, and allow the righteous to taste the penalty of sin long enough to establish their criminality, and leave us the only, alternative to abandon its arrangement or deny the words of Jesus.

These are strange words to offer in proof of the writers position. Our answer is found in our foregoing remarks. We do *not* "remove all distinctions." The wicked dead are helplessly *dead;* the righteous "*asleep* in Jesus." Our author thinks we "allow the righteous to taste the penalty of sin long enough to *establish their criminality.*" No, no, brother. We propose to have the righteous *rise* for the purpose of establishing their *innocence,* and leave the wicked "long enough to establish *their criminality*"—forever!

But will our brother tell us where the force of his objection is from his standpoint? Does he not believe that *both* are *perished* without a resurrection? He does. Then, according to his view, there are "no distinctions" among the dead prior to the resurrection. Then, with his view, will not Abraham, Isaac and Jacob, and especially Abel be "long enough" under the power of death "to establish their criminality?" The truth is, the distinction now exists in accordance with God's plan, but they are not yet "*declared.*" The "innocence" for one class will be demonstrated by rising, while the "criminality" of the other will be proven by their inability so to do. "Drought and heat *consume* the snow waters; so doth the *grave* those which have sinned."—Job xxiv. 19, 20.

But again, says our brother: "In Matt. xiith chapter Jesus calls the righteous 'wheat' and the wicked 'tares.' He has fixed the time for gathering them at the end of the world, and calls it the harvest, and says, 'let both grow together till the harvest.' A vast multitude of both tares and wheat are in the graves, and and we find our author saying, (John v. 28, 29), 'All that are in the graves shall hear his voice and shall come forth.' After he himself has defined the tares and wheat to be the righteous and wicked, and says they shall all hear his voice and come forth from their graves, can we keep this saying of his, and at the same time deny it? Does not the fact that all are to hear prove that we are all to be revived; and if all are unconscious till they do hear, is it not strange logic to insist that one class will remain unconscious after they have heard? Are we prepared to say that a man who has heard sufficient noise to awake him out of sleep, was not awakened?" Again, he says, "The process that will show a harvest without the tares, can be made to show a harvest without the wheat, and do away with the harvest altogether."

Sometimes brethren, in endeavoring to sustain a position, use portions of Scripture for a purpose for which they were never written. We think those who use the parable of the "wheat and tares" as proof of revival of wicked dead men, make this mistake. Christ, in speaking of the work to be accomplished in the "field" at the "end of the world," or "age," contemplated the crop *then* standing and its disposition. Not even a *resurrection* of the righteous *dead* could be proved from this parable *alone.* We think our brother will admit this. And yet he infers the revival of *all* the dead. But his view finds no analogy in nature. Every year furnishes its "harvest." The grain is gathered, the chaff destroyed. But, while the farmer may have carefully preserved some of the grain of other and previous harvests, to add to the product of his latest sowing, he never seeks to *reproduce* the chaff, and would not though he had the power! "What is the chaff to the wheat? said the Lord."

The Bible, like nature, speaks of many "harvests" of men—too many to suit the theory of a universal resurrection. The antediluvian age had its "harvest." The standing tares were destroyed—the wheat preserved. It was not necessary to disturb the wicked dead of that age, for they had already been reduced to that condition into which the flood brought the living. It was the *living* wicked that were to be disposed of. They perished for their own sins, and will not appear at any *future* "harvest."

Another "harvest" and destruction of "tares" took place at the destruction of Sodom and Gomorrah. Jesus says this fire "*destroyed them all.*" Jude says they suffered the "vengeance of *eternal* fire." Our brother, with us, does not believe that fire was eternal in *duration,* hence it must have been in *results.* Then they will never appear again for consumption. In Jer. li. 33 we read: "The daughter of Babylon is like a *threshing* floor, it is time to *thresh her:* yet a *little while,* and the *time of her harvest will come.*" The "little while" expired at the end of the seventy years, and "*her harvest*" came. The oppressive lords of Babylon were slain, and it is said of them: "they *shall not rise.*"—Isa. xxvi. 14. "They shall sleep a perpetual sleep, and *not wake* saith *the Lord.*"—Jer. li. 57. We do not doubt the "power in the voice of the Son of man" to accomplish all his designs, but we doubt the ability of those dead Babylonians to "awake" and "rise," if God says they "*shall not.*" Therefore we can "show a (future) harvest without the tares" of previous ones.

We come now to the first advent. Said Jesus: "The harvest truly *is* great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into the harvest. . . . Say not ye, There are yet four months, and then cometh *harvest?* Behold I say unto you, Lift up your eyes, and look on the fields; for they are *white already to harvest.*" This was the harvest of the Jewish people. The close of their dispensation. Those who believed were "gathered unto" Christ, while the nation rejected him. The result of their refusal to accept Christ was the destruction not only of their nationality, but eleven hundred thousand of them perished in "*Gehenna*" at the destruction of their city, in fulfillment of Jeremiah's prophecy. (See 19th chapter, and Matt. xxiii. 29-36). We say that *Gehenna* or *Tophet* utterly destroys all that is thrown into it. If so, here is another multitude that will not appear at any future harvest. We have probably now learned that it is not safe to *infer* too much from the parables. We could, with more propriety, infer the doctrine of conscious suffering in death for the impenitent, from the parable of the "Rich Man and Lazarus," than the revival of the wicked dead from that of the "wheat and tares."

Our brother has referred to John v. 28, 29, briefly in support of his view. We shall at present only follow as far as he has gone, reserving a full exposition of our views on this passage to a future time. We are frequently accused of a want of faith, because we cannot believe that Jesus taught, in this passage, the revival to life of the wicked dead, but this amounts to nothing. The mere quotation of one or more passages of Scripture can never establish a system of truth. We have quoted some passages in this article which positively declare that *some* of the wicked dead will never live again. Now shall we return the charge upon those who fail to see our view? No. The texts are all right—all inspired, but not so with our *understanding* of *some* of them, for *that* makes them conflict with each other, which cannot be true of inspired testimony. A brother says: "Does not the fact that all are to hear, prove that all are to be revived; and if all are unconscious till they do hear, is it not strange logic to insist that one class will *remain unconscious after they have heard?*" "Jesus says in this connection: "the *dead* shall hear the voice of the Son of God, and they that hear *shall* live." Our brother does not believe the "*dead*" are conscious, and yet in this text they are represented as hearing *before* they live. Which is *first,* brother, the "voice" or *consciousness?* If our brother believes that the "dead" can "hear" in no sense without being conscious, then they must be made conscious *before* they hear, in which case it is *not* the voice which makes alive, and yet the effort is made to prove that it is the voice which produces life.

The Scriptures certainly furnish us an illustration of a "class" who "remain unconscious after they have *heard.*" (See Ezek. xxxvii. 1-10.) This "logic" seems "strange" to our brother, but it is nevertheless Scriptural. Truth is sometimes stranger than fiction.

Again we quote: "We are told that the wicked have none of the wheat nature or resurrection seed in them, and as Christ is not the father of the Devil's children, they cannot live by him, because he has no mortal life to give. . . . The hand of an excessively wicked man was once instantly withered and struck with death; and by the same power as quickly revived to mortal life again. (1 Kings xiii. 4-6. All we have to say is, if those who believe that God cannot raise the wicked dead to mortal life, could have the experience of Jeroboam, the son of Nebat, who made Israel to sin, their doubts would be gone on that point."

God is Omnipotent. The question of *power* being alone considered, God can raise men to mortal life, but to predicate upon this the idea that in the resurrection, which is the ultimatum of the plan of *redemption,* all the wicked will rise is "strange logic." God's power is exercised under law. Therefore, God can do nothing that will contravene the laws which he has made. There is no law in the redemptive scheme by which wicked dead men can live through or by Christ, for "he that *eateth*" Christ "shall live by" him. "He that hath not the Son shall not see life." "Them that sleep in Jesus will God bring with him." "Christ, the first-fruits, afterward they that *are Christ's* at his coming." "If any man have not the Spirit of Christ he is none of his." "It is the Spirit that maketh alive."

But again, what relation is there between the restoration of Jeroboam's arm to the revival of all the wicked dead? The withered arm was healed as an *act of mercy* in *answer to prayer;* but the revival of wicked dead men to a hopeless life would be an act of *another character.* The first God could exercise his power to do, consistent with his character, the last, *never!* We trust our brother will be led to see his mistake, and "preach the faith he now destroys."

WHO FIRST BROUGHT OUT THE 'LIFE' VIEWS?

BY A. W. M.

CIRCUMSTANCES are often occurring that makes the answer to the above question very interesting, to say the least. Little is known by the general readers of the HERALD on this subject, and to them a short sketch of the rise, progress and present state of the whole subject—including its diverse divisions, both in this country and England—would be very acceptable. Panthon Ham's writings, were instrumental, in the first instance, it is supposed, in exciting attention in this country, but on whom, and to what result, are questions that probably Brs. Grim or Wendell might readily answer. But whoever can furnish the data, will be able to put on record information that can often be used profitably.

LIFE.

"For the life of the flesh is in the blood."—Lev. xvii. 11.

The following extract from an address delivered in Edinburgh by one of the most eminent of scientific men of the present day, strikingly confirms the statements of Scripture with the facts as they appear in Nature.

J. F. R.

"If a drop of blood be drawn by pricking one's finger, and viewed with proper precautions and under a sufficiently high microscopic power, there will be seen, among the innumerable multitude of little, circular, discoidal bodies, or corpuscles, which float in it and give it its color, a comparatively small number of colorless corpucles, of somewhat larger size and very irregular shape.

If the drop of blood be kept at the temperature of the body these colorless corpuscles will be seen to exhibit a marvelous activity, changing their forms with great rapidity, drawing in and thrusting out prolongations of their substance, and creeping about as if they were independent organisms."—*T. H. Huxley.*

"THY KINGDOM COME."

Reader, I charge you to settle it down in your mind, that Christ is one day to have a complete kingdom in this world,—that His kingdom is not yet set up,—but that it will be set up in the day of His return. Know clearly whose kingdom it is to be one day: not Satan the ursurper's, to be cast out when the Lord Jesus returns in person, and not before. Know these things clearly, and you will do well.

Know these things clearly, and then *you will not cherish extravagant expectations* from any church, minister or religious machinery in this present dispensation. You will not marvel to see ministers and missionaries not converting all to whom they preach. You will not wonder to find that while some believe the Gospel, many believe not. You will remember that "the days are evil," and that the time of general conversion is not arrived. Alas! for the man who expects a millennium before the Lord Jesus returns! How can this possibly be, if the world in the day of His coming is to be found as it was in the days of Noah and Lot? (Luke xviii. 26, 30.)

Know these things clearly, and then *you will not be confounded and surprised by the continuance of immense evils in the world,* Wars, and tumults, and oppression, and dishonesty, and selfishness, and covetousness. and superstition, and bad government, and abounding heresies, will not appear to you unaccountable. You will not relapse into a state of apathy and disgust when you see churches full of imperfections, and theologians making mistakes. You will say to yourself, "The time of Christ's power has not yet arrived,—evil is still working among his children, sowing darkness and division broadcast among the saints,—the true King is yet to come."

Know these things clearly, and then *you will see why God delays the final glory,* and allows things to go on as they do in this world. It is not that He is not able to prevent evil—it is not that is slack in the fufilling of His promises—but the Lord is taking out for himself a people by the preaching of the gospel. (Acts xvi. 13; 2 Peter iii. 9). The Lord is not willing that any should perish, but that all should come to repentance. Once let the number of the elect be gathered out of the world—once let the last elect sinner be brought to repentance, and then the kingdom of Christ shall be set up, and the throne of grace exchanged for the throne of glory.

Know these things clearly, and then you will *work diligently to do good to souls.* The time is short. "The night is far spent. The day is at hand." The signs of the times call loudly for watchfulness, and speak with no uncertain voice. The Turkish empire is drying up. The Jews are cared for as they never have been for eighteen hundred years. The gospel is being preached as a witness in almost every corner of the world. Surely if we would pluck a few more brands from the burning before it is too late, we must work hard, and lose no time.

Know these things clearly, and then you will be often looking for the coming of the day of God. You will regard the second advent as a glorious and comfortable truth, around which our best hopes will all be clustered. You will not merely think of Christ crucified, but you will think also of Christ coming again. You will long for the days of refreshing, and the manifestation of the sons of God. (Acts iii. 19; Rom. viii. 19). You will find peace in looking back to the cross, and you will have a joyful hope in looking forward to the kingdom.—*J. C. Ryle.*

EXTRACTS FROM SPURZHEIM.

"The doctrine of immaterial substances is not sufficiently amenable to the test of observation; it is founded on belief, and only supported by hypothesis. It is an essential item of metaphysic. Opinions upon such points must vary continually, and none can ever gain general assent. Those which flatter the wishes of man the most, and astonish and promise the greatest advantages, will be the most readily and generally believed.

. . . .

"Duverney is said to have removed the brain *entirely* from some pigeons, which, notwithstanding, continued to exhibit all the animal functions. Similar experiments on turtles are mentioned by several authors, whose knowledge of the facts, however, has been derived merely from hearsay. We are quite sure that the whole brain cannot be removed without destroying at once the nerves of the external senses, and the animals themselves. It is even generally known, that sportsmen kill wounded birds by pushing a feather into their neck. In order to ascertain the extent to which these reported experiments of Duverney were true, I, myself, cut off the greatest portion of the hemispheres of the brain of fowls and pigeons, even the the great commissure of rabbits to the level of the lateral ventricles; and the animals manifested distinctly their senses of seeing and hearing. They did not take the food presented to them, but they swallowed bread and seed put into their bills. Rabbits mutilated in that manner, walked, saw, and heard they even took food spontaneously. It is evident, therefore, that the removal of all the superior parts of the brain neither destroys the five senses, nor the muscular motions. But it is impossible to take away the whole cerebral mass without killing the animal. Hence, Gall, and I, declare, that the experiments made by Duverney must be entirely false: and we have shown, that all that can be concluded from similar ones, is, that the whole brain is not necessary to the functions of the five senses; but still, the conclusion by no means follows, that no cerebral part is absolutely necessary to their functions; seeing, that in animals of a higher order, it is impossible to seperate the brain from the nerves without depriving them of sense and life at once." F. H. BURBANK.

PHILADELPHIA Aug., 1871.

FROM NELLIE BROWN.

DEAR BRETHREN BND SISTERS: Though young, I am trying to serve the Lord. He blesses me and has given me some understanding of his word. I am trying to walk in the straight and narrow way that leads to life. His word declares that it is impossible to serve two masters. We cannot serve God and Mammon. He says, "love not the world, neither the things of the world." It is my desire to come out and be separate, and live for the world to come, and if I can only obtain everlasting live, it will be worth many fold more than can be given up here. Pray for me that I may be a faithful follower of the meek and lowly Jesus.

ORRINGTON, ME.

TO SUBSCRIBERS.—Should any of the subscribers of the HERALD fail to receive their paper, we hope they will at once write a line to that effect, and not conclude that it has been stopped intentionally. In transcribing the mail book for the forthcoming volume, errors may possibly occur, but they will be promptly corrected as soon as known.

W. H. S.

BE ACTIVE in the service of Christ. We are so constituted that the more we do, the more we can do. We gain strength by activity. "They that wait upon the Lord shall renew their strength."

THE MEDIATORIAL KINGDOM,

BY

WILLIAM N. PILE,

Is a pamphlet of 96 pages, in which the work of Christ, from the beginning of his ministry to that connected with his second coming, is discussed; as also the relation of the church to Christ in the gospel dispensation.

This work, the writer believes, brings to view the true position of Jesus and the saints. Every believer in Christ, especially every Adventist, should read it.

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I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.
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25 Chambers Street, New York.

APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Sept. 24, and Oct. 1.
NEW HAVEN, Conn., Sunday, Oct. 8.
WOLCOTTVILLE, Conn., Sunday, Oct. 15.
HOLDEN, Mass., Mass., Sunday, Oct. 22.
W. N. PILE.

W. WINSTED, Conn., Sunday, Sept. 24.
HARTFORD, Conn., (Talcott & Post's Hall), Sunday, Oct. 1.
W. MERIDEN, Conn., Sunday, Oct. 8.
W. S. CAMPBELL.

CHARLESTOWN, Mass., Sept. 24, and Sunday, Oct. 1.
MIDDLETOWN, Conn., Oct. 8.
MERIDEN, Conn., Oct. 15.
NEW YORK, (Cooper Institute), Oct. 22.
WM. STUART.

PROVIDENCE, R. I., Sundays, Sept. 24, and Oct. 1.
CHARLESTOWN, Mass., Sunday, Oct. 8.
GEO. W. BROWN.

MERIDEN, Conn., Sept. 24.
CHAS. C. BARKER.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—D. B. Salter, Jasper Cadmus, Hudson Andrews, Susannah Blodgett, Geo, Waterhouse.

TWO DOLLARS EACH FROM—G. H. Bundy, D. B. Cutter, Wm. Stark, Mrs. S. Bancroft, A. R. Wells, Edward Griffin, Mrs. M. E. Briggs, I. B. Bitner, Geo. Woolston, Geo. Mallard.

VARIOUS SUMS—George W. Young, $5; Harvey Miller, 50 cents; Daniel Westervelt, $4; C. E, Barnes, $1 18.

PARCELS SENT SINCE LAST ISSUE.

Harvey Miller, James W. Smith.

TO CORRESPONDENTS.

ROBERT STEEL.—The HERALD, under the circumstances, will be continued to you.

I. JAMES SCHAFF.—We credit you with $3, which, according to our books, paid your subscription to the 3d of last May.

The Excellence of the Bible.

The heavens declare thy glory, Lord;
In every star thy wisdom shines;
But when our eyes behold thy Word,
We read thy name in fairer lines.

The rolling sun, the changing light,
And nights and days thy power confess;
But the blest Volume thou hast writ
Reveals thy justice and thy grace.

Sun, moon and stars convey thy praise
Round the whole earth, and never stand;
So, when thy truth began its race,
It touched and glanced on every land.

Nor shall the spreading gospel rest,
Till through the world thy truth has run;
Till Christ has all the nations blest,
That see the light and feel the sun.

Great Sun of Righteousness, arise;
Bless the dark world with heavenly light;
Thy gospel makes the simple wise:
Thy laws are pure, thy judgments right.

Thy noblest wonders here we view,
In souls renewed, in sins forgiven;
Forgive my sins, my soul renew,
And make thy Word my guide to heaven.

Our Camp-Meeting.

BY R. J. TURNER.

It may not be unwelcome to those who were not present at our camp-meeting, to read a few of the details of the week and know the subjects, at least, of those who preached. It will be impossible, of course, for us to do anybody's sermon justice, or even to give the subjects of all, for we were unable to hear them all ourselves, but what we can do, for the interest of those not favored as we were, we do cheerfully.

It was our good fortune to be on the ground as early as Thursday in the week preceding the meeting. Then nearly everything was in readiness for its commencement, and quite a number of families were already occupying tents. Our first impression of the ground was very pleasant, and we would like to convey the impression to you who were not there to see, but that may be impossible. The grove was one of the pleasantest. The trees were tall and nicely trimmed, and close enough to afford abundant shade, and yet, not so close as to make the shadow too dense. Up through the chinks of the trees gleamed patches of blue sky, and down through many a rift of green came welcome sunlight, that everybody on a camp-ground knows how to appreciate on a cold morning, for nearly every one has warmed stiffened fingers in God's fire-light.

From the tents opposite the preacher's stand down to it the ground descends in a gentle slope, and the stand itself was a gem of its kind, neat, unassuming, tasteful, and, in our opinion, just the thing. It was the pleasure of a few, who had time on their hands, to put in letters of evergreen three Bible phrases, which were placed in prominent places on the stand, and which added not only to its beauty, but expressed at the same time what must be the sentiment of every Life and Advent believer. The mottoes were, "*He that hath the Son hath Life*," "*God is Love*," and "*Behold, I come quickly*."

Our first thought, when we saw the ground, was the evident lack of ostentation manifested in its planning, for everything was formed in recognition of the fact that our numbers were few—a little flock to whom we hope it will soon be the Father's good pleasure to give the kingdom. The seats were amply sufficient to accommodate all who came, but still they looked few in number to what is usually seen at camp-meeting. The space allowed from the seats to the circle of tents was not very wide, but yet wide enough to accommodate all who walked in it. The tents were small, but their uniformity in size and cleanliness was as pleasing as it was unusual. The entire camp-meeting scene was beautiful. All remarked it, disinterested observers as well as those who were identified with the meeting.

Sunday, our inaugural day, dawned bright and beautiful. Our camp bulletin announced Brs. Storrs, Pile and Barker as the three who were to preach in the day and evening. Before time for the morning service to commence, which was to be the dedication sermon, the increase of voices and the ceaseless tread of ever-moving feet told the story, that the usual Sunday influx of curious gazers had come, and a multitude had again gone out to the wilderness to hear of him, the announcement of whose first coming electrified the multitude in the days of John the Baptist.

Br. Storrs' text was John iv. 23, 24, and his theme was worship. He claimed that worship implied obedience and love. To worship God we must know him and to know him we must know all there is to know of him. We must understand that God is just and God is love: that his love formed the world, and his justice forbids him to deal unkindly with the creatures of his hand. That it would be impossible to worship a God who could place a class of individuals in a condition, the disobedience of which would bring upon them interminable suffering. All the torments of hell never moved the heart in the least, and the love of God only came when these horrors passed out of the mind. The doctrine of the resurrection of the wicked dead was in character like eternal torment and the effect of it was pernicious. He repudiated the idea that multitudes who never had heard the gospel were to be condemned to eternal death. To love God involved the necessity that God give the opportunity. We should worship God in spirit and truth. It is not enough that we worship him with the mind but we must reach after truth. We are to grow in grace and knowledge. To worship God we must bear with one another, we must cultivate love for each other, we must not judge one another but worship God by leaving the judgment to him. Our pattern pitied instead of condemning. When the Lord shall build up Zion we shall see eye to eye. It is only then we may look for unity for all the Christian world. His sermon was followed by a short prayer and benediction.

Br. Pile followed in the afternoon with a sermon on the Life theme, having for his text most appropriately the words, "I am that bread of life," etc., with the two verses following them in John vi. It is hardly possible to give any correct idea of his sermon, without writing too much at length, but we will try to give a few ideas, and leave the reader to imagine the rest.

Christ is the bread of life. *All* future life comes from him, and whosoever refuses to eat the bread refuses the life that the bread gives, which leaves all who refuse eternally dead. The promise to those who eat the bread is: "I will raise him up at the last day," which establishes the fact that resurrection is the life promised. The word translated lose in the text, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day," is the same word that is twice translated perish, consequently to be perished is not to be raised up at the last day. The words "are dead" in the text, "Your fathers did eat bread in the wilderness and are dead," are indisputably used in a penal sense. The contrast is not drawn between a future death, but what was. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Here the contrast is not between a *limited* life and eternal life, but between *no* life and eternal life, which is the only life in Christ. "As the living Father hath sent me and I live by the Father, so he that eateth me shall live by me." Does it not exclude all men from *any* life who fail to eat of him? He asked the practical question in conclusion, Have we eaten of the bread? And closed his discourse with an appeal to those who had not as yet availed themselves of this means of rescue from eternal death.

In the evening we heard Br. Barker on the subject, "The true Christian platform," having for his text: "Prove all things, hold fast that which is good." That we be able to prove all things involves the necessity that there be a standard. The Bible as the word of God is the only standard, and as such is to be believed instead of popular creeds. A man who says it makes no difference what we believe, discloses the fact that he has no love for the truth in his heart. Truth puts obligation on men, and that is why so many shrink from strong preaching. This Scripture had its origin in heaven, and any thing opposed to its principles is opposed to God himself. Few men know how a human organization effects them. They are held by chains of steel. When truth is defined a man should follow it. In an organization "a man will receive blows and knocks and give up, or go overboard like Jonah from a sinking ship." Organizations stand stereotyped, while God says, "the path of the just shines more and more unto the perfect day." There is no foundation for creeds in the Bible. "They bind burdens. They engender divisions. They sustain hierarchy over the minds of men, and they usurp the place of God and judge the church. It is a hideous monster, a corrupt tree that never brought forth any good fruit." It was a good omen in the old time to see men come out of the Jewish church; we must be willing also to be *come-outers*. "It is not necessary to write that we have fellowship for one another. If it is written on the heart by the finger of God who can rub it out?" Never until our feet are planted on this platform can we know the glorious liberty of God. We should not fear full, frank and free discussion. This is true patriotism. We want more word and less man. "Who stays in these stagnant man-traps stays in darkness." Many have not thought of these things. It should be the duty of every preacher to state it plainly. God's word will never return to him void.

Monday our first sermon was in the afternoon. Br. Cleaves spoke on "Faith," his text being in the 14th chapter of Hebrews. He went largely into the definition of Faith; spoke of the vanity of faith not founded on testimony, also of the objects of faith, and finally of the trial of faith.

Br. Stuart preached in the evening from 2 Cor. v. 17, which was a sermon on the plan of redemption. We give the following very imperfect sketch: Being in Christ is spoken in reference to the fact that we are naturally out of him. We are all in Adam, and have death entailed on us through him. No matter how much assimilated to Christ, we must die, and if it were not for Christ there would be no hope for man; but the promise, "the seed of the woman shall bruise the serpent's head," gives a second man through whose divine nature we may have life from the dead. We can understand how "as in Adam all die, even so in Christ shall all be made alive." Adam is the generator, Christ the regenerator. Adam was a figure of Christ. He lost dominion by disobedience. Christ brought back what he lost, and is to have dominion and reign from sea to sea. God put Adam into a death sleep and took from his side his bride, so when Christ went into death from his side gushed the crimson flood that cleansed his bride from every stain. We are in Adam by generation. We are in Christ by regeneration. There is no natural birth without generation. There can be no future birth without regeneration. If the resurrection is the second birth, none but Christians can be resurrected.

Tuesday Br. R. V. Lyon gave us a sermon from Rom. xv. 18, which was especially on the greater and lesser promises of God, showing where some had been fulfilled in the past and drawing therefrom the assurance that those unfulfilled were sure of fulfillment in the future.

We did not hear Br. Campbell's discourse in the afternoon, but what we heard about it has made it a source of regret to us that we were so unfortunate. His text was Gal. iii. 9.

In the evening Br. Thompson preached on the four watches, sending joy into many a heart, by proving beyond any chance of doubt, that we are now in the morning watch, and very soon to see the coming of our King.

Wednesday Br. Bishop, of Pennsylvania, preached from John iii. 6. It would be a pleasure to give more extended notes of his sermon than we dare to for lack of room, and yet we hardly know what to mention and what to leave out. Br. Bishop has such an original way of giving his ideas expression, that, though they may not be entirely new, they come to us with a force and clearness, when spoken by his lips, that few have the ability to give. He defined the love of God to be that of benevolence; that he had a greater opportunity to show his love in the fall of man than in the creation. God sent Christ to give life to man, and he promised to give us living water to drink, which is the resurrection power we have now, that will cause us to spring up to eternal life. If we are inherently immortal, or if a first birth can give life to all eternity, a second birth is an absurdity. If we come into existence without our consent, it is only right that we be allowed to choose whether we will live forever or not. "God is not so hard run for subjects as to make those live who don't want to live, or who will run to heaven to escape the torments of hell." If love won't get people into heaven, and they must be "run in by fire, brimstone and fagots," it will take all that to keep them in. This is hardly the heaven we should desire. Any thing lost cannot be found. A man is not lost in hell, when he himself knows where he is, and not only he but God and the angels. When we lift Christ up some can't stand it. They couldn't when Christ lifted himself up. To be called a Christian after the old style is no persecution. He only is a Christian who is not ashamed of Christ and his word. Many professedly Christians in these days are ashamed of the word. We must believe it *all*. Believing God is salvation.

The text in the afternoon was Gen. xlix. 18, and the speaker Br. Geo. W. Brown. He proved that the text applied to the class of people who lived in this time, and were waiting for the coming of Jesus. That the ten lost tribes were found in this people, all Protestant churches being descendants of these tribes. The whole discourse was highly interesting, and we think he succeeded in proving that the positions he had taken on the subject were the correct ones.

In the evening Br. Bragg showed God's hand had been in moving this people out. His text we are unable to give.

Thursday, service was commenced in the afternoon by a prophetic discourse from Br. Campbell on the "Fall of Babylon," his text being in Rev. xvii. He announced his intention of giving the congregation an old fashioned advent sermon, and proceeded to prove that we were at the end of the prophetic chain, leaving no chance for an unprejudiced person to doubt but that the coming of Jesus was just at hand.

This was followed in the evening by a sermon on the text, "The entrance of thy word giveth light," by Br. Bishop.

Friday we had a prophetic discourse from Br. Brewer in the morning, and another from Br. Barker in the afternoon, the latter on the Abomination of Desolation, establishing the position generally taken by Adventists on that prophecy, and showing the impossibility of putting its fulfillment anywhere but in the past. Both sermons were calculated to encourage all who feel any interest to know how near we are to the end of all things earthly.

In the evening we heard from Br. Roworth on the Life views.

Saturday Brs. Matthias, Brown and Ludington were announced to preach, but Br. Brown's sermon, which occurred in the afternoon, was the only one we had the good fortune to hear. His subject was "The Sealed Book." His text was the first verse of the 8th of Rev. He took the position, that when the book was opened there must be a move in the world to indicate the fact, and cited the 10th of Rev., in proof that such a move had been made by a class of individuals here symbolized by an angel with the little book open; that it was to be a movement on time which identifies the sealed book with Daniel's prophecy, that being the only book containing time, and also the only one that was closed up and sealed. He claimed that the Advent people had fulfilled this prophecy.

Sunday, our last day, was the most delightful Sunday ever experienced by us on a camp ground. The immense crowd that usually throng the meeting on this day, and tire one's eyes and ears with their continual moving and ceaseless hum, were attracted to the other ground, and left us with a good congregation, but not crowded. Br. Pile preached in the morning from the text: "Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe."—Rev. xiv. 15.

This was immediately followed by another prophetic sermon by Br. Brown from Rev. xi. That we had made mistakes in measurement in the past, was because we had commenced to measure before the man of sin was established in the temple. He showed the identity of the man of sin spoken of by Paul, and the Abomination of Desolation spoken of by Daniel, also that the temple of God must refer to the church through which this power acted, and that must be the church of Rome located in the city on seven hills; that while the Arians ruled in Rome, giving free toleration, the man of sin could not take his seat, and hence when the armies of Justinian had subdued the Arians and got possession of the city, that must be the time when he obtained his seat, and consequently the time from which to measure. This must have occurred between 536 and 538, leaving the 1335 days to end at the farthest date as early as 1873.

Br. Wendell spoke on the "Will of God," very soon after Br. Brown had finished, and notwithstanding the congregation had already listened to two quite lengthy discourses, he could find no fault we think with them for lack of attention, all manifesting interest throughout the entire sermon.

Br. Stuart was the last to preach, bringing up the rear very satisfactorily with a sermon on prophecy, after which there were farewell greetings, all desiring to avail themselves of the opportunity to shake hands with the brethren and sisters, and hear parting words of advice and good cheer. It was sad and enjoyable at the same time, for amidst the sadness of parting was borne to our ears for our consolation the welcome sound of "Keep up good courage." "We are almost into harbor," and we know that when once landed safely on that shore partings would be unknown forever. With our hearts thus saddened by the present, but gladdened by the prospect, we all commenced singing "Glad tidings, glad tidings, the kingdom is near," and so singing, we marched to the Life tent, where a prayer-meeting closed the meetings of the week.

This ended our camp-meeting, and nothing was left us but to see the departure of this and that loved one, whose face we might never see again this side of the kingdom. A bright, happy week was counted with the past, and we were all going home to take up the "burden of life again," but we separated with the feeling that God had blessed our meeting together. Much had we to be thankful for every way. The delightful weather that we enjoyed throughout the entire week was not the least cause we had for thankfulness, and all our hearts should be full of gratitude for the interest manifested, that steadily increased from the meeting's commencement to its very close. We think the "all-thrilling key-note" was struck when the glad tidings of the coming King was announced, for there is no preaching that can make such a responsive thrill in the heart of the lover of Jesus as the announcement of his coming.

If another year rolls round, and one more camp-meeting is permitted us, may it be the good lot of all to attend and reap a rich benefit therefrom, but if in the infinite mercy of God we shall be gathered home before that time, words would fall far short of expressing the thankfulness that should fill all hearts at the thought. God help us to be ready.

Warm Hearts Wanted.

"We need men of hot hearts to tell of the love of Jesus," was the appeal sent home by some Chinese converts the other day. This is what the church needs—what the world needs—"men of hot hearts." "I would ye were hot," is the Master's cry. If we are to succeed, we must be on fire about it. Dr. Arnot, of Edinburgh, tells of his being at a railway station one day, and wearied of waiting for the train to move, he asked one of the men what the trouble was. "Is there a want of water?" "Plenty of water, sir," was the prompt reply; "but it's not bilin.'"

That's the trouble with the church to-day. There's abundance of machinery, the engine is all in order, the train is made up, the men are at their posts—"there's plenty of water, but it's not bilin.'" The great motive power is wanting. We need to heap on the fuel of sound doctrine, not shavings of sentiment which make a big blaze only to go out as quickly, but the solid logs of fundamental truth—chunks if you will. But we need yet more of the fire—to be baptized with the Holy Ghost as with fire.—*Selected.*

A Hint To Grumblers.

"What a noisy world this is!" croaked an old frog as he squatted on the margin of the pool. "Do you hear those geese, how they scream and hiss? What do they do it for?" "O, just to amuse themselves," answered a little field mouse.

"Presently we shall have the owls hooting; what is that for?"

"Its the music they like the best," said the mouse.

"And those grasshoppers, they can't go home without grinding and chirping; why do they do that?"

"O, they're so happy they can't help it," said the mouse.

"You find some excuses for all; I believe you don't understand music, so you like the hideous noises."

Well, friend, to be honest with you," said the mouse, "I don't greatly admire any of them; but they are all sweet to my ears compared with the constant croaking of a frog."—*Christian Advocate.*

God accepts the first attempt not as a perfect work, but as a beginning. The beginning is the promise of the end.

Children's Department.

Grandfather's Bible Class.

NUMBER TWO.

Grandpa.—Children, I am glad to see you again, and since we last met, Mary thinks she might be admitted to the class. She says little girls have as good right to learn the Bible as the boys.

John.—We are glad to have any come who are desirous of learning. When we met last we were taught that man and soul were one and the same thing; but our Sunday-school teacher says that the breath that God breathed into his nostrils was the spirit, and man is part spirit as well as flesh.

Grandpa.—That man is made up of different parts there can be no question, but not in the sense in which your teacher wishes to convey. That this breath that God breathed into man was only the breath of life, by which we all live, is shown by Gen. vi. 17, where God says He would destroy all "flesh wherein is the breath of life; everything that is in the earth shall die." So in chapter vii. 21, 22: "And all flesh died that moved upon the earth, both fowl and beast and of cattle." . . . "All in whose nostrils was the breath of life." Here man is included with the cattle; all are said to have the breath of life.

Mary.—Why, our Saviour said to Nicodemus: "That which is born of the flesh is flesh." Did he mean, grandpa, that a man, or a little child when it was born, was only like an animal, and had no other nature than flesh?

Grandpa.—That is what He was trying to teach Nicodemus, that man possessed but one nature, and that he was flesh or animal, and if he wished to obtain another nature he must be born again.

John.—What does being born again mean? Our teacher says that it means being converted. He says when man is converted he is born again.

Grandpa.—It does seem that Nicodemus understood our Saviour to mean something else, for Nicodemus asked him the question: Can a man when "he is old" be born again? Now you see Nicodemus understood how children were born, and supposed that Jesus was talking of the same kind of birth, and asked Jesus if a man could be born again the second time the same way. Now the answer of Jesus is, "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Now, children, I wish you to comprehend the answer of Jesus to Nicodemus. He says that (the man) which is born of the flesh is flesh. Every child born into the world is flesh; and every one that is born of the Spirit is Spirit. It is not the one "man" part of flesh and part of spirit; but the one born of flesh when he comes into the world as a child came into it flesh or animal. And when the man is born *again* it is by a resurrection from the dead into the kingdom of God, of which he said to Nicodemus, ye cannot see unless ye are born again; and when so born from the dead he will be all spirit. Your teacher loses sight of the declaration of the Saviour: "Except a man be born again he cannot see the kingdom of God." Now, children, have I made it so plain that you can understand what I mean?

Mary.—You mean, grandpa, that a person is not born again until the resurrection, and then a man is no longer animal but spiritual, and that, although a man may be converted and all his desires and affections changed; he is still a natural or animal man.

Grandpa.—Yes, I see you understand what I mean.

John.—But our teacher said that which God breathed into the man was spiritual.

Mary.—Yes, he said it was a part of God, and was just like God; would live forever.

Grandpa.—Well, my children, if that were true, if it was part of God and could live forever, then you see it was no part of the *man* which the Lord God made out of the dust of the ground; for we read in our lesson, which we will say more about when we come to it; that the Lord said unto this *man* which He made: "For dust thou art and unto *dust* shalt thou return." Now you see, children, if your teacher is right, why this man was not made out of the dust as God said he was, and could not return to the dust as God said he should.

George.—Yes, but grandpa, our teacher said only one part of the man returned to the dust of the ground, but he said the spirit part of man could not.

Grandpa.—Children, I am sorry I must so often differ from your teacher. I sometimes think it would have been better if you had no teacher. But I must say to you that the word of God says the *man* was made of the dust of the ground, and the only thing the breath of life did for him, was to make him a living man. We have protracted this lesson longer than we intended; and when we come to the punishment of the man for disobedience, we will endeavor to make that plain.

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RESPONSE TO INQUIRIES.

BY ABEL LARKIN.

In the HERALD OF LIFE of July 19th, a writer says: "Can any one explain to what Matt. xxiv. 34, refers, and also where Elijah and Enoch went if no man has ascended up to heaven?"

I have waited thus long hoping some one of more ability would respond before giving my views, but in vain.

The ascension of Elijah to heaven, as given 2 Kings ii., is as literally described as that of Christ. But says one, "The literal admission has difficulties." Christ says, "I am the door; he that entereth not by the door is a thief and a robber."—John x. 1.

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."—John iii. 13. Again, "*Christ the first fruits afterward* they that are Christ's at his *Coming,*" 1 Cor. x. 1. But, says the objector, "If Enoch and Elijah went to heaven, are they not *first,* and independent of the Gospel plan of salvation, for they preceded it."

Now we know that a construction that conflicts with other passages is wrong; hence the object is to find the true and harmonous one. It is said that Christ is "the first fruits of them that slept." Consequently, I understand that all of the writings, preaching and tuition of the Patriarchs, Prophets and apostles, from Adam down to the time when sin and death is abolished from the family of man, are so many auxilliary aids and supports in the redemption of man from sin and death; all of the work of the saints combined from beginning to last is the means in the hands of God for the accomplishment of this object. This being the case, the salvation of Enoch and Elijah from death, and consequently from the grave, is not within the range, or the result of Christian salvation, but rather Providence has seen fit to exhibit them as two monumental,—*i. e.,* shining and typical witnesses, in behalf and in defence of the great plan of salvation. Hence, they are requisite means of strength in the work of redemption, or the establishment of the kingdom. I have said that these two persons were typical witnesses, and of course their antitypical characters and prophetic acts are yet future, and in the hands of unfulfilled prophecy, there waiting for the development of their unfulfilled action on the prophetic stage. Again: typical prophecy is fulfilled only in part, until both type and antitype are revealed, or developed into action. And though Enoch and Elijah as types have ascended into heaven, it yet remains for their antitypes also to ascend as did their types; for prophecy unites both type and antitype in its fulfillment. This fact, then, still increases the great propriety of saying: "No man hath ascended up to heaven but the Son of man," and that "Christ is the first fruits."

Now I ask, Upon what principle of consistency is it possible to understand these declarations otherwise than that Enoch and Elijah are types of the two candlesticks, of the two olive trees, and the two witnesses mentioned in Zech. iv, and Rev. xi. Or if they are not exactly types, they form a united and solid light, shining, as it were, from Adam to the end of the age. Can language be found to describe a literal scene, or fact, more complete in all of the particulars in regard to the two witnesses than is given in Rev. xi? Or if, as I contend, the scene is literal, and the two witnesses be two individuals, I ask what improvement could be made in God's complete portrayal of it as such, and especially as he has nowhere even intimated that it is not strictly literal in all its parts. Surely, this fact demonstrates the plain literal view given. How inconsistent, then, is an exposition that spiritualizes, or supposes the two witnesses are the Old and New Testaments, and that they were dead in the street not only three days and a half, but even three years and a half, and that they were killed by the French Revolution, not in Jerusalem where our Lord was crucified, but in France?

But let us understand this, "And Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 24. Now, all admit that this condition began in A. D. 70, and yet continues, for it is an aggregate of the whole time from beginning to end. But Luke does not measure the length of this time, and we should be careful not to confound it as one, or with the one mentioned in Rev. xi. 2, which says: "For it is given unto the Gentiles; and the Holy city shall they tread under foot forty and two months." But the objector sees no difference, and thinks they are one. Let us see; the Revelator says *forty-two months* is the time it shall be trodden under foot. But says one, "The forty-two months are 1260 years." Then add 70 to 1260 and we have A. D. 1330 as the time when Jerusalem ceased to be trodden under foot,—some 540 years ago. These forty-two months, or as I understand them, three and a half years, are of the Gentile times of course, but they measure a certain action of those times, and at their close—*i. e.,* the abomination of desolation (Matt. xxiv; Dan. xi,) or the war on the saints. "And times and laws were given into his hands for a time, times and the dividing time."—Dan vii. 24. Or rather, the forty-two months and 1260 days refer to the time the city is trodden under foot, and the time the two witnesses prophecy in sack cloth, and which are in the time of the abomination of desolation, but are not quite equal in length of time to it, which is 1270 days.

Revelation was written after the destruction of Jerusalem, and to show the servants of God things which must come to pass. The Revelator takes a stand at the time of the end of the Gentiles, and describes scenes that there take place at the end of the despensation or age, and says: "Rise and *measure* the temple of God and the altar," etc. But they being destroyed in A. D. 70, of course this measurement is after they are rebuilt, and consequently is yet in the future. "But the court which is without the temple leave out, and measure it not."

Why not measure the Court as well as the Temple and altar? The Revelator says, "For it is given unto the Gentiles; and the Holy City (from this time) shall they tread under foot forty and two months." Not 1260 years. It is Paul's "man of sin," who now pollutes the sanctuary of strength, and seats himself in the temple of God, and takes possession of all; for times and laws were given into his hands for a time, times and the dividing of time—1260 days—and he shall come to his end and none shall help him when Michael stands up. Then great earthquakes and commotion in the earth and heavens take place. (See Dan. xii: Rev. xi. 13; xvi. 18; xviii: Joel iii. 15, also Zech. xiv.) "And his feet shall stand in that day upon the Mount of Olives, and it shall cleave asunder," &c.

"Immediately after the tribulation," or persecution of the saints, as mentioned by Daniel vii. 25, and Ezek. xxxvii., and Matt. xxiv, "Shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." "And then shall appear the sign of the Son of man in heaven." "Now learn a parable of the fig tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." "Likewise ye when ye shall see all these things, know that it is near, even at the doors." Verily I say unto you, this generation shall not pass, till all these things be fulfilled." (Verse 34.) That is, the generation that sees these things shall not pass from the stage of action before the saints possess the kingdom. (See Dan. vii. 22.)

But, says a writer in the HERALD of Aug. 9th, "Is not Jerusalem now trodden down by the Gentiles?" Yes, surely; then the abomination of desolation must be in the past. This seems to be assuming what should be proved. I see no proof whatever that Jerusalem has received, or even reached the time of her trodden down condition which contains this abomination of desolation. The proof however is the reverse.

Daniel ix. 24, says: "Seventy weeks are determined upon thy people, and upon thy Holy City, (what for?) to finish transgression and to make an *end of sins.*" etc. If transgression and sin yet exists, of course the seventy weeks are not all in the past; and as seventy-nine are all that there can be found, I take it for granted that the last or covenant week is in the future, The sixty-nine weeks ended when the Eastern Gate of the inner court of the temple, which was of brass and very heavy, and had been with difficulty shut by twenty men, opened of its own accord, about the sixth hour of the night at the great feast of unleavened bread." This, in connection with other signs, were sufficient omens for the Christians to leave the city before it was beseiged by Titus. (See Josepheus, Book of Wars, vi. ch. 5.)

"And the people of the prince that shall come, shall destroy the city and the *sanctuary;* and unto the end of the war desolations are determined." (Verse 26.) Now this was in A. D. 70; it was prophetically the days of vengeance, or wrath of God—*i. e.,* His chastening rod on the wicked and apostate Jews. Or politically it was the result of their rebellion from the Roman Empire, and with which the Christians had nothing to do. Then if it was a chastening rod of God, I ask, How can his punishment be called by his inspired pen-men an abomination? Or rather, why should we so understand them, and make the two noted events one, and put all in the past; especially as this abomination of desolation is so clearly defined, and located by the prophets at the end of the age.

"And he shall confirm the covenant with many for one week," etc. (Verse 21.) Now if the seventy weeks, and this abomination, are in the past it follows that this covenant is there also. Who was it that confirmed it? Was it Titus? Was it Vespacian, or was it Nero? Neither, I think. But suppose it was one of the three; who are the many with whom it was confirmed? Was it with the Jews, or was it with the Christians; or what were the contents of it, or the circumstances that required it? All history is as silent as death on the subject; and is it possible that a prophetic event so great and notorious could be fulfilled, and the whole religious world know nothing of it? But to whom does the pronoun *he* refer. It must refer to the Prince or Emperor of the Dynasty of the Roman Empire; the capital of which was transferred from Rome to Constantinople in A. D. 476; therefore the Dragon or Pagan Rome gave the beast of seven heads and ten horns the seal, power and great authority. (See Rev. xiii. 3.) Hence, this princely power has a direct transmission down the channal of time, on this dynastic chain, from Titus or Vespacian, to the fulness of the Gentile times, there culuminating in the healed head of the beast—*i. e.,* the Greek king of the North, who then and there, with the "wise who shall understand," the covenant is confirmed, or made for the said week of seven years. Prophecy represents this character as remarkable for power, fraud and corruption at the close of the age, then wielding the principal power of dictation among the nations. (See Ezek xxxviii; Zech xiv; Dan. vii. viii; 10, Rev. xiii. 10.)

"He must continues a short space," or "no flesh can be saved." His time is shortened by the coming of the Messiah. It is evident that this abomination, or persecuting power, is not only of the covenant week, but also against the Prince, and people with whom he makes the covenant; for Daniel says (Chap. xi. 22), "Yea, also the Prince of the covenant shall be broken by his arms." "And in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate," etc. Here we find the commencement of the abomination at the middle of the week, and of course is of it, and is the week in which transgression and sin are finished.

But let us follow up the most regular description Daniel gives of this man of sin, which begins Chapter xi., verse 21, and ends at the 75th verse. In the 21st verse, he calls him "A vile person." "And after the league (that is, the covenant) made with him he shall work deceitfully," etc. (Verse 23.) Here we find fraud and deception commence with him from the start. "And his heart shall be against the holy covenant." (Verse 28.) Here we find he desires to break the agreement he has made with the people of God. "And he shall have indignation against the *holy* covenant and have intelligence with them that forsake it." (Verse 30.) Hence he has an increase of indignation against the league he had ratified, and flatters those who may leave the covenant before half expired.

"And arms shall stand on his part, and they shall *pollute* the sanctuary, (they do not destroy it as in A. D. 70) and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." (Ver. 31.) This is the same as in Chapter ix. 27, and of course is in the middle of the week. But I wish to call the reader's attention to the fact, that Daniel does not call this *A covenant;* but "*The Covenant;*" even "the HOLY COVENANT," as if it was of noted magnitude and of prophetic notoriety, of divine sanction and approval. Then let not the people of God ignore in silence the investigation of a subject so vast.

I wish to quote a few passages that refer to this personage. "And he shall speak great words against the most High; and make war on the saints."—Dan. vii. 22. "And he waxed great even to the host of heaven."—Dan. viii. 10. "And (he) the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and speak marvellous things against the God of gods."—Dan. xi. 36. "And thou shalt think an evil thought,"—Ezek. xxxviii. 10.—*i. e.,* the "vile person," of Dan. xi. 21. "Thou shalt come against my people Israel (the saints), in the latter days."—(Verse 16.) "And he opened his mouth in blasphemy against God."—(See Rev. xiii. 5, 6, 7.) "And it was given unto him to make war on the saints."—(Verse 7.) "He must continue a short space."—Rev. xvii. 10.—*i. e.,* three and a half years, when "times and laws are in his hand;" (then) "I will plead against him with pestilence and blood, and rain upon him and his people, great hailstones, fire and brimstone."—Ezek. xxxviii. 22. See Rev. xvi. 19, the battle of Armageddon; also xii. 7–10; xix. 11–21.

What does Paul say of this character? "And that man of sin be revealed, the son of perdition; who opposeth and calleth himself above all that is called God so that he, as God setteth in the temple of God, shewing himself that he is God."—2 Thes. ii. 4. If these texts and their contents, many of which are almost verbatim, are not parallels, referring to the same personage and general events, I must confess my inability to know what are.

But let us proceed and find the terminus, or end of this "man of sin, the son of perdition," which Daniel calls "a vile person." Let us remember, that this same vile person, is the one with whom (the covenant) is made. "And after the league the covenant made with him, he shall work deceitfully."—Dan. xi. 23. "And arms shall stand on his part, and they shall place the abomination that maketh desolate."—(Verse 31.) Then, of course, the abomination of desolation is from or of this vile person, and this same vile person of the 21st verse is the same person mentioned in the 45th, "And he shall plant the tabernacle of his palace between the sea, in the glorious holy mountain: yet he shall come to his end, and none shall help him." But when is this? Let Daniel decide, "And at *that time* shall Michael stand up, the great prince which standeth for the children of thy people." "And many of them that sleep in the dust of the earth shall awake," etc.

Here we find not only the time of desolation to be at the close of the dispensation, but the end of him whose power produces it. And this proves the fact and demonstrates the truth, that the abomination which Matthew, Mark and Daniel speak of is yet in the future. So it seems to me.

Again: Daniel says, "And from the time the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be 1290 days. Blessed is he that cometh to the 1335 days."—Dan. xii. 11, 12. These days measure not only the time of this abomination, but also they reach the time of the resurrection, at the end of which Daniel stands in his lot.—Verse 13. If we admit these days to be years, and the abomination to be the destruction of Jerusalem, would it take all of them to measure the time in which it was destroyed? But suppose we commence their measurement from that time, and add the 1335 to 70, we have A. D. 1405. Did Daniel *then* stand in his lot 466 years ago? If he did what became of him? And suppose the abomination to be the Papal persecution, of all the Papal heads of the seven headed beast, we have an equal difficulty and failure, for this persecution of the five Papal heads which "are fallen," of course, is in the past (See Rev. xvii. 10,) and to commence the days with it, would put them also in the past, and put the prophecy beyond the possibility of fulfillment. But the persecution in the time of these days is by the healed head of the Greek horn of the beast, and the noted events in their time and at their close being unfulfilled, prove all to be in the future if nothing else does.

But, says one, how shall we understand the passage. "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matt. xxiv. 14. Shall we understand this "end" to be the end of Jerusalem's destruction. "O yes," says the objector, for Paul says that the Gospel was preached to every creature. But he does not say that that preaching should be the end of any things. I understand that the preaching of the Gospel to all the world, will be as necessarily certain at the close of the Gentile times, as at their beginning. For is it possible that the saints, can, or ever will take or enter the kingdom and not preach the Gospel of it? For "many shall run to and fro, and knowledge shall be increased."—Dan. xii. 4. Hence the passage is the answer to the question in regard to the end of the world, which may be known when he whose arms places the abomination of desolation in the holy place, between the seas in the glorious holy mountain.

Then comes the admonitions to the Christian to flee, as given in verse 16 to 21. As proof that the Gospel will be preached at the close of the age, see Rev. xiv. 6. "And I saw another angel flying in the midst of heaven having the Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "And there followed another angel saying, Babylon is fallen, is fallen, that Great City."—Verse 8. This, then, is what Christ refers to in Matt. xxiv. 14.

MOUNT STERLING Ill.

WE should do good and avoid evil, without respect to the opinions of men; and resolve to solicit only the approbation of that Being whom alone we are sure to please by endeavoring to please him.

HOPE is the last thing that dies in man; and, though it be exceedingly deceitful, yet it is of this good use to us, that while we are travelling through this life, it conducts us through an easier path to our journey's end.

LIKE the tree, we should be constantly growing outward toward men and upward toward God.

NATURE OF THE ATONEMENT.

BY J. C. DAY.

(*Continued from last week.*)

The preceding thoughts leads me to remark, that if the atonement was a provision for moral agents, it is wrong to say that it was made only for believers. Though the atonement was to be applied only to believers, yet as moral agents have an existence independent of their character, so far as it was a provision for such, it was prepared for them while yet in their sins. In this sense it might be made for the ungodly, for those who are neither righteous nor good, but sinners and enemies. (Rom. v. 6–10.)

One point is fixed: the cover for sin could reach no further than the curse which sin had insured, and could extend no influence to our positve reward, unless reward follows the mere absence of sin without positive righteousness. It is the limitation of the atonement, everywhere brought to view in the Scriptures, which has given seeming countenance to the opinion that the whole influence of Christ is confined to pardon. With this I do not agree. But I have nothing to do at present with anything but the cover for sin.

What end did the death of Christ answer as an atoning sacrifice? It opened the way for the pardon of believers. But why could not believers have been pardoned without it? How did it open the way? I am not answered by being told that it expressed the wisdom and benevolence of God. Until I discover some important end answered by it, I can see no wisdom or benevolence in it, but something very much like waste of human life. What was the end? Do you tell me that the eternal principle of justice required that sin should be punished? But sin was not punished, for innocence suffered and sin escaped. What end was answered by laying this affliction on the innocent? Precisely the same, as respects the support of the law, that would have been answered by our punishment. The atonement, we have seen, was a cover for sin,—was adapted to bury sin from view that it should not be punished. It therefore came exactly in the room of punishment, and ought to answer the same end. When it had done that, it had removed the necessity of punishment, and constituted a complete cover for sin. What end then does punishment answer? The same that was aimed at in attaching the penalty to the law. And what was that? The support the authority of the law. Without a penalty the law is nothing more than a summary advice, which every one is at liberty to regard or neglect as he pleases. The end of punishment then in any given instance, besides pronouncing the subject personally guilty, and being an exercise of justice in that particular case, is merely to uphold the authority of the law by revealing God's determination to punish transgressions.

Precisely the same was the end of that which came in room of punishment, and answered its identical purpose. In whatever the atonement consisted, it expressed all that punishment would have expressed except that the sufferer was personally a sinner; and was all that punishment would have been, except a literal execution of justice. This it could not be. Justice never required the personally innocent to suffer, but only the personally guilty; and no plan of substitution or representation,—nothing but a personal identity between Christ and the sinner, rendering him personally a transgressor,—could constitute an act of literal justice in the infliction of sufferings on him. Equally certain it is that the sufferings did not pronounce him personally a sinner.

These two uses of punishment being separated from the atonement, the only end remaining is the support of the law by sharing God's determination to execute its penalty on transgressors, This was its precise and only end. This end obtained, it became an expression of amazing wisdom, benevolence and mercy, and laid a foundation for the mast luminous display of all the divine perfections in the application and progress of redemption. But before it could do this it must answer an end properly its own, which, therefore, is to be considered the immediate and proper end of the atonement: and that which has already been stated. It made an impression on the universe stronger than would have been made by the distruction of all Adam's race, that God was determined, notwithstanding his mercy to men, to support the authority of his law by executing its penalty on transgressors.

The law, as it stood related to transgressors had two parts, precept and penalty. As it stood related to those who had not sinned, it had also a reward for obedience, and I add, for nothing but obedience. Accordingly the task devolved on him who took the sinner's place consisted of two parts, viz: obedience, which stood related to the precept, and death, which came in the room of the penalty. By obedience also, and nothing but obedience, he obtained a reward in which his people were to share. In accordance with all this our salvation consists of two parts; a release from the penalty, and a participation of the positive good involved in Christ's reward. Here, then, in one line was the penalty of the law,—the death of Christ which came in its room, and our release from the penalty as the consequence. Here also in another line were the precept of the law with the reward of obedience annexed,—the obedience of Christ with the reward which followed, and our admission to the positive good involved in that reward.

There is a distinction to be noticed here between the matter of atonement and the making of atonement. The matter of atonement was the thing which satisfied; the making of atonement was the presenting of the thing. When Aaron offered an expiating victim he was said to make atonement, though the atoning power did not lie in Aaron's arms, but in the bleeding lamb, and though Aaron's action could have no other effect than to present the victim to God according to his appointment; in other words, to bring it with whatever power it had, into the necessary relation to God. The atonement removed the legal impediments to pardon. But this position, which will be allowed to describe the proper office of the atonement, does not carry the idea that it removes the bar which unbelief raises, but the obstructions which past sins have caused and which faith cannot put away; not those which arise from rejecting the Gospel, but those which have arisen from breaking the laws. I expect to show presently that this was all that the atonement of the Old Testament accomplished. The influence which removes the legal impediments to pardon is identically that which is the ground of pardon, and becomes the ground merely by removing the impediments. But the merit which secures the gift of faith does not, as we have seen, answer the end of punishment so as to become the ground of pardon. Nor does the claim which it supports on God for a gift, render pardon consistent with the honor of the law. The gift itself is no part of the ground of remission. In the public instrument of the covenant of grace, the exercise of faith is made the condition of pardon, but even that is not the ground, much less is the gift of faith, and still less can a claim to that gift, or the merit which supports the claim, be the ground.

[*To be Continued.*]

THE PROFESSOR VS. THE PROFESSOR.

BY F. H. BURBANK.

IN Prof. Mattison's work entitled "The Immortality of the Soul," we find many absurdities, and not a few glaring contradictions. For instance: in the seventh chapter, where he discusses "the alleged sleep of souls," he sums up his objections to the doctrine in seven numbered paragraphs. In paragraph number six, he writes, "It represents the eternal world as an empty void, so far as human spirits are concerned—as upon this theory there are no human souls in heaven till the general resurrection; whereas, the Scriptures represent heaven as already peopled with a vast and joyful company which no man can number.—See Rev. vii. 9–14.

In the very next chapter, page 117, the Professor turns his guns upon the theory which he endorsed in the preceding chapter. On page 117 he writes, "Despite the plausibility of the popular theory that souls go either to heaven or hell as soon as the body dies, the Holy Scriptures certainly seem to teach the doctrine of an intermediate place of souls, called *sheol* and *hades,* distinct from heaven and hell. . . . This view not only explains such Scriptures as 'no man hath ascended up to heaven,' etc.; but it seems to harmonize the order of events at the end of time, and to vindicate the reasonableness and moral grandeur of the Day of Judgment." . . .

In chapter seven, he declares that "the Scriptures represent heaven as *already* peopled with a vast and joyful company which no man can number." In chapter eight he declares that the "Scriptures certainly seem to teach the doctrine of an intermediate place of souls, called *sheol* and *hades,* DISTINCT from heaven and hell." This latter view he endorses and defends, and he closes the chapter by declaring that this view "explains all those Scriptures which speak of the rewarding of the saints at the resurrection, without implying that they have no conscious existence till then," etc.

The Professor holds that all the saints will eventually go to heaven, that is, after the resurrection and judgment. What are we to believe, if Professor Mattison is to be our guide? The saints of Rev. vii. are "before the throne of God, and serve him day and night in the temple." Surely God's throne is in heaven. The Professor endorses that chapter; but, he tells us in the next breath, that, instead of ascending to *heaven* at death, we must descend to *hades:* and, to get to heaven, we

must wait until the resurrection day. Truly our friend has enveloped and entangled his admirers in a theological web, from which they cannot extricate themselves: it was woven in the dark corner of inherent immortality.

PHILADELPHIA. PA., Sept., 1871.

TIME BRINGS CHANGES.

BY A. W. M.

LONG years ago, Father Gavazzi, a converted Catholic Priest, came to this country from Europe to lecture against Papacy. By Protestants he was coolly received, as he had nothing but the old story to repeat of the corruptions that existed in the Romish church. By the Catholic rabble he was more warmly received, as they raised tumults and mobs to put him to silence. By their folly he gained considerable attention for a time, and even notoriety as well as sympathy. But when he returned home, little more was ever expected to be heard from him. He has, however, shown his unflinching zeal in the work of faith he entered upon against the man of sin, and now, at the very seat of the Beast, he produces, from an open Bible, the doom awaiting the great apostacy. The Spirit of God was by its consuming power ripening the harvest, that he has lived to witness and glory over, without fear or hindrance, where, but a few years back, he would have paid his life for his temerity, if he had dared to lift up his voice there against the power that now sits, weak and impotent, where once it ruled over the kings of the earth with a high hand. Well may this faithful servant exult in beholding this most wonderful change in this age of changes, that is bringing not only Papacy but the whole world to judgment.

Here is what Father Gavazzi is now doing, as he writes to a friend in Scotland:

"By God's blessing the Roman mission is already the greatest of Italy. We had nowhere such a marvellous result as here. No doubt my hopes were sanguine to the utmost, but the result exceeded all our expectations. A part of three other denominations doing their best in the evangelization of Rome, our Free Italian Church had the privilege of taking the lead, and, of course, seeing the largest crowds. Till now we had two places for our meetings. The regular one is near the Pantheon, where we preach on Sundays, have there our Sunday-schools, and lecture every evening—I thrice weekly, my companion the other nights. Moreover, to me, as an extraordinary token of affection, was given by the Scottish colony here the new Scottish church out of the Porta del Popolo, where I lecture thrice weekly, in the afternoon on the creed of Pius IV., embracing all the most prominent popish errors. Thanks to God, there are always such crowds of people to oblige many to stand outside the doors to catch some glimpses or some words of the lecturer; and yet by to-morrow (D. V.) I shall open a third place near Piazza Barberini, where I shall lecture at least twice a week, making thus a total for me of nine speeches weekly. But the fervor and piety of the people are so refreshing that I don't feel the least fatigued by the incessant work. I was never so well received by a population as here by old and new friends. No insult, no provocation—everything after my heart and wishes."

FROM JANE A. GOODRICH.

BLESSED memory oft reminds me of the dear brethren and sisters of like precious faith, who are looking for the soon coming of Christ, and are looking forward to the better land. My love for the soon coming of Christ and kindred Bible truths is still unabated. "Life only through Christ" looks blessed to me. Oh what a cheering thought that he has promised eternal life to all his waiting children when He comes.

I rejoice in God, the Rock of my salvation, and "though he slay me, yet will I trust him." I know he will do as he has promised, for he is faithful that promised. Oh that men would praise the Lord for his wonderful love to the children of men, in giving his only begotten Son for our salvation! Oh how we ought to glorify him in all we do or say! I long to sit at Jesus' feet, as Mary did, and hear his gracious words. Such employment angels might well desire.

God's word is precious. Oh that all would believe it with their whole heart! He requires the whole heart and clean hands in his service.

I love to read the precious Bible, and also the papers that come to hand from week to week. I could not do without them. It does me much good to hear through the paper from the dear brethren and sisters scattered abroad, and to know what they are doing for the Lord.

I feel that truly we are not in darkness regarding the coming of the Lord, "that that day should overtake us as a thief." "Ye are all the children of light and the children of the day." Let us walk in the light while we have it. God is light, and in him is no darkness at all. Once I was blind, now I see, and by His grace I mean to walk in the light, and hold on to the precious promises of God until the prize is won. Let us lift up our heads and rejoice, "knowing that our redemption draweth nigh."

"With such a glorious hope as this
Though waves like mountains rise,
O pilgrims let us strive to gain
The everlasting prize.

"Our trials here, though dark they seem,
Like nothing sink away
When we compare them with the joys
Of that eternal day."

NEW BRITAIN, Conn.

THE HERALD OF LIFE.

NEW YORK, SEPTEMBER 27, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

TO THE FRIENDS OF THE HERALD.

A short time since we stated the encouraging fact that our subscription list is growing We now take pleasure in informing you that the growth continues. Some of our friends have done nobly, and while we thank them for past favors we hope they will not relax their efforts. From many we have not heard at all. The success which some have met with in procuring subscribers leads us to believe that success is possible with all, or most, if they will take hold of the work vigorously. Comparatively few of our readers would fail to obtain one or more new subscribers within the next two weeks if they set about it; and if all *will* set about it we shall double our subscription list shortly. Is it too much to expect the attempt will be made? We think not. It is designed that the HERALD shall go out laden with precious truth, and that every department of it shall be so ordered that it will be in all respects a desirable family religious paper. Come, dear friends, let us each and all see what we can accomplish in this matter.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

WHAT POPULAR THEOLOGY DOES WITH SINNERS.

HAVING shown what the Bible teaches respecting the future of the finally impenitent, we will now briefly consider the disposition which orthodoxy would make of them, and the reader will have no difficulty in determining whether its theory is justified by revelation, or is a purely human invention. Orthodoxists differ somewhat as to the degree and kind of suffering to which the wicked are subjected, but they agree that all enemies of God are consigned to a place which is termed hell, where they will be tormented to all eternity. Hell is a term formerly in common use, and its signification was wholly unlike the awful meaning given it by modern theology. Dr. Adam Clarke says:

"The word *hell* comes from the *Anglo-Saxon*, helan, *to cover* or *hide*, hence the *tiling* or *slating* of a house is called, in some parts of England, (particularly in Cornwall) *heling* to this day; and the covers of books (in Lancashire) by the same name."

The author of "Bible *vs.* Tradition" remarks concerning the term:

"It is of Saxon origin, and is derived from the verb *helan*, and was spelled *hele, helle, hell*, heil and *helan*. It meant, to hele, or to hell, heal, hill, shell, hulk, shovel, shiel, shield, shawl, *i. e.*, to cover up, to hide. The word in its primitive form is still retained in the *eastern* and especially the *western* counties of England; and means something hidden or covered, the grave. To *hele* over a thing is to *cover* it. The word *hell* is still retained in the English liturgy, according to the old English translation of *sheol*, in Psa. xlix. 14; lv. 16; lxxxviii. 2; lxxxix. 49; it is now altered in those places to *grave*. Those who wish to trace this word *hell* to its origin may consult Lord *King's* History of the Creed, ch. iv.; *Doddridge* on Rev., i. 18; *Leigh's* Crit. Sacr. in haides; and *Junius'* Etymology, Anglican in *Heile* and *hele*."

The word is found fifty-two times in the common English translation, and is so rendered from the word *sheol* of the Old Testament, and *hades, gehenna*, and *tartarus*, of the New Testament. Since the word had not at that time any such meaning as a place of conscious suffering, it is not unfair to suppose that the translators merely meant by it the grave, the concealed or unseen place, sometimes the state of death, and sometimes, perhaps, the process of punishing with death combined with the state of death. Certain it is that in no one of the fifty-two instances of its use does it mean a place where the wicked are tormented, or a place of long-continued suffering of any kind.

Sheol, the only word in the Old Testament translated hell, is three times rendered *pit*, thirty times *grave*, and thirty-one times *hell*. *Sheol* is, therefore, rendered hell a less number of times than it is *pit* and *grave*. The reader will bear in mind that the term has the same general meaning, no matter by what English word it is represented. One of the Old Testament texts relied on to support the modern idea of retribution, is Psa. ix. 17: "The wicked shall be turned into hell (*sheol*) and all the nations that forget God." Of course the text does not at all favor the torment theory except as the word *hell* is associated in the mind with a place of *torture* Just as reasonably might the following texts be claimed in support of that theory.

Job xiv. 3: "Oh that thou wouldst hide me in the grave (*sheol*), that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me." None will be so extremely absurd as to suppose that Job desired to go to a place of torments, the theological hell. Again: Job xviii. 13 and 16: "If I wait, the grave (*sheol*) is mine house. . . . They shall go down to the bars of the pit (*sheol*), when our rest together is in the dust." Job, then, desired to go to *sheol* because he believed he would there rest in freedom from his many sorrows, and that God would "remember" him in due time—in the resurrection morning.

During the reign of Hezekiah God sent Isaiah the prophet to him with this message: "Thus saith the Lord, Set thine house in order: for thou shalt die, and not live."—Isa. xxxviii. The good old king was not well pleased with the message, and he immediately began to pray that he might be spared yet longer, a rather strange proceeding on his part if he expected to go to glory at death. His prayer being answered, and fifteen years added to his life, he tells how he felt in the near prospect of death. "I said, in the cutting off of my days, I shall go to the gates of the grave (*sheol*)." Did the man who could say, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight," expect, in the event of death, to be consigned to a place of torment? Impossible! He praised God for answering his prayer and keeping him longer out of sheol, "the pit of corruption," and declared: "For the grave (*sheol*) cannot praise thee, death cannot celebrate thee." So while it is altogether improper to suppose Hezekiah at that time anticipated, should he die, an entrance into a place of suffering, it is equally improper to maintain, since he affirms to the contrary, that he expected to be conscious in death, for, good man as he was, if he was conscious he would certainly praise God. He believed, as it is written, that there is no "device, nor knowledge, nor wisdom, in the grave (*sheol*)."

But let us go further back. When Jacob saw what he thought was conclusive evidence of Joseph's death, he said: "I will go down into the grave (*sheol*) unto my son mourning."—Gen. xxxvii. 35. And when, some years later, the brethren, at Joseph's command, would take Benjamin down to Egypt, Jacob said: "If mischief befall him by the way in which ye shall go, then shall ye bring down my gray hairs with sorrow to the grave (*sheol*)." All know that Jacob was a servant of God. Had *sheol* in all these and other texts been rendered *hell*, nobody would be so simple as to believe that it means a place of misery. By whatever term *sheol* was rendered, it should have been rendered by that term in all the texts where it occurs, for it has always the same general meaning, and is not a place of consciousness.

"What man is he that liveth, and shall not see death? shall he deliver his soul" (himself) "from the hand of the grave (*sheol*)?"—Psa. lxxxix. 48. "For in death there is no *remembrance* of thee: in the grave (*sheol*) who shall give thee thanks?"—Psa. vi. 5. If there is no remembrance in *sheol*, the state of death, there surely is no consciousness there, and if no consciousness then certainly no suffering.

The word *hell* occurs about twenty-four times in the New Testament. Eleven of these it is rendered from the Greek word *hades*, and twelve times from *gehenna*. (For the meaning of gehenna see our remarks on Matt. x. 28.) Hades corresponds with sheol, of the Old Testament, and has the same general import.

The reader will see that the Bible hell is not a place where the wicked are tormented, but that the righteous as well as the wicked go there, the latter to remain forever, and the former to remain until he who has the keys of death and of hell (hades, the grave, the state of the dead) shall set them free; as it is written—"The gates of hell shall not prevail against "my church." If none of the righteous—no members of Christ's church go into hell (hades), what propriety is there in the assurance of Christ that it shall not prevail against his church. The language affirms, by implication, that the members of Christ's church are subject to the power of hell (hades, the state of death), but as it will finally be overcome and destroyed, so far as his church is concerned, it will not *prevail* against them. It will, however, prevail against Christ's enemies, for he has neither promised nor threatened to deliver them from it.

Let us now see how strangely the theological hell contrasts with the Bible one. Mr. Benson will doubtless be regarded good Methodist authority on the subject, he being recognized as a standard writer on Methodism. Hear his description. He says:

God is present in hell in his infinite justice, and Almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in *everlasting torture*. The presence of God in his vengeance, scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there manifest his love; so hell would be no hell if God did not there display His wrath. It is the presence of God which give everything virtue and efficacy; without which there can be no life, no sensibility, no power. God is therefore himself present in hell to see the punishment of those rebels against his government, that it may be adequate to the infinitude of their guilt. His fiery indignation kindles, and his incensed fury feeds the flames of their torments; while his powerful presence and operation maintains their being, and render all their powers more acutely sensible; thus setting the keenest edge upon their pain, and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit."

Reader, do not turn carelessly away, saying, "This is a Methodist view of hell; no others hold such views concerning it." One of America's most eminent divines, a theologian and a scholar, speaking of hell, said:

"But to help your conception, imagine yourselves to be cast into a fiery oven, all of a glowing heat, or into the midst of a glowing brick kiln, or a great furnace; imagine also, that your body was to be there a quarter of an hour, full of fire, as full within and without as a bright coal of fire, all the while full of quick sense, how long would that quarter of an hour seem to you? . . . But what would be the effect on your soul, if you knew you must endure the torments twenty-four hours? How much greater if for a year! for a thousand years! O, then, how would your heart sink if you knew you must endure it forever! That after millions of millions of ages your torment would be no nearer an end than when it began! But your torments in hell will be *immensely greater* than this illustration represents!! . . . The woes of sinners in hell will not be a cause of grief to saints in heaven, but of rejoicing. "This rejoicing will be the fruit of an *amiable disposition*, and a perfect holiness and conformity to Christ. . . After your godly parents shall have seen you lie in hell millions of ages, in torment day and night, they will not begin to pity you then; they will *praise God* that his justice appears in the eternity of your misery."

One of Europe's most eminent living divines says:

"When thou diest they soul will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brimfull of pain, thy soul sweating in its inmost pore drops of blood, and thy body from head to foot suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with

"Sullen moans and hollow groans,
And shrieks of tortured ghosts;"

thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestoyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; the soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again I say, they are no fictions, and, as God liveth, but solid, stern truth. If God be true and his Bible be true, what I have said is the truth, and you will find it one day to be so.

"There is a real fire in hell as truly as you have a real body—a fire exactly like that we have on earth in everything except this—that it will not consume though it will torment you."

But even worse than all, if that be possible, is this stanza of Dr. Watts:

"There is a never-ending hell,
And never dying pains,
Where *children* must with demons dwell,
In darkness, fire and chains."

None will doubt the sincerity of the authors of the forgoing descriptions: in the terrible darkness of their ignorance have they spoken. Awful blasphemy it is, and eminently calculated to make men *abhor* the very name of God and religion. The doctrine of inherent immortality is responsible for this blasphemy. All orthodoxists will not admit, of course, the truth of the pictures drawn, but they do agree that hell is a place where the wicked are eternally subjected to excruciating torture. It is not strange that myriads have been compelled to seek refuge in Universalism and Restorationism, and that still more, perhaps, have been driven into the darkness and almost hopelessness of active infidelity. The latter class, not questioning that inherent immortality and enternal torments are taught in the Bible reject both doctrine and Bible as equally unworthy of belief.

Can it be any wonder that this is so when Christians defend and proclaim a doctrine which turns an all-loving and long-suffering God into an infinitely more cruel and vindictive tyrant than humanity with all its weaknesses and proneness to cruelty and tyranny ever yet developed? a doctrines which unseats reason and exalts a demon to her throne? No wonder Edwards himself, when thoughts of endless misery thronged on him, was so burdened that he would walk "his room for hours together with tears and grief." No wonder that Dr. Albert Barnes had a similar experience, and in the midst of his amazement, perplexities and doubts, exclaimed: "I am struck dumb—it is all dark, dark to my soul, and I cannot disguise it." No wonder Saurin exclaimed:

I sink under the weight of this subject; and I declare, when I see my friends, my relations, the people of my charge—when I think that I, that you, that we all are threatened with these torments—when I see, in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the *least evidence* though it be only *probable* or *presumptive*, of my future misery, yet I find in the thought a *mortal poison* which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter—I cease to wonder that a fear of hell has made some melancholy, and others mad." — *Sermon published by The American Tract Society.*

God present in hell "feeding the flames of torments" with "His incensed fury," and lest the victims of His "wrath" should perish quite, maintains "their being, and renders all their powers more *acutely sensible!*" God exerting his almighty power to preserve, the lives of the creatures He has made, and ever at work to keep them "brimfull of pain;" making them sweat in every "pore drops of blood;" suffusing them "with agony" "from head to foot," and torturing their conscience, judgment and memory! God, a Redeemer who shed bitters tears when contemplating tho fate of a doomed city, angels and the whole sainted host looking down upon writhing sufferers in hell and rejoicing and taking sweet delight in the spectacle of "the devil" playing "his diabolical tune of hell's unutterable lament" on every sensitive nerve of those they once loved on earth! The redeemed saints, made "perfect in holiness and conformity of Christ," and hence possessing a truly "amiable disposition," thrilled with ecstatic emotions as they behold the eyes of their once loved ones "starting from their sockets with sights of blood and woe," and praising God anew as ever and anon there comes to their ears the sweet, sweet sounds of

"Sullen moans and hollow groans.
And shrieks of tortured ghosts!"

Oh, shame, shame on a theory of which such vile and damning stuff is the legitimate offspring! And this is that which many love so well as to declare that if it were not true they "would cease to love God;" they would "serve self and enjoy the pleasures of sin." If in their questionable service they are impelled by such motives, then they are just simply serving self and nothing more. They do what they do for the purpose and *only* for the purpose of keeping out of the fire. Such might as well throw off the mask and serve self openly, for God will not accept their hollow offerings. "Give me thine heart," is the requisition.

PERILOUS TIMES.

PERILOUS times are these, truly. Death, in all its horrible forms, seems everywhere present and everywhere active. We do not know that the last sixty or seventy days have been particularly remarkable for destructive catastrophes, but occurrences of this character have been so frequent for a long time past, we noted down some of the more prominent ones that have happened during the period just mentioned, and now give them to our readers.

A recent outburst of a volcano in the Eastern Archipelago was accompanied by a concussion of the sea, and a wave more than 100 feet high dashed over the island of Tagolanda, destroying every inhabitant. Over 400 men, women and children perished. In a coal mine disaster (the Eagle Shaft), more than 20 men were killed. By the explosion of a boiler in a Staten Island ferry boat over 100 people lost their lives, and many others were mutilated and otherwise injured. By a similar accident on the Chatauqua Lake, several persons were killed, and a number badly wounded. A New Orleans steamer was lost and about 20 lives were destroyed. A railroad disaster in Massachusetts resulted in the death of more than 20 persons, and the injuring of many more. The terrible hurricane which passed over the Islands of St. Thomas and St. Kitts destroyed about 150 lives, rendered some 6,000 people homeless, and, passing over to the Florida coast, wrecked many vessels, destroyed not a few lives, and damaged crops and other property to an immense amount. The boiler of an ocean steamer exploded, killing a large number of people. An explosion occurred in an English coal mine, causing the death of about 70 persons. An English vessel was destroyed at sea, and all on board perished. A telegraphic despatch dated Kingston, Jamaica, Sept. 20, says an earthquake has just occurred in the Island of Tartola, inflicting such damage that 7,000 persons are rendered homeless.

Within the last few hours the news comes that by the destruction of a steamer in the East Indies, some 120 lives were lost, and a similar casualty on one of our western lakes, resulted in the death of 10 or 12 persons.

In addition to all the foregoing, accidents resulting in the death of more or less people are of daily occurrence. So perilous are the times, so closely do death-dealing calamities follow each other, that men who take no note of the signs of the times, wonderingly ask of each other, "What next?" It is often remarked, "People are safe nowhere." Yes, there is one safe place, and all who are there may feel secure. It is in Jesus. Let us all see to it that we are thoroughly established in him. Then whatever happens we shall feel sure of a speedy possession of that glorious inheritance where all is stability, safety and peace.

THOUGHTS AND SUGGESTIONS.

With this number commences volume IX of the HERALD OF LIFE. Eight years of its existence are numbered with the things that were,—eight eventful years in the history of the world, — and through God manifold blessing it has been instrumental in delivering many honest hearts from the darkness and bondage of tradition, filling their pathway with Gospel light and their hearts with hope and peace by the precious truth of "Life only in Christ." The immense results of its regular issue for eight years can only be known in that day when God shall make up his jewels. God has blessed the efforts to send it forth into this dark and judgment-hastening world, and the number who have been led to search His word of truth as for hidden treasure,—led to lay hold of eternal life,—He who blesses the good seed sown alone fully knows.

With due deference to the past history of the HERALD we think no volume has commenced with a more

ENCOURAGING PROSPECT.

Words of encouragement come from all quarters, and a desire to increase its usefulness is being developed into effort to increase its circulation. For the past three weeks the subscription list has been steadily increasing by the addition of new names. This is the best of encouragement, and gives assurance that at the end of this volume the HERALD, through God's blessing, must witness a substantial increase of its circulation. The friends of the paper have done nobly in contributing to the fund which is annually raised to sustain it, affording a striking indication of their love and devotion for the truth.

GREATER SUCCESS YET AWAITS THE HERALD if a greater number will take a deeper interest in the work which God has called out Life believers to perform. To them has God committed the great work of promulgating Bible theology, long obscured by Papal dogmas and heathen tradition, that *the righteous only shall live again*. This was the primary object for which the HERALD OF LIFE was started, and those to whom God has commited this great truth, to prove faithful to the trust reposed in them, should unite as one man in making this truth felt with more power and to a wider extent. This can be done by making a united effort to increase the interest and efficiency of the HERALD.

1. By furnishing suitable original matter for the paper. Among the subscribers of the HERALD there are many capable of furnishing excellent articles for its columns, which would add not only to their usefulness, but to the interest of the paper. Its columns do not need long articles, which the majority of readers, in the hurry of everything in these times, will only read the heading and glance over the length, and lay aside, hoping to read it at some leisure hour, which usually never comes. The paper needs articles replete with facts, arguments and ideas, interesting and convincing, and not obscured by a multitude of words. Writers may also greatly add to the efficiency and interest of the paper by judicious selection of subjects, avoiding those which involve *unprofitable* and almost endless discussions. This would greatly relieve the editor from the very unpleasant duty of

rejecting communications which may have cost the writer much patient labor.

2. To give greater success and usefulness to the HERALD, it readers should make an effort immediately, and earnestly, to procure subscribers. Let none say that they can do nothing in this direction until they *try.* Well directed effort to this end would yield a glorious harvest. Will you try, reader? Do not withold from those in theological darkness the light that now gladdens your heart. Introduce the paper to your neighbors and acquaintances, and persuade them to subscribe for it. And also send it to your friends where you have reason to believe they will read it. Thus would the list of subscribers soon be double what it now numbers.

THE TRACT WORK,

also, should not be lost sight of. This is one of the most powerful weapons that God has given us for the dissemination of the truth of "Life only in Christ." Individual usefulness will be greatly augmented by procuring the tracts for sale at the HERALD office, and scattering them broadcast in the highways and hedges of the world, where thousands are groping their way in the dreadful darkness of error. New tracts need to be added to the list, and encouragement to this end should not be wanting.

Finally, brethren and sisters, let us commit ourselves wholly unto the Lord, and seek His guidance and aid in all we do, that all our efforts for good may be to His glory. If we aim to please Him in all things we may rest assured of His daily blessing.

W. H. S.

Two Deaths for the Wicked.

AN esteemed brother in a recent exchange says:

"The first death is a temporary *suspension* of life—the second death is the eternal loss of it. There is a wonderful difference between a momentary death to be succeeded by eternal life, and a momentary life to be succeeded by eternal death."

If "temporary suspension of life" constitutes the "*first* death," it is extremely difficult to see how "the eternal loss of life," can make the "second death," as our brother argues. A *second* must be of the same order or character as the *first,* or it becomes the first of that kind. If an "eternal *loss* of life" constitutes the second death, then, being the only one of that character, it would be the first in order, instead of second. Our brother must truly see that there is a "wonderful difference" between "*suspension* of life" and "eternal *loss* of life." To make out from the Scriptures two deaths for the wicked will prove a greater task than our brother may imagine.

Again: If "temporary *suspension* of life," as this brother asserts, is the character of the first death, then the resurrection of the dead is simply the restoration of Adamic life to all classes of the dead alike. No matter how short a time this mortal life may be continued in the future state, the fact is established. We do not believe our brother, upon reflection, will endorse this sentiment; but still it is the logical conclusion of his premises. How does this agree with the word of God? Does Paul intimate any where in all his epistles that death is the suspension of life? Not a single instance can be found; but on the contrary the whole force of his reasoning is, that death is the complete *destruction* of Adamic life, and that all who shall have a revival from death obtain it by virtue of a new life principle which is indestructible in its nature. Hence, the subjects of the resurrection are only that class of the dead of whom Christ was the "first fruits." Paul says, "Thou sowest not that body which shall be." "It is sown in *corruption,* it is raised in *incorruption;* * * * it is sown a *natural* body, it is raised a *spiritual* body." And he further declares that "the dead shall be raised incorruptible." Without quoting more this shows unmistakably that if our brother's theory is correct Paul must surely have misunderstood this matter.

Again: Our brother would have us understand that the wicked only have "*a momentary life*" at the resurrection of the dead, "to be succeeded by eternal death." For what object they are to be granted "a momentary life,"—a moment of consciousness—our brother does not inform us. Paul tells us "the wages of sin is death." Then a momentary revival into consciousness certainly could be no part of the wages which they shall receive. Is not their eternal destiny unalterably fixed in the mind of God when they enter the state of death? Then how can a momentary revival from death affect their destiny? "Sin when it is finished bringeth forth death,"—*i. e.,* death from which there shall be no revival. "The Lord knoweth them that his," because they have received the Holy Spirit as the pledge of their revival into life. Thus, while the righteous "hath hope" in their death, to them it is only a calamity resulting from Adam's transgression. But to the wicked, who reject the only means of escape from this calamity, it becomes penal in its effect, and forever holds them under its dominion. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (*Syriac*—'vivify') your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 2.

W. H. S.

"The Crisis of Mormonism."

The "Methodist" of last week contains an interesting editorial from one of the editors who has been on a visit to Salt Lake City, and as he gives such a clear view of the revolution now in progress there, which all Christians can but earnestly pray will result in the extinction of Mormonism, we give some portion of the article in the HERALD as showing the revolutionary tendency of the times. The writer says:

"We have been several days in Salt Lake City, with both eyes and ears eagerly open. The air is full of reports and discussions. The whole community feels and acknowledges that a crisis has come in the history of Mormonism. And when a potential idea like this gets a deep lodgment in the public consciousness, it is likely to effect itself, whatever may be its origin. But in this case, it is no vague apprehension; it is a definite deduction from definite facts. We have conversed incessantly, along the streets, in the hotels, in the Tabernacle, in the homes of Gentiles and Mormons, and the theme everywhere is the revolution that is sweeping over the Territory, and the virtual downfall of the "Saints." Not long since, visitors held their breath on these streets while conversing about Mormonism and Brigham Young; now free speech is rampant, and the hosts of miners pouring into the region add an abundance of free swearing against the system."

Before the great transcontinental railroad broke up the insulations of the Salt Lake Valley, the writer continues, "the people were helplessly subject to the dictation of Young and his officers. Now they have the protection of daily widening Gentile sympathy, and a powerful, independent public opinion, and the very foundations of the social system of Mormonism begins to loosen and move." He also says "the 'Godbe' schism has shocked the system quite generally," though it appears to be a mixture of Spiritualism and Rationalism. He concludes his observations as follows:

"The most specific, most direct agency against the organized abominations of the Territory has been that of the United States Government officials. We all know what deplorable failures and compromises have heretofore taken place in this respect, and what arrogance they inspired in the dominant men here. This policy is now done with. The Government officers attempt no persecution; they say, officially, nothing against the religious opinions of the "Saints;" but they say in the preciseset words that the laws of the United States must and shall be executed—that no tampering with them under any pretence, political, religious, social, or any other, shall be tolerated. The Territorial Legislature, being made up of Mormons, has heretofore made Mormon laws, and put the country under Mormon officers; wherever these interfere with the superior laws and functionaries of the United States, the latter are now made to suppress them promptly. The Territorial military force (the famous Mormon Legion) was officered by Mormons; the late Governor Shaffer appointed Gentile citizens in command. The present Supreme Judge (Justice McKean) is laying the axe of the law to the roots of things. He is a "just judge," a conscientious, fearless, dispassionate Christian man, revered for his high personal character and official ability. Some most important and decisive renderings of his court have about settled the fate of Mormonism. Notwithstanding the United States have had a Marshal here, Young and his Mormon Legislature have had their own Mormon Marshal, and he has packed the juries with Mormons, so that no justice could be had by Gentiles against Mormons, for perjury has been one of the religious vices of this people. Judge McKean's first act in his court was to decide that the United States Marshal, not the Mormon one, must provide the juries, and now Gentiles and Jews, as well as Mormons, sit in the jury-box, and the law has fair play. The Territory had its Mormon "Attorney-General," though the United States had appointed, as customary, its Territorial-Attorney General; the two came into official collision before Judge McKean; he decided, of course, that the officer of the United States Government is the only proper Attorney-General, and the Mormon had to retire. He has thus given legal emancipation to the people. Foreign Mormon converts have applied to the court for naturalization. He has read to them the oath requiring them to "satisfy the court" that they will obey the laws of the United States, and then read to them the law against polygamy. As they refuse to acknowledge this law, he promptly refuses to "naturalize" them. Here ends, then, the increase of polygamist voters in the Territory. The Mormon Legislature made, years ago, a law against adultery, in view of the Gentiles. It is terribly severe, imposing a heavy fine and twenty years' imprisonment. As they made no law against bigamy, the suffering first wife of one of the high ecclesiastics (who has several families) has prosecuted him for adultery. The Judge is about to try the case under their own law, and there can be no doubt of the result. We are informed that since this case began, scores of other wronged women have handed in their names to the prosecuting lawyer for similar redress. Thus a direct attack is about to be made on the chief cornerstone of this organized libertinism."

W. H. S.

"The Grace of God."

A SHORT SERMON.

"We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain."—2 Cor. vi. 1.

I. THE words, "then," and "also," in this verse naturally lead us to consider its connection. In the previous chapter (verses 18–21), we read: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, *we* are ambassadors for Christ, as though God did beseech you by us: we pray for you *in Christ's stead,* be ye reconciled to God: for he hath made him to be sin (a sin-bearer) for us who knew no sin; that we might be made the righteousness of God in him."

These verses set forth the fact that "we then are co-workers together" *with God and Christ* in beseeching men to be reconciled. The cause is God's—the "workers together" are the honored instruments in its advancement. The treasure is the Lord's; they are the "earthen vessels" from which it is dispensed. They sow and water—God gives the increase. They proclaim the gospel—God makes it powerful unto salvation. Christ, while on earth, besought men to be reconciled, and now, having been made "ambassadors" for him, we "also" do the same.

II. We beseech men to receive "the grace of God."

The "grace of God" is Jesus Christ and that divine plan of which he is the centre. The whole scheme began in grace. 'Twas born of love! The gospel of itself is not the grace, but reveals it. The "pole" which Moses raised was not the "serpent," but upheld it to the people's gaze. The gospel Spirit, like John the Baptist, says of itself, "I am not he," but pointing to Christ, says, "Behold the Lamb of God." Even so "we preach not ourselves, but Christ Jesus the Lord."

The "grace of God" effects a gracious change when properly "received." It renews the heart. It translates the affections. It speaks peace where war had been, and says, "be still," when all was raging tumult. It is the herald of a glorious change when glory grace shall crown.

III. An affectionate entreaty to "receive not the grace of God *in vain.*"

The theory of "Universalism" is that it cannot be received by any *in vain,* but proves effectual to salvation in every case; but this exhortation disproves the theory by showing that men may receive the grace of God "in vain"—to no purpose.

1. It is received "in vain" when it is heard without interest and without faith. Salvation is the result of two wills conjoined. God wills that we be saved by *offering* salvation. We must will the *acceptance* of it. If we "neglect so great salvation" we shall have received the grace of God "in vain." So with unbelief. "The word preached did not profit them, not being mixed with faith in them that heard it."

2. It is received "in vain" when we are not saved by it. Salvation from sin is before salvation from its effects. "Thou shalt call his name Jesus, for he shall save his people from their sins." The connection shows that, as God has made Jesus a "sin bearer" that we "might be made the righteousness of God in him," we receive the grace of God "in vain," if we are not "righteous in him."

A seeming faith, then, is not sufficient. The *power* of this grace must be felt in the heart and seen in the life. Nothing will answer as a substitute. No amount of truth held abstractly can save us from receiving the grace of God "in vain." Truth is only profitable when it sanctifies. Truth held by a dead faith is "believed in vain." (1 Cor. xv. 2.)

3. It is received "in vain" when there is a relapse into nonconformity with the will of God. There must be an "*abiding* in Christ" and in truth, an enduring "unto the end." Else there is a begetting, but no birth. The seed is received with joy, but soon choked. The grace is "received" but "in vain." We are exhorted to be "looking diligently lest any man fail of (or fall from) the grace of God." (Heb. xi. 15.)

The consequences of receiving the grace of God "in vain" are alike fatal to all. If the incorrigible sinner must perish, so must he who "falls from the grace of God." If the race would have perished but for the "grace of God," so must he who receives it "in vain!" How is it with you, reader? An important question requires a careful answer.

W. N. P.

"SNEER not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath!"

The Non-Resurrection of the Wicked Dead.

BY N. J. LUCAS.

Much has already been said and written upon this subject; but still the inquiry is heard from lovers of God's truth, Will the the wicked dead be made alive? We answer most empathically, No! We are unable to find one text of Scripture showing that the wicked will have a revival from death. We can see no justice in delivering them from the state of death and then return them to the same condition again. We do not know of a person, however vindicative he may be, who would wish the most brutal creature on earth to die more than once, hence we do not believe that God, whose very nature is love, requires two deaths for the ungodly.

Let us quote a few passages of Scripture to show that men die but once. Paul says: "It is appointed unto man once to die, but after this the judgement,"—Heb. ix. 27. Again he tells us, speaking of the wicked "who changed the truth of God into a lie," they are "worthy of death." (Rom. i. 32.) He does not intimate a word about two deaths. In Psalm 1st we read that "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." This is conclusive to our mind that the wicked will have no revival from the dead.

For further proof we will cite Luke xx. 34–39. "Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." This language shows plainly that "the children of the resurrection" are made partakers of an endless life. This language was uttered by Jesus himself, and shall we disbelieve him? Where can we look for more reliable testimony? Surely, the word of the Lord will stand forever.

Again the record says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John iii. 36. The above language is very plain and easy to be understood.

We could cite the inquiring reader to more testimony from the inspired writers, proving that none will have a resurrection from the dead but those having the resurrection life principle, but the above testimony is sufficient to establish the truth, if there was no more.

Oh how glad we should be that we have the Bible as a great source of light, so that we are not left to guess at these things, or to grope our way in darkness. God's plan of saving men and women looks blessed. May the Lord help all readers of the HERALD to study His word and ponder it well in their hearts. Let us cling to the whole truth in these last days, and let us take courage, brethern and sisters, in the Lord. We have not much longer to face the storm. The morn of glory is about to dawn. Soon we shall see Jesus in all his Kingly glory. My heart cries out, "Come, Lord Jesus, and come quickly." May the Lord help us so to live that when He comes we can with confidence say, "Lo, this is our God, we have waited for him, and he will save us."

LEWISTON, Me.

From Wm. W. Doughty.

I am a constant reader of the HERALD, and have been most of the time from its commencement. I can truly say I love the precious truths which it advocates, especially the second personal coming of Christ and life only through him by a living faith, to be realized at his appearing. I thank God through our Lord Jesus Christ that my mind was ever illuminated to see so much of the Gospel plan of saving man from sin and its consequences, even death,—life extinct, from which there would have been no revival only through Him. This love which has been manifested towards us while in a lost condition, ought to create such a feeling of gratitude and thankfulness in us that we should never murmer or complain with the few trials and temptation we have to meet with in this life, remembering that all things work together for good to them that love God. Is our hearts in unison with the great head of the church? If so we can say, "Thy will be done," asking his direction in all of our undertakings, and he will lead us in the right way. May we by his help so direct our steps as to adorn the doctrine of God our Saviour by a well ordered life and a godly conversation.

LYNN, Mass.

From J. Hamilton, Sr.

DEAR BRETHREN AND SISTERS IN CHRIST: Why do we not have more letters in the HERALD? Are you passing through trials? If so, remember the trial of your faith is more precious than gold, if it be found to the glory of God.

There is no truth ever brought from the word of God so glorious and honoring to the Father, and so exalting to the Son of God, the LIFE-GIVER, as the doctrine of "No life out of Christ;" for God so loved the world that He gave his only begotten Son; that whosoever *believeth* on him should not perish: but have everlasting life." Again, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life," because the sentence of the law which is death, called the wrath of God, rests upon them. Dear brethren and sisters, how much reason we have to praise God that this purifying truth has had a sanctifying effect upon our hearts, to call us out of the traditional churches. I prize highly the HERALD OF LIFE. I have ever thought that it was begotten of the Spirit of God, and that God would make it the instrument of spreading the saving truth which it now proclaims. Brethren and *sisters,* speak often to each other through its columns, and "so much the more" as we see the Redeemer approaching, and while so great grace abounds may love much more abound.

FREDONIA, N. J.

From Emeline Wood.

I KNOW that God will bless and prosper the right, and the upright in heart will find him at their right hand as an unfailing source of help. God blesses my efforts to do good, and I love to labor for him. I have been out with tracts to-day, feeling that our Father will bless his own word, and they were received gladly. Last Sabbath I went up to the armory and had a blessed time there. I told the people the Lord was coming soon, and I was waiting to have this poor body made like Christs' glorious body, and I hoped all that heard me would be saved at that great day. I told them I had talked with a professor of religion about reading the Bible. She said she let her husband read the Bible for her. I said, let your husband eat your breakfast and dinner for you, and see what good it will do you. I told them they were responsible individually to God as to how they read or slighted His word. They said they loved Jesus. I told them the more they treasured the word they more they knew of Him. The tears flowed freely, and the Amens were heard around.

May the Lord bless the loved ones scattered abroad, and bless their labors of love. They that water shall be watered again. I never felt more like trying to have the people turn to God. We hear about getting ready to go to heaven, and it must seem strange to hear me say that I never expect to go to heaven but that I expect to be raised from the dead, or be changed to immortaliy when Christ comes, and reign on the earth.

ALBANY, N. Y., No. 1 Plain street, Continued.

From the Hermon Camp Meeting.

OUR camp meeting on old Hermon Hill is now over. Our meeting proved a perfect success; far beyond our expectations. The brethren came from all quarters to labor for the God of Abraham, Isaac and Jacob. There was one large tent from Boston of Life believers, and how it cheered our hearts to see those dear brethren in Christ!

We never had a more free meeting in old Maine. All went away satisfied that God was with us of a truth. The preachers present were Samuel Bragg, Wetherbee, Davis, Durgen, Stevens, Barnard, Getchell, and Holt. The soon coming of Christ was ably presented by the preaching brethren, and that the Bride, the Lamb's wife, must get ready to meet Him.

The Lord gave us one of the best meetings we ever enjoyed. Before we left the ground a committee was chosen for the ensuing year, which are as follows: Daniel Ireland, Charles Phillips, Austin Pomroy, Eld Samuel Bragg, Willard Cusens.

LIBERTY WETHERBEE.

BANGOR, Me.

The First-begotten of the Dead.

The word first-begotten in the Old Testament is almost always used in its literal sense, the eldest of the family, or the first of the herd and flock. So in the New Testament (Matt. i. 26.) But in one or two places it is used symbolically,—in reference to majesty or excellency, to power, to possession of the inheritance or birthright (Ps. lxxxix. 27; Jer. xxxi. 9); and in the New Testament the allusions to Christ are symbolical of these, referring not so much to priority in time as to birthright. These allusions are the following: (1) "*First-born* among many *brethren*" (Rom. viii. 29); (2) *First-born* of every *creatnre*" (Col. i. 15; lit., "First-born of the whole creation;") (3) "*First-born* from the *dead*" (Col. i. 18; same as in Rev. i. 5;) (4) "*The First-born*" or "first-begotten" (Heb. i. 6, where the word stands alone, like "only-begotten;") (5) "*Church* of the *First-born*" (Heb. xii. 23.) Christ, then, has the resurrection-birthright; whether actually He was or was not the first that rose, as to time, He has the primogeniture of the resurrection. All of excellency, and power, and glory, and inheritance that belong to the first-born is His. He is, moreover, "the First-fruits of them that slept" (1 Cor. xv. 20); the pledge and earnest, the model and type, of resurrection. He is the Resurrection and the Life. He stands at the head of the long procession of risen saints, the Church of the First-born, who are in their turn "a kind of first-fruits of His creatures." (James i. 18.)—*Selected.*

He Prayeth.

WALKING one day recently along the seashore, I saw a number of people running to the water's edge, and a boat at the same time putting off in haste. It was after a youth who, in bathing, had got out of his depth and sunk. After remaining for a quarter of an hour under water, he was taken out, and restoratives promptly applied, to rekindle, if possible, the spark of life. I waited with many more at the door of the building, to ascertain whether he were likely to recover. Several came out, but to tell of no hope. At last a person darted out of the house, the bearer of better tidings. "He has drawn a breath! He has drawn a breath!" The crowd caught and quickly echoed the cry. I thought of the joy that is felt in heaven when a penitent sinner is seen crying for mercy; for just as an infant begins to breathe when it enters the world, so does the sinner begin to pray when he is newly born to God. It is at that very moment that he draws his first spiritual breath.—*Rev. E. Cornwall.*

A WHITE garment appears worse with slight soiling than do colored garments when much soiled; so a little fault in a good man attracts more attention than great offences in bad men.

A HIDDEN light soon becomes dim, and, if entirely covered up, will soon expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian who in some aspect does not shine.

YOU may as well dismiss from your heart all thought that you can have peace with God, while you retain in your bosom a single feeling of ill-will toward any human being whom God has made.

TO SUBSCRIBERS.—Should any of the subscribers of the HERALD fail to receive their paper, we hope they will at once write a line to that effect, and not conclude that it has been stopped intentionally. In transcribing the mail book for the forthcoming volume, errors may possibly occur, but they will be promptly corrected as soon as known.

W. H. S.

PETERS' MUSICAL MONTHLY for October has been received. It contains fifteen pieces of music printed from full size music plates. The price is 30 cents. The publisher also offers to send, postpaid, for $1, six back numbers, containing from ninety to one hundred pieces of music. J. L. PETERS, Publisher, 599 Broadway, New York. W. H. S.

THE MEDIATORIAL KINGDOM,

BY

WILLIAM N. PILE,

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APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Sept. 24, and Oct. 1.
NEW HAVEN, Conn., Sunday, Oct. 8.
WOLCOTTVILLE, Conn., Sunday, Oct. 15.
HOLDEN, Mass., Mass., Sunday, Oct. 22.
W. N. PILE.

HARTFORD, Conn., (Talcott & Post's Hall), Sunday, Oct. 1.
W. MERIDEN, Conn., Sunday, Oct. 8.
W. S. CAMPBELL.

CHARLESTOWN, Mass., Sept. 24, and Sunday, Oct. 1.
MIDDLETOWN, Conn., Oct. 8.
MERIDEN, Conn., Oct. 15.
NEW YORK, (Cooper Institute), Oct. 22.
WM. STUART.

PROVIDENCE, R. I., Sundays, Sept. 24, and Oct. 1.
CHARLESTOWN, Mass., Sunday, Oct. 8.
GEO. W. BROWN.

MERIDEN, Conn., Sept. 24.
CHAS. C. BARKER.

NEW YORK, (Cooper Institute), Sunday, Oct. 8. L. S. LUDINGTON.

BUSINESS DEPARTMENT

CASH RECEIPTS.

ONE DOLLAR EACH FROM—M. J. Whitehead, Jason F. Whitney, Lory Goodrich, Charles B. Randlett, F. Winans, George U. Lewis, Mrs. Lina Gamage, Russell Barnard, A. Russ, Mrs. Abby I. Wilkins.

TWO DOLLARS EACH FROM—Emeline Wood, Daniel Hawks, Wm. W. Doughty, H. Rude, Lizzie P. Bush, Eben Hester, John S. Armington, James R. Fowle, Mrs. A. Freeman, E. R. Lewis, J. Loton, Harriet Purinton, Wm. Miller, Seth D. Bingham, Nelson Cornwall, E. L. Hubbard, Isaac S. Small, W. Reading, George W. Rathbone, Dr. E. D. W. Perkins, J. Hamilton, Sr., D. W. Provost, Peter Libby.

VARIOUS SUMS—D. J. Putnam, 67 cents; J. Loton, $2 20; Mrs. C. M. Hopkins, $5; Wm. Roworth, for subscribers, $17; Milton Barmore, $10; Elbert H. Thorne, $5; Valentine Eckert, $1 10.

PARCELS SENT SINCE LAST ISSUE.

R. R. Bunnell, James R. Fowle, Mrs. A. Freeman, Zacheus Adams, W. W. Doughty, George R. Weaver, H. Rude, J. J. Wyatt, Thomas R. Weaver, J. L. Boyd, Mrs. L. A. Parker, Samuel Shaw, Mrs. C. M. Hopkins, (2), Mrs. L. D. Heath, Wm. H. Simmons, D. B. Cutter, G. H. Danforth, John W. Stokes, M. P. Bush.

TO CORRESPONDENTS.

S. B. HOPKINS.—We find you credited with the $2 you mention.

H. J. SWEETLAND.—Your subscription ended with No. 359—the 29th of last March.

GEO. U. LEWIS.—Br. S. W. Bishop's P. O. address is Eatontown, N. J.

The Coming of the King.

BY T. R. LAWRENCE.

AIR—*Tramp, tramp, etc.*

WITHIN this life we groan while we're waiting for the Lord;
While we're trusting in the faith of his word,
But though we have to mourn, let us trust in him alone,
For the precious gift of immortality.

CHORUS.

Hope on, brethren, 'till we die,
For by his blood and cross he has purchased all the lost,
And he'll come and wake his children by and by.

Let both our hearts and hands, while we're traveling on the way
That is marked by the blood of the Lord,
Be joined in that love and united in that faith
That shall give us life according to his word.

CHORUS.

So when death shall cut us down and we pass into the ground,
And be numbered with the dust once again,
That faith then with us found shall make us hear the sound
Of our King when he's coming for to reign.

CHORUS.

For with a mighty shout he will come from heaven down,
With a host of the angels in his train,
Singing, 'wake ye sleeping dead, come from your dusty bed,
And rejoice in the light once again.

CHORUS.

Then the trumpet's awful sound shall shake the mighty pall,
While it floats o'er the sea and the land,
Calling forth the great and small, saying, Come now, one and all,
For the great restitution is at hand.

CHORUS.

Then with the Lord we'll reign and never more to die,
Nor be subject to sickness and pain,
For he'll wipe away all tears from every weeping eye,
And let us with him ever more remain.

CHORUS.

Love.

A MAN who loved Christ and Christians much, wrote: "We know that we have passed from death unto life, because we love the brethren." This is a pleasant test of one's spiritual state; yet, as love is very sensitive, it sometimes endures anguish, as when one has to say to Christian brethren, "The more abundantly I love you, the less I am loved." There is no denying the painful fact that there is such an anomaly as this: several persons since Paul's day have found it out for themselves, and there are some men living who thoroughly understand Paul's feelings at the time he penned these words. To his manly heart they were deeply distressing. Loving Christians covet Christian love; they wish their brethren of the household of faith to be as ingenuous, unsuspecting, and warm-hearted as they know themselves to be; but when they meet with averted looks and a cold demeanor, where they had a right to expect a smile of love, clear and warm as a sunbeam, a pang of disappointment chills the heart; a heavy burden falls upon it; the love that yearned for recognition is rejected; the priceless treasure is scorned.

Why do Christian men use each other so shamefully, cruelly? It is keen, subtle, cowardly persecution; and it is absolutely unjustifiable. It can say nothing for itself; it can put in no plea that will bear a moment's examination; it is simply a gratuitous transgression of the first law of our Father's house. We think we could bear the black scowls of the inquisitor without flinching; but the sinister look of a brother Christian—ugh!

But it is not the personal feeling that chiefly wounds the heart, when Christian affection is not reciprocated; it is the feeling that the Christ-like spirit is not exhibited. No wise man wishes for a moment to judge his brother. The temptation to do so must be resisted; and yet, under the circumstanstances supposed, that temptation will insinuate itself like a subtle deleterious element, hurtful to the tempted and, perhaps, unjust to the man whose conduct has called it into being. "Is the man a Christian at all?"—this is the form it takes—"is he not a mere professor of a faith he neither feels nor understands? Has he not taken the name of Christ without possessing the spirit of Christ?" We feel that our beloved Lord is wounded in the house of His friends; but as it is not our province to judge before the time, we must crush the temptation, leaving the matter with the unerring Judge of all.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." These wonderful words of inspiration proclaim their own character, and distinctly express their own meaning. Effort of ours to call attention to their supreme beauty, their *heart*, force, and life, is not needed. Suffice it to say, they embody our noblest and purest conception of living Christianity. To teach us to love one another as God has loved us is clearly the purpose of the gospel. John says we "ought" to do it. The obligation is most manifest; it is a holy duty from which the followers of Christ cannot be discharged, and a precious privilege for which they should fervently give thanks. It is the Lord's bond of union for his followers: "As the Father hath loved me, so have I loved you: continue ye in my love This is my commandment, That ye love one another, as I have loved you. A new commandment I give unto you, That ye love one another; as I loved you that ye love one another. By this shall men know that ye are my disciples, if ye have love one to another."

Such is the spirit, meaning, purpose—such is the very heart of Christ's religion. But we have improved upon it, and, as usual, with disastrous results. It would never do to make such an ethereal thing as love the bond of fellowship; we must have something more tangible upon which we can rely as a guarantee of unity and uniformity. We must get men to *think alike* in all religious matters. And so we compiled a series of theological propositions, which all "who would be saved" had to believe; which all religious teachers had to sign, to prevent the possibility of schism in the body; and then we legalized the document as the book of the Church, that the civil magistrate might have power to punish any one who, notwithstanding all these safe-guards, might be so foolish as to think for himself on a subject in which his eternal interests were involved. Well, what was the result of our prudent forethought? Read the story of the ages when Rome was in her prime, and you will find it; read the history of England before their countrymen understood the words liberty of conscience, and you will find it; nay, read events transpiring around you to-day, when every man of average intelligence knows that uniformity of thought is the wildest dream that ever crossed the fancy of fanaticism, and you will find it. For though we have got rid of inquisitions and Smithfields, and all the outrageous crimes against heaven and earth which these words recall, we inherit the spirit of persecution, which was fostered by the mad attempt to compel men to think alike, which merely means, and can only mean, not to think at all. Hence, even to-day, men laying claim to a high degree of sanctity avoid the company of others whom they nevertheless know to be true Christians, simply because they differ in opinion as to the interpretation of a few verses of Scripture. With what words of mortal loathing can we describe such an outrage upon the gentle loving spirit of the gospel? No, we shall not describe it; but this is what we have secured by our improved plan of Christian fellowship. We would not have love, and so she left us and winged her way back to her home—the heart of Christ. We wonder if He will take her with him when he returns; for assuredly we do not deserve ever to see her sweet face again.—*The Rainbow.*

Nutrition.

THE matter of properly selecting and preparing food, and its judicious variation, is one which does not receive the attention that it ought. Professor Blot, who is admitted to be authority on this subject, says that "it is by practical experience that we learn what is proper for us, and not by chemical analysis." How can it be otherwise, when the same articles which are relished and easily digested by some persons, are distasteful and indigestible to others? As no satisfactory reason can be assigned for this, it must be attributed to the peculiar idiosyncracy of the indiuidual, and it is only experience that can teach each one what particular article of food agrees with him and what does not. It often happens that a certain article of food is relished and enjoyed, and yet it is indigestible by the one who is thus fond of it. In this case taste will not do to be relied on, and experience will have to admonish when inclination prompts to indulgence.

The great chemist and physiologist, Magendie, made some interesting experiments on the effects of certain kinds of food. He fed geese on gum alone, and they died on the sixteenth day; he fed some on starch only, and they died on the twenty-fourth day; he fed others on boiled white of eggs only, and they died on the forty-sixth day; he fed others on three kinds mixed together, and they fattened instead of dying. Here is a proof of the necessity of not only varying but mixing food as much as possible, in order to supply the waste and necessities of every part of the system.

In the first instance, gum afforded a nourishment similar to starch and sugar, serving to sustain animal heat, but not to restore the waste of the tissue, on account of the absence of nitrogen. In the second instance, the starch served to keep up the animal heat, and being more highly organized than gum, enabled the birds to maintain existence a few days longer. The want of nitrogen, however, proved fatal, as in the case of gum food. Those fed on white of eggs alone had the nitrogen afforded by the albumen, but eventually died from want of a supply of animal heat capable of being yielded by the starch. Those fed on the three kinds of food mixed, not only survived but throve, because all the wants of the system were supplied.

As before stated, the preparation and cooking of food should receive its proper share of attention, if the greatest amount of benefit is to be derived from its introduction in the system. Blot, professor of this art, says that green vegetables, such as cabbage, spinach, etc., should be put in boiling water, but dry vegetables, such as beans and peas, should be put in cold water to cook, after having been previously soaked in lukewarm water. In the case of potatoes, the eyes or germs are to be cut out, and the skin rubbed or scraped off, then steamed or roasted. He thinks that fish, although only containing twenty per cent. of nutritious matter, ought to be partaken of at least twice a week, as it contains more phosphorus than any other food, and serves to supply the waste of that substance in the body, and particularly in the brain. He says that the brain of an idiot contains about 1 per cent. of phosphoric matter, that of persons of sound intellect 2 1-2 per cent., while that of a maniac contains 3 1-2 per cent. If this be so, it would seem that in a maniac the brain appropriates an undue proportion of phosphoric matter from the rest of the system, whereby its functions are materially impaired.—*Selected.*

Manna.

WERE it not for God's dear children, who are intermixed with the world, it could not stand. The wicked owe their lives to those few pious people, whom they hate and persecute.

Jacob's heart was never so full of joy, as when his head lay hardest. God is often most present with us in our greatest dejections, and loves to give comfort to those, who are forsaken in their hopes.

Ofttimes they who make conscience of greater sins, are overtaken with less. It is well and rare, if we can come forth of a dangerous action without any soil; and if we have escaped the storm, that some after drops wet us not.

Religion does not call us to weak simplicity, but allows us as much of the serpent as of the dove; lawful policies, have from God, both liberty in the use, and blessing in the success.

A good heart cannot endure to be happy alone; and must needs, unbidden, share with others in their miseries. He is no true Moses, who is not moved by the calamities of God's church.

I see and acknowledge the harbor, that we must put into in all our ill weather. It is to thee, O God, that we must pour out our hearts, which only can make our bitter water sweet.

Fruitfulness is the best argument of the calling of God. Not only all the plants of his setting, but the very boughs, cut off from the body of them, will flourish. And that there may not want a succession of increase, here are fruit, blossoms, buds; both proof and hope inseparably mixed.

God has a hand of providence in the annoyance and hurt of the basest creature; how much less can the sting of an ill tongue, or the malice of an evil spirit, strike us without him?

A good deal of the trouble of God's people arises from a mistaken apprehension of God. They judge of God by their own sense, not by his promise; by their own frame, not by his constant nature.—*Bishop Hall's "Meditations.*

An Infidel Silenced.

AN infidel was lecturing on his favorite topic, against the Bible and Christianity, in one of the large towns in the north of England. He was peculiarly bitter against the Word of God. At the conclusion of his lecture, feeling much delighted with his effort, he said, "If any one wishes to reply, let him come forward and speak."

After a brief pause, a middle-aged woman came up to the stand and said, "Sir, I wish to ask you a question."

"Well, my good woman, what is the question?"

"Ten years ago," said she, "I was left a widow with eight small children; my husband died poor; he left me not much except a Bible. That book has been read daily, and I've found sweet comfort and great support in its gracious truths. God has blessed me and my children, and has mercifully supplied my wants and theirs. I have a good hope in Jesus Christ of eternal life. Now, sir, what has your belief done for you?"

Rather confused, the Infidel replied, "My good woman, I have no desire to interfere with your enjoyment."

"That is not the question. What has your way of thinking done for you?"

Much confounded, the man beat a retreat amid the laughter of a large congregation, who felt the widow had surely and effectively silenced the infidel.—*New York Christian Advocate.*

A Sermon Fifteen Miles Long.

As I was entering the train at Newport, writes our missionary, Rev. N. Cyr, I noticed a car full of Canadians. I went to them and commenced to speak to them in French about their coming into this country, and some other subjects that I knew would interest them. When I had got them in good spirits I took my New Testament, approved by the Pope, and told them I was going to read in the *Evangel.* I said when we read in this book we take off our hats. Almost every one (there were fifty-two men in the car) took off his hat, as I did myself. I read the parable of the Prodigal Son and other passages, which I expounded, preaching Christ and salvation through him, the train moving at full speed all the time. It was a blessed season, and the Lord was with me. These people were astonished at first, but soon became apparently interested. I stopped only when they arrived at their destination, and found I had preached a sermon fifteen miles long! I know where they are all gone to work, and I propose spending a Sabbath with them as soon as possible. They are all Romanists, and probably had never heard as much gospel in all their lives as I gave them in this short Interview.—*Macedonian.*

BEAUTIFUL ILLUSTRATION.—An English minister, named Toller, was preaching from the text, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." In commencing his discourse he said: "I can convey the meaning of this passage so that every one may understand it, by relating what took place within my own family within a few days. One of my little children had committed a fault, for which I thought it my duty to chastize him. I called him to me, explained the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms and burst into tears. I could sooner have cut off my arm than have then struck him for his fault; he had taken hold of my strength and made peace with me."

"DAT ONE VERSE."—"An old negro in the West Indies was very anxious to learn to read the Bible. He lived a long way from the missionary's house, and yet he would come to learn a lesson whenever he had time. It was such hard work and he made such little progress, that the missionary got tired, and told him one day that he had better give it up. 'No, massa,' said he, with great earnestness, 'me nebber gives it up till me die.' And pointing with his finger to the beautiful words which he had just spelled out in John iii. 16, 'God so loved the world,' etc., he said with tears in his eyes, 'It's worth all de trouble, massa, to read dat one verse.'"

THREE things to love—courage, gentleness and affectionateness. Three things to admire—intellectual power, dignity and gracefulness. Three things to hate—cruelty, arrogance and ingratitude. Three things to delight in—beauty, frankness and freedom. Three things to wish for—health, friends and a cheerful spirit. Three things to pray for—faith, peace and purity of heart. Three things to like—cordiality, good humor and mirthfulness. Three things to avoid—idleness, loquacity and flippant jesting. Three things to cultivate—good books, good friends and good humor. Three things to contend for—honor, country and friends. Three things to govern—temper, impulse and tongue.

An obstinate man does not hold opinions, but they hold him.

Children's Department.

Grandfather's Bible Class.

NUMBER THREE.

Grandpa.—Children, in our lesson to-day, the Garden of Eden will be the subject of our lesson. We read that the "Lord God planted a garden eastward in Eden: and there he put the man whom he had formed: and out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Now, children, it will be our object to try and understand our lesson so that if any person, even your Sunday-school teacher, should ask you any question about it you may be able to give them an answer. Now Adam knew nothing about himself except what God told him. And when God placed him in this beautiful garden, Adam was entirely of this condition until the Lord told him what he might and what he might not do. After giving a description of the beautiful rivers running through and around the beautiful garden, Moses informs us, that the Lord took man and put him into the garden to dress it and to keep it.

Mary.—Grandpa, what are we to understand by the words, "to keep it?" Did the Lord intend that Adam was to have the garden for his possession?

Grandpa.—That is a very nice point you have made, Mary, and we will consider it for a moment. The word *keep,* signifies to hold fast; to retain, not to lose. To have in possession, use, care, custody. And we think if we examine the chapter carefully, we will find that Adam's condition embraced them all. "To hold fast," signifies a possibility of leaving go the hold—loosing the hold—therefore it signifies a condition; and that refers to verse 17, for of the "tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," (and lose thy hold of the garden), therefore keep it by obedience—hold fast to it—retain possession of it; don't lose it by disobedience. Second: To have in possession, use, care, custody; this also implies condition, and refers to the same as above. Adam had the care to dress and keep in order for the one who placed him there.

George.—But, grandpa, do you think that Adam understood the conditions upon which he entered the garden? It does not say if you are obedient and careful, and do not eat of the forbidden tree, you shall possess the garden forever.

Grandpa.—True, there are some things implied which Moses does not express. But that Adam knew the conditions are implied in the language of Eve: "But of the tree in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (and lose your hold of the garden). Adam also in his confession admits the fact, that he understood that he was to keep the garden as his inheritance if obedient, and lose it by disobedience.

Mary.—Are we to understand that this garden was to be the final dwelling-place of our first parents, if they had continued in obedience?

John.—Do you not think, grandpa, that Adam understood by the words, "lest ye die," and by "the tree of life," being free for his use if he was obedient; that if he obeyed God, he was to continue in the garden, and hold possession of it as long as he was obedient?

Grandpa.—No doubt Adam understood it all, although Moses has not said it in so many words; yet it is all implied in the language.

Mary.—But would Adam and his wife never have gone to heaven, if they had been good and obedient?

Grandpa.—Mary, there is a notion learned in Sunday-school, and at meeting from your minister, that is not learned from the Bible? If you will read the 37th Psalm, you will find the inheritance which God has promised to the children of men, is the land, and not heaven. "The Lord knoweth the days of the upright: and their inheritance shall be forever." Here the time is forever: "The righteous shall inhabit the *land* and dwell therein forever." Here the place is mentioned, and the duration is forever: "Wait on the Lord, and keep his ways, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Here we have the promise to the obedient, and the time when they are to inherit. It is when the wicked are cut off. Our Saviour refers to the same time and place when he says, Matt. v. 5: "Blessed are the meek, for they shall inherit the earth." And He refers to the same time and place when he says, "After this manner, therefore, pray ye: Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done in earth as in heaven." Here we learn that the kingdom of God is to come on the earth, and his will be done on the earth as it is done in heaven; and when that is the case, there will be no wicked in the earth, for a wicked man cannot do the will of God as it is done in heaven.

But the time has arrived for our class to close, so we will postpose the subject until the next time we meet.

The Tree that Never Fades.

"MARY," said George, "next summer I will not have a garden. Our pretty tree is dying, and I won't love another tree as long as I live. I will have a bird next summer, and that will stay all winter."

"George, don't you rember my beautiful canary bird? It died in the middle of summer, and we planted bright flowers in the ground where we buried it. My little bird did not live as long as the tree."

"Well, I don't see that we can love any thing. Dear little brother died before the bird, and I loved him better than any bird, or tree or flower. Oh, I wish we could have something to love that wouldn't die."

The days passed. During the school-hours George and Mary had almost forgotten that their tree was dying; but at evening, as they drew their chairs to the table where their mother was sitting, and began to arrange the seeds that they had been gathering, the remembrance of the tree came upon them.

"Mother," said Mary, "you may give these seeds to cousin John. I never want another garden."

"Yes," added George, pushing the papers in which he had carefully folded them toward his mother, "you may give them all away. If I could find some seeds of a tree that would never fade, I should like then to have a garden."

"I wonder, mother, if there ever was such a garden?"

"Yes, George, I have read of a garden where trees never die."

"A real garden, mother?"

"I cannot say how real; but in the middle of it, I have been told, there runs a pure river of water, clear as crystal, and on each side of the river there is the tree of life—a tree that never fades. That garden is paradise. There you may love, and love forever. There will be no death, no fading there. Let your treasures be in the life, and you will have something to which your hearts can cling without fear and without disappointment. Love the Saviour here, and he will prepare you to dwell in those green pastures and beside those still waters."—*S. S. Visitor.*

Noah Webster and the Country Boy.

SOME years ago the great dictionary-maker was passing through the eastern part of New York, on horseback, to visit a brother who lived in Madison county. When he had reached the town where his brother resided, he met a boy going to school, and the following conversation passed between them:

"My son," said the learned doctor, "do you know where Mr. Webster lives?"

"Yes, sir; and are you a relation of his?"

"Yes."

"Well," continued the boy, "you are not a brother of his, are you?"

"Yes."

"Well, it can't any way be the man that made the spelling book, can it?"

"Yes."

"Oh! rejoined the boy, as he gazed with awe-struck wonder upon the venerable doctor, "that—that's a fish story."

The old gentleman often recurred to this incident as one of the most pleasing reminiscences of a long journey on horseback.

A Bible View of Hell:

Exposing the vain philosophy and traditions of men regarding the Nature of Future Punishment, etc., by E. Wolcott. Edited, with an Introductory, by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc., etc. The work is beautifully printed, and offered *below cost.* Single copies 5 cents; $4 per hundred, by Express. Address all orders to

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The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

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LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By GEO. STORRS

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

The author of the Review wrote it by request, and with the expectation that it would be published with a reprint of the Essay. No one should fail to read it; and perhaps nothing better can be placed in the hands of Ministers of any denomination.

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"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
Wm. H. SPENCER, Assistant.

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The Political Aspect of the Papacy in Europe.

BY A. W. M.

The following synopsis of the political aspect of the Papal power in Germany is from the "*N. Y. Tribune.*" Statesmen are troubled and perplexed how to treat this corrupt religious system that is wrought in every fiber of the religious, social and political body of Europe. But to solve the question is now a necessity, and must be carried on, though it involve the bloody struggle that all feel inevitable. One half of the people, at least, are under the sway of the priests, and will blindly follow their commands, being as ignorant as they are bigoted in their religious zeal for the preservation of the Mother Church, and a death fighting for it is considered a sure title to an entrance to Paradise. The Pope and his advisers have yielded a great deal rather than bring on the contest that will be a death struggle; but the issue is hastening, and the whole world is now interested in the question as the most prominent, effecting not alone the political but the religious condition of not only Europe but the entire civilized world. Students of prophecy see in the present trouble of Papacy a fulfillment of God's word, some looking for a brighter day for Protestantism, others for the millenium, while a few see in its downfall, the precurser of that glorious Kingdom that Jesus taught us to pray for, over which he is to reign in righteousness.

Ever since the *Tribune's* article was printed, the Jesuits have been expelled from Rome by the Italian government, and Pius IX has heard from his Vatican the ominous cry of the people, "Down with the Pope!" The storm is surely gathering fast, when Mystic Babylon shall be judged and overthrown with violence. "And a mighty angel took up a stone like a millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." "And in her was found the blood of prophets and of saints, and of all that were slain upon the earth."—Rev. xviii. 21, 24.

The *Tribune* says:—

"Although the enthusiasts who impulsively conferred on Dr, von Dollinger the title of 'the modern Luther' had a little ground for their exaggeration, there is an inevitable tendency to compare the present movement in Germany with the greater reformation. One analogy may easily be found between the modern theological was and its world stirring predecessor; but this point of likeness is principally useful, not for prophecy as to the result, but as showing the opposite tendency of the world's thought now to what it was when Luther nailed his theses on the chapel door of Wittenberg. Each of these rebellions, though begun within the confines of the Roman Catholic Church, has brought about two revolutons—one religious in the Church itself; one political, in the relations of Church and State. In the days of the Reformation men's minds turned first to the Church question; all seemed an outgrowth of that, and it was left to history to find that the political and social revolution was as mighty as the religious. In our own days the thinkers turn from the schisms of the Catholic ecclesiastics, from questions of dogma within the Church, to ask what have been and will be the political and social effects of the movement in Germany—the new rebellion of Dr. von Dollinger and the men who have pleaded his cause better than he.

"In Prussia, where the quick eye of Prince Bismarck has for years seen trouble in the unsettled relations of the Church and State, the results have been quick to appear, and full of import. Since 1841, when Fredrick William IV. sought to conciliate the Catholic clergy by concession, the Catholics had had a separate board or section in the Department of Public Worship in Prussia. This was dissolved by a Cabinet order in last July. The Government let it be understood that this was done because 'the separate board was no longer necessary;' that if 'its tasks' had been finished sooner it would have been earlier dissolved in accordance with a provision against it in the Constitution; but it was sufficiently patent that the Ministry found in the popular support of the Dollinger revolution the best opportunity possible for ridding themselves of the *Weser Zeitung*, 'would have been an obstacle in the way of further measures which the Government proposes to adopt with respects to the Roman party. The two separate sections, Prostestant and Catholic, have been set aside, that the State may now be free in its dealings with either Church.

"But this plain indication of the resolve to seize the moment of the religious crisis for the complete separation of Church and State, was followed by official acts and words still more clear and unmistakable. Dr. Kremeuz, the Bishop of Ermeland, saw fit to pronounce sentence of excommunication against Dr. Wollman, a Government teacher, and interfere with the discharge of his official duties Herr von Muhler, the Minister of Public Education, refused to permit this; and, after a short and sharp correspondence with the Bishop, the Minister wrote a decisive and pointed letter, expressing the views of the Government, and containing the following definite declarations of policy; 'In his [Wollman's] character of a State official he stands under the disciplinary power of the State alone. His conduct as an official is entirely free from reproach. The theological punishments which your Lordship has seen fit to decree against him contain no independent reason for an interference of the State. . . . For the State, Dr. Wollman is just as much a member of the Catholic Church after the excommunication as before it.'

"A further indication of this firm stand against Episcopal interference soon followed. The excommunicated priest Kaminski was given, by official decree, permission to continue the use of the church in Kattowitz for his services. These and similar words and acts aroused the Roman Catholic clergy and the Ultramontane press. But the spirit of reform was already in arms. The University of Munich elected Dr. von Dollinger its rector, and Friedrich, Zittel, and others of the reformers, senators of the University. The month of July closed with the two parties fairly arrayed against each other. Throughout the movement the Bavarian Government had pursued the same course as that followed by Prussia.

"The contest waxed hot within the confines of the Church throughout the month of August, but the Governments looked quietly on, never interfering save when the conflict touched the rights of the State, and then acting with the same unmistakable firmness as before. The German Bishops, defenders of the dogma of Papal Infallibility, met at last at Fulda; their meeting was the first really organized and authoritative movement of their party since the earlier stages of the Dollinger controversy. But the conclave of the Bishops only showed in its turn, by its concessions, the giant force of public opinion. The Episcopal Congress would not, it is true, bate a jot of its adherence to the new dogma, or hold the 'Old Catholics' to be more than heretics outside the pale of the Church; but it yielded to the popular voice in the matter of forms of worship, abolishing the daily morning service, and making changes which would have electrified the devout Catholics of a century before. Savagely enough, however, did they fall upon Herr von Muhler, making him the scapegoat of the Government they were powerless to affect. The Congress at Fulda closed without reaching any result or more import than a resolution to exhort the Government not to interfere in the Church matters; and the general impression conveyed by the whole action of the Bishops was that they could not conceal the weakness of their cause.

"The events we have noticed seem to be those of the controversy which have actual political significance, after theological discussion and dispute within the Church have been sifted away. The course of the German Governments has been throughout indicative of a firm determination to place Germany in the vanguard of those nations which are striving to free themselves from the trammels of any sectarian theological influence, and at the same time to give the protection of the State to all beliefs alike. To what further point of advancement the imprudent adherents of the disputed dogma may force the willing Cabinets of the German rulers, no one can tell; but as the controversy stands, victory is so decidedly with the cause of progress that no reaction can destroy the results that a far-seeing policy has already made secure.

Is the Earth in Repose?

Scarcely any occurrence is more apt to rouse public attention than the now frequently reported and strange displacements of the earth's crust. Whether or not the facts to which we allude seem more startling, solely because of increased facilities of having them accurately recorded, we are in danger of rejecting the popular notion of a *terra firma.*

The New Orleans *Picayune* recently contained an account of a most remarkable subsidence in one of the chief thoroughfares of the Crescent City, and nearer home we have some singular phenomena of a similar kind yet unexplained by the scientific:—"For some thirty or forty years past," says the *Picayune*, 'the batture in front of the Bazaar Market and Red Stores has been gradually sinking until to-day, just below the Red Stores, it is seven feet below the ordinary level, and the settlement varies from three to seven feet." The length of this batture in seven hundred and fifty feet, and its width one hundred and twenty feet; and it is stated that the City Surveyor, after deep borings, made with a view to investigate the strata for the construction of a work to prevent further sinkage, has been able to find nothing sufficiently firm to sustain such a work. Another depression on the space over which th Ponchartrain and Chattanooga Railroads has caused great trouble.

In Southern New York last fall three acres of land, heavily timbered with hemlock, it was stated, suddenly sank below the surface of the surrounding country. At the time it was asserted that the highest trees in this track were not to be seen above the banks and around the rim of the depressed area.

A few months ago we had the intelligence of the sinking of the bed of the Monticello and Port Jarvis Railway, near the former place, to a depth of ten feet, and only a week or two since we had the still more startling announcement of a similar phenomenon on the line of the New Jersey Midland Railroad, the workmen discovering in the morning that several rods of grading they had left the night before had, in the short space of twelve hours, entirely disappeared, and water and loose mud of undetermined depth was all that could be seen. So remarkable and impressive was the fact that it hast given rise to a popular belief in a subterranean lake. In the immediate vicinity of this sunken spot are numerous boiling springs.

Even later, only a day or two ago. we had the statement that the orange region in Florida had suddenly sunk, leaving a sea of rushing, seething waters, where before were trees and verdure in most glorious bloom. It is usual to refer such agitations to the agency of volcanic force and fire—an explanation by no means agreeable, and yet there is no reason to believe, not more scientific than agreeable.

The great volcanic lines on the globe cling with remarkable tenacity to the chafed and wave-worn edges of the great oceanic basins and Mediterraneans. There is no authenticated information of the existence of any decided volcano within the central area of any of the earth's great land masses. Humboldt, in his narrative of travels in Central Asia, gives reports and rumors of the exceptional existence there of some feeble fires bursting through the earth's crust, but his information has, to this day, lacked the confirmation of Asiatic explorers. It is not probable that the seething of the vast Plutonic furnaces has any vent in the regions of our recent disturbances. Indeed, it is almost capable of demonstration that volcanic belts skirt the sea and occupy its islands, not merely because the lines which limit the continents are those of geologic fracture and may communicate with the earth's molten interior, but also because water must be near enough and in large quantities to supply the gigantic boiler for the steam erupted. Were the agitations and convulsions of the earth within a few months reported in United States due to volcanic energy we might justly apprehend some such terrific displays as occurred in 1807, when the roaring of St. Vincent was heard seven hundred miles distant, and, as subsequently, when the Chilean furnace of Antuco sent stones flying to a distance of thirty-six miles and Cotopazi hurled a two hundred ton rock nine miles from its crater.

It has been beautifully said that we live upon a ball that has been "molten" by heat, chilled to a solid and sculptured by water." This last apparently weak, easily furrowed and yielding agent is yet even more potential than the noisest Vesuvius. Aqueous action, in its silent but intense operation, producing stratification and accompanied by metamorphism, is the great fact of geology. The giant oak, surviving the storms of ages, owes its vigor and stability to the ceaseless current of sap that circulates through its tissues everywhere and causes that continual charge and replacement we call life. So also must the globe itself preserve its life by that perpetual circulation of which water is the circulating medium. Water is the life-blood of the earth. Every fragment of limestone, sandstone and clay in our rocks has been water-formed, and even granite, the patriarch of the rocks, as the microscope reveals, has been formed in contact with water, and contains water in a fluid state mixed up with it. Replacing the old and wornout material by new material, separating that which has done its work, and enabling it to enter into new combinations and new spheres of usefulness, water is truly the divine symbol of life and energy and order; and if at times it occasions any alarm and popular sensation, as in the instances alluded to in the outset of this article, we should rather rejoice than shudder at the evidences of its benigh activity.

If modern geology has not successfully grappled with many great problems, it has clearly settled one point—the apparent repose of the earth's crust, the foundation and floor of man's habitation, is unreal and illusory. Observations for the period of twenty years in the present century, in which there has been nothing to interrupt the publication of unusual occurrences, show that in Europe and its adjacent island, although far removed from the equatorial (or parent) belt of disturbance, at least forty earthquakes or shocks are felt every year, or one in every nine days—the sure indicators of vast internal changes showing the shallowness of the scoffers of old, who cried, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning?"

It is a fortunate thing that modern science is able to strip these normal, necessary, ordained changes in nature of the terror in which ignorance and superstition, and especially charlatanry, love to clothe them. Only a few days ago, at the meeting of the British Association in Edinburg, an important geological paper was read—"Experiments on the Contortion of Rocks"—showing that mountain and magnesian limestone is indefinitely plastic, and slate slightly elastic. In the lagoon and limestone regions of Pennsylvania and New York, the scenes of the late reported subsidences, we are not at a loss to apply the principles of geology. The intense permeating agency of water upon plastic matter, combining with chemical changes, evolving heat and terrestrial magnetism—an important disturbing force—we are at no loss to understand, insures the instability of New Orleans, built, as that Southern metropolis is, upon a moving bed of quicksand.—*N. Y. Herald.*

Sennacherib's Invasion.

2 Chronicles xxxii. 1–8.

The annals of Sennacherib contain a full account of this campaign. "And because Hezekiah, king of Judea, would not submit to my yoke, I came up against him, and by force of arms, and by the might of my power, I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200,150 people, old and young, male and female, together with horses and mares, asses and camels, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem, with thirty talents of gold and eight hundred talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." The only discrepancy between these narratives is in the amount of silver which Sennacherib received; probably he exaggerated, or counted in a portion of the spoil, and the sacred historian merely named the sum agreed to be paid as tribute. Layard, however, suggested that "it is proboble that Hezekiah was much pressed by Sennacherib, and compelled to give him all the wealth that he could collect, as we find him actually taking the silver from the house of the Lord, as well as from his own treasury, &c. The Bible may therefore only include the actual amount of money in the three hundred talents of silver, whilst the Assyrian records comprise all the precious metals taken away."—*Rawlinson's Bampton Lectures.*

The Kingdom of Christ.

The reign of the Messiah will be introduced after His advent. The parable of the nobleman (Luke xix. 11-27) is insignificant with any other interpretation. All evangelical interpreters agree that the nobleman is Christ, and the departure into a far country is His ascension into heaven; the mission is to receive for Himself a kingdom, and the return is the *coming back* of Christ to the earth. No mention is made of the millennium during the period of his absence, but the whole time is spent in occupying the pounds, by the servants, and in rebellion against authority, by his enemies. Do we not hear the cry, from every part of the world, "We will not have this man to reign over us?" This parable is in process of fulfillment now, and will only be completed when Christ shall return from heaven to administer the kingdom which He has received from His Father. If the return of Christ is not to be literal, the departure was not literal: the ascension of Christ took place while He still remained on the earth.

In connection with this, the parable of the tares and the wheat (Matt. xiii. 24–30, 36–43) precludes the possibility of a millennium previous to the coming of Christ. The righteous and the wicked are to remain in the same field until the harvest, which is the end of the world, or (*tou aionos*) of this dispensation. The loftiest flight of imagination, as well as the most consummate sophistry in reasoning, must fail to find in these parables a realization of the glorious kingdom of our blessed Lord, except in recognizing the premillennial and personal advent of Christ. . . .

How joyous the strains of many gospel ministers, while setting forth the glorious work of preaching the Gospel and bringing in necessary connection with it the reign of the Messiah on the earth. The mistake is in connecting them together by a link which the Scripture does not furnish. God has raised up a ministry to preach the Gospel for the saving of souls and the building up of the church, but does not promise that the nations will be converted by this instrumentality.

Look at the facts and judge whether the church, with all its corruption, is the distined instrument of subjugating the nations, or whether the Lord himself will do the work. Nearly six thousand years have passed and the church has been a little flock. Even now the ratio of nominal professors is little greater than during the first century of the Christian era. Yet it should be many hundred times greater. If the church had gathered in the majority of the race now living, still we have no evidence that it will not be reduced to small limits, as it has been many times in the history of the world. Many nations have risen, flourished, and fallen, but no nation has ever been absorbed by the Church. The indications are that the kingdoms now in existence will still continue to be the kingdoms of this world, until He shall possess them.

"Analogy proves that this dispensation will end in destruction. God's plan of providence does not change, The patriarchal dispensation was terminated by the flood, by which the whole world was destroyed except the family of Noah. The Mosaic dispensation, with the only true government that has ever existed on the earth (having only the laws of Heaven for guidance, and God for their king) was terminated with most terrible judgments, which cut off the great mass of the people and left a few of God's elect to mourn over the ruins.

Now we see the significance of the language of Christ in answer to the disciples, when they asked, What shall be "the sign of thy coming" and of the end of this world or dispensation. He said, "As the days of Noe were, so shall also the coming of the Son of Man be." If this dispensation shall not end in disaster, then God's plan will be changed, and this language is insignificant. Then, as formerly, a "remnant shall be saved," and the great mass shall perish. The Post-millennialists claim these passages as referring to the judgment, but they fail to show any intervening period for the reign of Christ. If this present dispensation is to terminate like the two preceding ones, a millennium previous to His coming is absolutely impossible.—*Rev. H. A. Barclay in "The Interior."*

Our Present Civilization.

We clip the following suggestive thoughts from "Letters from over the Sea," by Prof. Boise, in the Chicago Standard. What is true of London, is also true of many of our own cities. A true Christian civilization is the only safety of a people:

London is not new to me. I was here twenty years ago, and fourteen years ago; and am now looking on the city without any of the excitement of a first view. Besides, I am looking at everything with much older eyes, and with the soberer feelings of a much older man. As I gaze at the elaborate architecture and the overloaded decorations of St. Paul's, Westminster Abbey, and the Houses of Parliament; at the costly palaces and parks, and liveries and equipages: and then, perchance, losing my way, get into some narrow and dirty street, where squalor and filth make me hold my breath, where starvation and disease make me shudder, new and very grave questions are forced home to my mind and to my heart. What of all this tinsel, and show, and waste; this filth, and penury, and famine! What of this type of civilization? Is this a Christian land? What of this long agony of the poor, the virtuous and Christian poor, protracted through centuries; and the needless waste of the rich? My heart exclaims, "How long, O Lord! how long!" I am not a socialist of the Parisian type; far from it! but I remember some such words as these, "He that having this world's goods, and seeing his brother have need, shutteth up his bowels of compassion, how dwelleth the love of God in him?" Is there not a type of socialism—the New Testament type—which the Christian world does not yet fully understand? Is there not in the New Testament a type of radicalism which is destined completely to overthrow, either gradually, or by sudden revolution, the present development of our so-called Christian civilization? Such questions may appear to some persons very foolish and impertinent; but they have often thrust themselves on my mind, and never more forcibly than here in London. The careful observer will, I think, find three things very fully developed here, perhaps more fully than anywhere else in the world; poverty and wretchedness, both with and without vice; extravagant luxury; and thirdly, Christian activity of the highest type, joined with rare self-denial. The daily sight of all these three moral forces, working side by side, and developing their utmost energy, is certainly suggestive of serious thoughts and questionings.

Muller's Orphan Houses.

Most of our readers have heard or read of Muller's Orphan Asylum, on Ashley Down, near Bristol, England. The work has been carried on now for many years, and with great success. The peculiarity of its management is that no subscriptions are solicited, but the whole support is derived from donations, either of goods or money, voluntarily sent in to Mr. Muller. Under this system there has always been a sufficient amount supplied to meet all demands, it being another principle rigidly carried out from the first to take nothing which can't be paid for in ready cash. For thirty-seven years Mr. Muller has continued at the work on Ashley Down, with ever increasing resources and on a continually enlarged scale. During that period, five hundred thousand pounds sterling or two millions and a half of dollars have been placed at his disposal without any one having been solicited for a farthing; and the yearly amount now needed to carry on operations has reached the large sum of forty thousand pounds. With these funds thus committed to Mr. M.'s stewardship, twenty-three thousand children and grown-up persons have been taught in the schools entirely thereby supported, besides tens of thousands in schools partially maintained from the same source. Sixty-four thousand Bibles, eighty-five thousand Testaments, and one hundred thousand smaller portions of the Scriptures have been circulated as well as thirty-nine millions of tracts and books. More than one hundred missionaries have been more or less supported, while 3,775 orphans have passed through the hands of those in charge, and five large houses been built and fixed up, at an expense of £115,000, which are capable of accommodating 2,050 orphans.

During the past two years two new orphan houses, capable of accommodating 900 children, have been erected, and of course paid for. All the donations sent in are mentioned in each yearly report, and apparently they are from all quarters of the world; New Zealand, Canada, Singapore, China, etc., as well as Britain; from all classes, from countesses to charwomen, and of every sort of valuables, from artificial teeth set in gold to the produce of apple trees and barrels of currants for the orphans' Christmas dinner.

Mr. Muller calculates that for 1871 he will require about £46,000, and he is quite confident that he will get that sum and more.

Altogether, the history and present position of these orphanges are singularly interesting, and give very conclusive evidence of how much can be accomplished by persevering effort and simple-hearted trustfulness in benevolent and religious effort.—*Selected.*

Preach or Pray.

Each by itself, but never mix them. Preaching and praying are good in their respective places, but spoiled when one is thrust into the other. We seldom thrust our prayers, into our sermons, but sermons are often saddled upon our prayers, or prayers are converted into sermons. These are painful exhibitions to devout souls. For half an hour we have sometimes listened to disquisitions, exhortations, arguments, pointed thrusts at the people under the pretence of prayer. The leader assumes the attitude and style of prayer, shuts his eyes, and then swings off into didacite dogmatisms and rhetorical platitudes. Is that prayer? Does it lift the souls of the congregation to God, and warm them to devotional ardor? Is it worship? It lacks every essential quality of prayer, chills the feelings of the worshippers, and seems to separate them far from their Saviour, and worries them with the impression that the whole exercise is mockery, a mere show.

But worst of all, such prayers are addressed to God in form only their real aims is the people. The form of prayer is chosen as a cover while fire is opened upon the congregation. The pretence is to tell God strange stories, and treat him to human disquisitions; but while the name of God is on their lips, thoughts of men are in the heart. The hot shots and cold metaphysics are designed for earthly consumption, though addressed to the throne of God. The irreverence and bad taste of such exhibitions are painful. It is strange that so many are guilty of them. If ministers were more devout in their pulpits they would find more piety in the pews. Soulless prayers by ministers lead to no prayers among the people. —*Selected.*

It will bring home to our readers the murderous extent and horrors of war when it is announced that the Prussian government has ordered a supply of 20,000 wooden legs.

A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves.

WORSHIPPING IN SPIRIT AND IN TRUTH.

BY A. N. BLAKE.

"God is a Spirit: and they that worship Him must worship Him in spirit and truth."—John iv. 24.

WHAT an interest centres in these words of Jesus to the woman of Samaria, while resting on Jacob's well! How interesting to make her changing views and condition, who just before questioned whether to give even a draught of water to the stranger, he being a Jew, having no intercourse with her people! But as Jesus lets the light into her mind, who spake as never man spake, how suddenly her superstition and bigotry gives way, and she is prepared to worship through the inspiration o' God's Spirit, as she now gazes on the Messiah! Jesus had just told her the worship on Mt. Gerizim, or even at Jerusalem in God's own earthly Temple, were not the only places were God might be worshiped, dear as were those places to both Jews and Samaritans. A happy change had taken place; under the gospel dispensation anywhere and everywhere men might worship. God was omnipresent, and those who worshiped Him must do so by His help, and perform it in truth; be sincere and humble; that such worship now had taken the place of every other kind, and was alone acceptable with God. How carefully she listened to the instructions of Jesus! How soon she conveys the glad tidings to her people, who also believed on him!

This was a wonderful surprise to this dark minded woman of Samaria, to be thus suddenly and unexpectedly changed, to receive the life-giving water from Christ. In return she could only give a draught of water to quench his natural thirst, but the water of spiritual life given by Jesus enabled her to tell her people that the Messiah was sitting at Jacob's well, and gave this living water of which if any of them would come and drink they should never thirst, but it would well up in them to glorify their Redeemer on earth, and give them everlasting life in the world to come. How delightful it was to this woman to be made acquainted with a system that cast out all forms of worship in temples made with hands and instituted pure spiritual worship, springing from God its source, not affecting the senses only, but the mind also, enabling her to worship him according to truth; ignoring all church edifices with their worldly display of men's inventions and casting out all that gratified self for that which is Spirit, and is life and truth.

How profitable to reflect on the experience of Christ's early followers, who lived pure and worshiped in the Spirit. They built no costly edifices at Rome—Corinth, Ephesus, or anywhere else, as recorded in their history, but they preached Christ and him crucified in their own houses, or mountain slopes, in the streets, on Mars Hill, or anywhere that the Spirit sent them, being fully in the liberty and freedom of the Gospel. They were subject to no conferences, synods, &c., but being called of God submitted themselves to go just where the Spirit called them, having no confidence in man or his inventions. These holy men trusted in Christ as their only *Life*, their only wisdom to teach, and their only power to enforce the truth. Church mortgages were unknown to them. Church fairs, festivals, and various other popular devices to raise money were never dreamed of. They trusted in God in all things. With the desire burning within for man's return to God they went from city to city as Jesus commanded them. They knew nothing of a stated pastorate with high salaries, but preached for man's salvation from sin. They prayed in the Spirit, preached and taught in the Spirit, and was guided into truth by the Spirit of Truth.

Brethren and sisters, let us call on God for his spirit of truth to help us pray in faith for a return to His great spiritual system of grace; full faith in Christ's atonement and resurrection, a church made up of men and women baptized with Christ's one baptism into his body; the true church not of church buildings, successions or any kind of forms, but of spiritual life, founded on faith in Christ's death and resurrection, and let us live a life of faith looking confidently for His return to reward us with that glorious gift of life from the dead. And let us ever worship God in the spirit and by the spirit, according to God's unerring system of truth.

STOCKTON, California.

FROM ALBERT ANTHONY.

I CANNOT let this opportunity pass without acknowledging my approval of the paper. It contains food for the soul hungering and thirsting after righteousness. O may it be laden with the glorious truths pertaining to the Gospel of Jesus Christ, which is "the power of God unto salvation to every one that believeth." This blessed promise of salvation is only to them that believe the Gospel.

To the believer God's word is a lamp to his feet and a light to his path, and if he continues to walk in the truth as it is revealed to his mind, or in the language of Scripture "if he walks in the light as Jesus is in the light," his pathway will shine more and more unto the perfect day.

PROVIDENCE, R. I.

FROM CHARLES WESLEY MORSE.

I LIKE the paper very much, and shall give all the support to it that I am able. The doctrine of Life only through Christ is progressing here slowly, but still it is advancing. My prayer is that the blindness of the people may be removed, and they be led to see the blessed light of the Gospel, and accept Christ who will raise them up to newness of life.

LAWRENCE, Mass.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 4, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

WHAT THEOLOGY DOES WITH SINNERS.

THIS theory of the destiny of the wicked is believed, professedly, by the major portion of its patrons to possess in an eminent degree the power of restraining men from evil. Few indeed who have thought much on the subject, who have observed closely and considered the various aspects of the questions, have failed to see that such is not its tendency. Most of those who affirm it to be a salutary doctrine are constant practical deniers that it is so. Several considerations conspire to justify this conclusion, and among them is the fact that the doctrine is but little preached. That this is so is both undeniable and extensively recognized and acknowledged. Rev. Dr. Curry, editor of the (N. Y.) "Christian Advocate," in an editorial some time since said:

"The doctrine of future retribution" (eternal torments in a theological hell), "above all others, has been permitted to fall out of notice; so much so that a Universalist might be a constant hearer in almost any of our evangelical churches, and very seldom hear his notions interfered with from the pulpit."

Why is it so? In one of two things will be found the true explanation. Either they, like certain heathen, who taught a similar doctrine in connection with immortal-soulism, do not themselves believe it; or else they dare not preach it. While we know the former to be extensively true, we are not without good grounds for believing the latter is also largely true. Well they know the people will not consent to listen to it. So manifestly antagonistic is it to the great central truth of the gospel, "God is love," so at war with all reasonable conceptions of the Divine character, a minister of the gospel could hardly more readily and effectually scatter his flock than by frequently preaching hell torments as preached a few years ago. So those of our self-styled evangelical preachers who believe the doctrine, are like certain chief priests and elders whom our Lord encountered at Jerusalem—they "fear the people," and so permit the whole subject of "future retribution" to "fall out of notice."

What we have on another occasion said on this point we now repeat: Brethren of the Methodist and all other churches, who hold to the torment theory, if you believe the doctrine you *ought to preach it*; if you do not believe it you *ought to renounce it*. You cannot refuse to do either without incurring divine displeasure. As Christian brethren, we exhort you to faithfulness in this matter. What sort of watchmen are you on the walls of Zion? How can you, day after day, go to God in prayer, asking forgiveness while ever renewedly guilty of that awful sin of omission, which surely rests upon you, if, believing some of your fellow-men are daily, hourly passing into everlasting torture, you fail to constantly raise the warning voice? How can you stand before your people and, believing them exposed to such a future, fail to urge it upon their consideration more earnestly and persistently than all things else combined? You may say they already know it. We reply, ordinary minds cannot comprehend it, and your superior abilities in that direction are constantly required to assist them.

If on the other hand you do not believe it, you surely must regard it a libel upon the character of God, in which case how can you, in the name of him who in boundless love was given, invoke Divine favor while before the world you countenance and support the libel? In either case your error is not simply error; it is a deep, dark sin. Therefore look well to your duty in this thing.

The fact is, as a restrainer from evil the doctrine is an ignominious failure. Though it has for centuries been preached in various forms and degrees, much of the time in its most horrible form, the world is to-day worse than ever. So contemptuous is it of everything like true Christian religion; so mad and reckless its course of folly and sin; so many and diabolical its crimes, even the ungodly themselves stand aghast, wondering what will next develope. In view of these facts, that is strange logic which involves the conclusion that its effects upon the world are salutary, especially, as we have seen, it has been found to be so unsalutary that it has, so far as preaching it is concerned, "been permitted to fall out of notice."

Eminently salutary is it? Go to every prison-house and visit every drunkard, gambler, forger, robber, seducer, murderer; nay, traverse our beautiful land from centre to circumference, finding out every villain of every kind and grade, whipped and unwhipped of justice, and when you have asked every one the question you will have learned that *nearly all* are believers not only in the doctrine of the immortality of the soul, but also in the torment theory. Where, then, is its boasted power to restrain men from the commission of evil? Ask the thousands of weak, emaciated, heart-broken wives and mothers who are compelled to toil night and day, through sickness and health, to keep gaunt starvation from laying its rude hand upon their puny and ha'f-naked little ones, and who not unfrequently at last, with them, fall victims to murderous attacks by infuriated demons who pass for husbands, as they reel home from midnight carousals, crazed by infernal poisons, the traffic in which is legalized and protected by the laws of Christian lands. And then, if still you doubt, go ask the "300,000 members," which, a competent and reliable authority declares, the churches of the United Kingdom have lost by the vice of intemperance during the past three years. The astounding wickedness, probably never so great as now, throughout *all* Christendom, is an overwhelming reply to the assumption that the doctrine is salutary.

The majority of people, perhaps, make no attempt to comprehend or believe the doctrine of eternal torments, and upon their ears its presentation falls as so many meaningless words. Those who are seriously affected by it may be divided into two classes, first: they who perceive the inexpressible cruelty and vindictiveness it imputes to the Creator, and, not knowing the Bible does not teach it, reject both it and the Bible, and plunge into the dark sea of infidelity; and second: they who by it are frightened into a profession of religion. In its influence upon very many of this latter class, is seen some of the most deplorable effects of teaching the doctrine. When men have been frightened into the form of serving Christ, they soon begin to contemplate with some degree of calmness their new experience. They cannot then fully believe God will inflict such objectless punishment upon His creatures, and so, their fears becoming allayed, they turn their backs upon the church and again go to the world, plunging the more deeply into its follies from having, as they suppose, tried religion and found it a bauble.

People are denounced as infidels for merely denying the immortality of the soul, notwithstanding no salutary quality can be claimed for belief in it except as it is associated with future misery; and the only salutary quality that can be claimed for *that* consists in its power of appeal to the passion of fear—fear of suffering. A mere abject, slavish submission may be compelled on the part of some individuals, by appealing to the passion of fear, but willing, hearty obedience can only be secured through the influence of love. Cowardly people are sometimes frightened into cold conformity to divine requirements; but if, when the excitement of mind is allayed, they do not return, like the "sow to her wallowing in the mire," to that course from which their love was never really withdrawn, it is because some favoring circumstances enable them to look through the dark, repulsive cloud in which fear has enveloped them, and to see beyond it some beauty in the Lord that they should desire him. We hold it axiomatic that fear of torment is not a worthy motive to obedience. It incites no love, and a religion without love is lifeless.

Love and fear are directly opposite in their effects. The former always attracts, the latter always repels. So, as God is love, no doctrine in which His goodness is not incorporated can have any connection with the gospel message, for that is all glad tidings, good news. Love is an affection of the mind, excited by worth of any kind, or by those qualities of an object which communicate pleasure. Thus love to God is awakened by just views of His attributes, or recognition of the excellencies of His character. He, by revelation, brings these within the scope of our comprehension, and teaches us to know ourselves, that, finding our need of redemption, we may no longer trust in ourselves, but lay hold on the hope which He hath set before us in the gospel.

Hence, effectual and successful preaching consists in showing men, from the inspired word, what they are, what their nature, whither inevitably tending, and the means of escape. Informed in these particulars, and their false hopes dissipated, they will bow to the will of God, gladly accept the offer extended in illimitable love, fly to him who hath become the "author of eternal salvation" to all that believe, and at his hand drink of the sweet waters of life which flow from the boundless ocean of infinite mercy. If the truths of the gospel are preached, they will carry with them conviction of the excellencies of Divine attributes, and excite in the mind of hearers a love toward God strong enough to draw them to the throne of grace. He who repents simply or mainly through fear of suffering, is ready to recant whenever that fear is removed or quieted, and to withdraw the little love to God which some noble considerations may have kindled within him.

Since the doctrine of everlasting torture, or, to state it more mildly, of eternal unhappiness, has proved a wretched failure, it is shallow to talk about the destruction of the wicked being a dangerous doctrine, and any attempt to show it so by childlike assumptions is too frivolous and unreasonable for notice, and must be regarded by all well balanced minds as shere folly. Being so terrible, the torment theory has overreached its mark. Prof. Hudson has well said: "That which is too fearful, is unfeared. Very few, if any, really apprehend that they may live in anguish forever. Hence there is, if all are immortal, a natural hope of final mercy and salvation; which renders the doctrine supposed to be so fearful and safe, a dead letter and an opiate." As we have before intimated, the mind cannot apprehend the idea of endless torture sufficiently to believe it. Dr. Dwight, Congregationalist, says:

"There are, I know, persons who speak concerning future punishment with an air of cool self-complacency, as being, in their view, easy of investigation and free from embarrassment. I am inclined, perhaps uncharitably, to give them little credit for candor, clearness of intellect, or soundness of character; and greatly doubt whether it has been investigated by them."

Bishop Newton remarks:

"Nothing can be more contrary to the divine nature and attributes than for a God all-wise, all-powerful, all-good, all-perfect, to bestow existence on any beings whose destiny he foresees and foreknows must terminate in wretchedness and misery, without recovery or remedy, without respite or end. . . . God is love; and he would rather have not given life, than render that life a torment and a curse to all eternity. Imagine creatures delivered over to the torments of endless ages without the least hope or possibility of redemption. *Imagine* it you may, but you can *never seriously believe* it, nor *reconcile it with God and goodness*."—*Dissertation on "Final Condition of Man." London edition*, 1787.

Dr. Edward Beecher has truly said of the orthodox theory of punishment:

"It involves God, his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely-inspired convictions of right and honor."—*Conflict of Ages.*

And where is to be found relief from this gloomy theory? We have clearly shown that revelation affords it. "The soul that sinneth it shall *die*." "All the wicked will" God "*destroy*." A writer has aptly said: "The destruction of the wicked is not an impossible process, or offensive to our ideas of equity. Is it not infinitely preferable, if we decide by our moral instincts, that the wicked should expire all their miserable breath into the night, when the sunset of hope arrives, than that they should be kept in bitter and everlasting woe and sin?" "The wages of sin is *death*;" a death which, as says Dr. Whedon, *knows no resurrection*.

That the extinction of the wicked is a "dangerous doctrine" is a strange cry for those to set up who have "permitted" the "doctrine of future retribution" to "fall out of notice; so much so that a Universalist might be a constant hearer in almost any of our," so called, orthodox "churches, and seldom hear his notions interfered with from the pulpit." We are reminded by it of the policy pursued by the Scribes and Pharisees whom Jesus denounced, saying to them, "Ye neither go in yourselves, neither suffer ye them that are entering to go in." Having learned that it is at war with Scripture teaching, they do not preach their own doctrine concerning the destiny of the wicked, thus virtually acknowledging it to be false; and yet they denounce those who *do* preach and *insist* on preaching a doctrine of retribution that is not only in perfect harmony with the revealed attributes of God, but also plainly taught in the Bible. A truly unenviable position is theirs.

The gospel message is love; and the religion of the Bible is love. But one characteristic of this religion of fear is that it supplants the religion of love. Evidence of this is afforded by the remark, similar to what we have already quoted, not unfrequently made by Christian people, "If I believed extinction of being to be the sinner's punishment, I would take my ease, and make the most of this life." It is most likely true that these misrepresent themselves. If they do not, then their religion is utterly devoid of love. Our blessed Master, "for the *joy* set before him, endured the cross" and despised "the shame." This, not fear of torture, should be the incentive to faithfulness with all followers of Jesus. Infinite love has revealed life and unspeakable joy in store for the righteous. Learning this, men love the Almighty Giver, and, enduring cross, despising shame, they "press toward the mark for the prize of the high calling."

All true Christians *love* God, and that because He first loved them; not because they fear the infliction of suffering. God is love; and every faithful disciple of Jesus will yet rejoice in a time when the voice of wailing and sorrow will never more be heard, but from everywhere will go up ascriptions of glory, honor, praise to God and to the Lamb forever and ever. Amen.

"IF A MAN DIE SHALL HE LIVE AGAIN."

IN vain have human sciences been appealed to for a solution of this question, and fruitless has been the efforts of abstract reason to satisfy the craving of mankind for light upon the future life. Human wisdom, in all its mighty power and worldly grandeur, gives but a negative answers to the question. Hence in the Scriptures alone can we obtain any reliable light upon the subject.

When the true nature of man and his condition in death is taken into consideration, the above question profounded by Job becomes one of the greatest importance and concern to man. Job says: "Man dieth, and wasteth away; yea, man giveth up the ghost and where is he?"—Job xiv. 10. Where is the *man*—the real accountable man? Job does not say that he is in "heaven or hell," as modern theologians assume, nor in some intermediate state of consciousness. He says, in answer to his previous question: "O that thou wouldest hide *me* in the *grave*." He knew nothing of the modern theory that man is "a compound being," and that death was only casting off the cumbersome "tenement of clay," enabling the soul—the real man—to soar away "to the far-off spirit land." Such theology as this would have sounded strange to the ears of godly Job. He understood death to be the extinction of life, and hence he was concerned to know if man should have a revival from death. He prays, "O that thou wouldest hide *me* in the grave, that thou wouldest keep me secret, until thy wrath be past, and thou wouldest appoint me a set time, and remember me." Job cared not how long he should lie in the grave if God would only "appoint" him a time when He would "remember" him,—*i. e.*, deliver him from the grave. This was Job's hope. He says: "All the days of my appointed time will I wait till my *change* come." "Thou shalt *call*, and I will *answer* thee." When is this appointed time? When will his change come? He says: "As the waters fail from the sea, and the flood decayeth and drieth up; so *man* lieth down and riseth not: till the heavens (that are now, 2 Pet. iii. 7,) be no more, they shall not awake, nor be raised out of their sleep." Then this "change" will come as Paul shows: "We shall not all sleep, but we (Christians) shall all be changed . . . at the last trump."—1 Cor. xv. 51. Again he says: "Our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall *change* our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 11. This was the hope of David. He says: "I shall be satisfied when I *awake* in thy likeness."—Psa. xvii. 15. And again he says: "Thou shalt *quicken* me."—Psa. lxxi. 20. So Isaiah believed: "Thy dead men shall live together with my dead body shall they arise."—Isa. xxvi. 19. These quotations forever settle it that the Old Testament saints understood the doctrine of the resurrection; and what stronger testimony is needed for an affirmative answer to the question, "If a man die shall he live again?"

Again: Paul tells us to "sorrow not, even as others which have no hope." Why? "For if we believe that Jesus died and rose again, *even so* them also that sleep in Jesus will God bring with him." The expression "*even so*," is worthy of special attention. Paul wishes us to understand that as Christ was raised from the dead "even so"—in the same manner—will those who "sleep in Jesus" have a revival into life. Do all the dead "sleep in Jesus?" No, verily! Paul says: "If any man have not the Spirit of Christ, he is none of his." Then how vain is the assumption that those who are not in Christ will "live again," for Paul tells us that to be "in Christ" is to be a "new creature."

Again we read: "For since by man came death, by man came also the resurrection of the dead. . . . But every man in his own order." What is the order? "Christ the first fruits; afterwards they that are Christ's at his coming." According to this testimony Christ is the "first-fruits"—the sample—of all who shall have a revival from death. Christ being quickened from the dead by the Spirit of God, was lifted up by the power of an endless life, as the first-fruits, and the pledge of God that "even so" all who are "in Christ" shall be "made alive;" that the same Spirit that "raised up Christ from the dead shall also quicken their mortal bodies." "Christ is the head of the body, the church." Then certainly the "body" must be of the same nature as the head, or the head could be no part of the body.

Thus the Scriptures speak, and thus we believe, and rejoice that the glorious morn of redemption is near when the immortal millions of God's redeemed children will sing the song with one accord: "O death, where is thy sting? O grave where is thy victory?" Then surely will "death be swallowed up in victory."

W. H. S.

INHERENT IMMORTALITY.

SOME good people deem it almost heresy to question the truthfulness of the doctrine of man's inherent immortality, as well as other doctrines of professed orthodox Christianity; but in these cases they are always found without a Scriptural reason for their belief. In view of this we ask, How can man justify himself in thus allowing prejudice, which generally results from early religious training, to deter him from examining the subject fairly in the light of God's wonderful book of truth. All must see, upon reflection, that it is our highest duty to adhere strictly to the word of God, regardless of human teachings or opinions of fallible mortals. Man's greatest aim should be to ascertain what God's word says, and not rely implicitly upon what they have always believed or what their church creed declares, as a true index of divine truth. Acting upon this principle they will find the Scriptures an inexhaustible mine of wealth.

Now we inquire, Is the immortality of the soul a Bible doctrine? We do not ask what men say about it, nor what church creeds affirms, nor do we ask for the testimony of heathen philosophers. We want to know what God says. We know some men claim it to be a Scriptural doctrine, but they have never yet produced a passage that plainly teaches it. Bishop Tillotson says: "The immortality of the soul is rather *supposed* or taken for granted than expressly revealed in the Bible." This man of learning know whereof he affirmed. A doctrine of the practical importance of the one in question, not to be "expressly revealed in the Scriptures," may well arouse the suspicion that it does not find even any countenance there."

If the doctrine of inherent immortality is really a Bible truth, one would justly expect to find it in the Scriptural account of man's creation. In Gen. ii. 7, we read, "And the Lord God formed man of dust of the ground, and breathed into his nostrils the breath of life, and man became a *living* soul." Not a word in this divine account of man's creation is said about an *immortal* soul. Man was *formed* of dust of the ground, and that man was a material being is conclusively proven by the penalty for his transgression, that he should "return" to dust again. "Of dust thou art, and unto dust shalt thou return," was the divine decree. Does the Word of God afford a single intimation that there was an immaterial entity in Adam, which theologians tell us is the "real man" and never loses a moment of consciousness, that escaped this penalty of Adam's transgression? The plain and only import of the language is, that the real, conscious, accountable man should cease to exist as the result of his transgression. This conclusion is corroborated by the fact that as soon as Adam became a sinner God drove him from the garden of Eden and guarded the tree of life "least he put forth his hand, and take also of the tree of life, and eat, and *live forever*," in his sinful condition. The assumption that Adam was created inherently immortal makes this conduct on the part of his Creator an exceedingly difficult problem.

Again: As a fact of no small importance it should be borne in mind that the same Hebrew words (*nephesh chaiyah*) which are translated "living soul" in Gen. ii. 7, are used previously four times with reference to the other creatures of God's creation. In Gen. i. 2, it is applied to *beasts*; 21st verse to all the *animals of the sea*; 24th verse to all the *animals* upon the earth; and 30th verse to all *creeping things* "wherein is life." Who will presume to say that this Hebrew term has a

different meaning when applied to Adam than in the four preceding instances? Dr. Adam Clarke says it is "a generic term to express all creatures endued with animal life, in any of its infinitely varied gradations." And Kitto, in his "Cyclopædia of Biblical Literature" translates Gen. ii. 7: "And Jehovah God formed the man (Heb. the Adam) dust from the ground, and blew into his nostrils the breath of life; and the man became a *living animal*." Though man was a "living animal," yet God designed to bestow upon him an endless life, providing he developed a character in harmony with the divine mind. Adam was formed out of the earth and returned to the earth. "As is the earthy such are they also that are earthy."

W. H. S.

European Uneasiness and Alarm.

The recent terrible bloody war in Europe which so completely humiliated and crippled the French nation, seems not to have assured observing people of a permanent peace. Warlike preparations continue, and those nations most sensibly affected and deeply interested in the Eastern question seem waiting for the signal to pour forth their armies to the greatest battle fields the world has yet witnessed. Truly we have reached a time when all should watch and pray lest coming suddenly He find them sleeping.

The following extract showing the cause of European alarm is from *The Republic*:

That there is still deep-seated uneasiness and anxiety in England and in other European States, on account of the discussions and rivalries of the emperors, is well known. The coldness between the rulers of Russia and Germany and the growing friendship between the rulers of Austria and Germany, together with the rapid arming of Russia and the rearming of Germany, has suggested strong probability of one of the greatest wars of the world. The rough reply of Bismarck to Roumania, informing her that she is not a sovereign state, and the seizing upon the repudiation by Roumania of a small and disputed debt, making this a pretext for bringing up the Eastern question again in all its former fury, shows some deep-seated plot to change the ownership of the mouths of the Danube. Russia has long coveted the Roumanian territory, and laid out all her plans and mighty military energies with reference to naval opportunities in more southern seas. Germany also may be looking ambitiously in the same direction, and is making alliances with Austria and Italy, well knowing that Russia will not yield her long-cherished dream, and be perpetually imprisoned by the Black Sea and her frozen waters, without a long and desperate struggle. If actual war shall be the issue, it must be terrible, and both Russia and England will bitterly regret their having allowed France to be so permanently crippled.

W. H. S.

A dispatch from Berlin, dated Thursday, Sept. 28th, states that a Protestant League is forming throughout Germy, having for its object the expulsion of the Jesuits from the country.

Thoughts After Camp-Meeting.

BY WM. WOOD.

In looking over the Secretary's Report of the Eighth Anniversary of the Life and Advent Union, cheering thoughts arise in regard to the great interest manifested in the fundamental Bible truths, and a few thoughts were suggested which may prove of interest to the earnest seeker after truth.

As we look abroad and survey the religious world, there wells up feelings of sorrow as we perceive the jarring and discord everywhere prevalent. Spiritual or religious belief has (in many instances) been a bone of contention from which generates strife, envy, hate, sundering our dearest ties, and is wholly bent on mischief.

The beautiful precepts, and also the evidences of Christianity, are well calculated to inform and elevate the human mind to its highest possible attainment; so well adapted, so accurate is a perfect work and the great principle of love. Love to God and to one another is the fulfillment of its law. The superiority of the gospel of Jesus Christ over all other religious systems is the well-defined element of unselfishness; it seeks to save those that are lost. God commendeth his love toward us, in that, while we are yet sinners, Christ died for us, not to please our own persons, but for the welfare of others. It is of no consequence how degraded men are, how destitute, how unkind, ferocious, sarcastic or bitter on account of belief, how much addicted to the haunts of vice, this principle goes out after *them*, not seeking its own but the good of all. The whole need no physician, and as none but our blessed Lord have attained to perfection, those especially who profess to have the Spirit of Christ should bear with one another.

We ought not to be too sanguine that our opinions are always correct on points of doctrine. It is probable, and may be very possible that we are mistaken, and should we agree to differ, may it always be in a spirit of fraternal affection and love. Those who *know* their points are correct can afford to be generous to others who are uncertain or even stubborn in their belief. If our premises are false the result (however honest we may be) will prove equally false. For instance: If we have a house not made with hands eternal in the heavens, and we as disembodied spirits are at death to be clothed upon with this house, or spiritual body, the result of our reasoning, if harmonious, would be that there is no resurrection of the dead, completely effacing Paul's argument of a future life, because there would be an impossibility in raising from a natural or animal body, a spiritual one if that spiritual one is already in existence, designated by the house not made with hands, with which we are to be clothed. On the other hand, should we base our belief on the declaration that "the dead know not any thing," (Eccl. ix. 5), the result of our convictions would be in harmony with the doctrine advocated by Paul to the Corinthian church: If as you say (referring to the Stoics, Epecurians and Sadducees, with whom the apostle was obliged to contend), there be no resurrection from the dead, I heartily endorse your sentiments; make the best of this present life, let us eat and drink for to-morrow we die; but though this is the voice of nature and also your philosophy, revelation and experience teach me that there will be a resurrection from the dead. "But now is Christ risen from the dead (not dead in trespasses and sins) and become the first-fruits of them that slept."—1 Cor. xv. 20. Now whether we adopt the first or second method as a base for our argument, is there any just cause from such a source, if we desire to be followers of Christ, to manifest an angry or bitter spirit? We think not; and as has been remarked, if we have a correct understanding, we can afford to be generous and give a place in the paper for all. Show a spirit something like our Great Teacher, or else all our religion is in vain.

Again: In regard to the doctrine of (what is termed) the Age to Come theory, I cannot understand why there should be coldness in any form manifested toward its believers, nor any unkindness shown by those who do believe in such a theory toward those who cannot receive it. The beautiful prophecy of Isaiah 2d chap.: "For out of Zion shall go forth the law and the word of the Lord from Jerusalem," "and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," with other passages of like import, are supposed by many to be yet future. If we believe this text to be fulfilled at the return of Christ from heaven, the result of our investigations would be that the Messiah with his saints after their resurrection, would proclaim the gospel or word of the Lord from Jerusalem, and all who choose not to receive it will be devoured by fire and sword. David's throne is there erected, and Christ will be king over all the earth. If Christ and his saints are men of war, and destroy with fire and sword, we should be obliged to decide that the Messiah was not the author of the sermon on the Mount. If any man smite thee on the right cheek, also love your enemies, bless them that curse you, etc., and we can arrive at no other conclusion than that not only "the remnant" but all the children of Israel now dead, who have not heard the gospel that was preached unto Abraham must be restored, that God may be no respecter of persons. This is thought to be an advance of the general view of this subject, which all believers must ultimately endorse if their reason is a logical one. Who will censure parties who take that view or deny them a hearing in the paper?

On the other hand, should the foundation of these texts be laid at the first advent of our Lord, then our conclusions must be somewhat different. If David's throne has been or is now erected, we cannot look for it in the age to come. If the word of the Lord has been proclaimed from Jerusalem, then of course we could not expect it in the future. The query may arise in the mind whether Acts xv. 13, 17 belongs under the gospel or the coming dispensation; if under the gospel, David's throne has been erected. For says James, (Acts xv.): "Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." And to this agree the words of the prophet: "I will build again the tabernacle (or shall we say throne) of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue (or remnant) of men might seek after the Lord, and all the Gentiles upon whom my name is called." We might infer from this that Paul, Barnabas and Peter, when speaking of the conversion of the Gentiles, were in harmony and agreed with the words of the prophets, that the gospel being preached to the Gentiles, or their conversion to Christ, was the re-building (in another form) of the tabernacle or throne of David, Christ the seed of David being King over all, for which purpose God raised him from the dead.

"The word of the Lord shall go forth from Jerusalem." The law (Mosaic) and word of the Lord had once been given from Mount Sinai, and so terrible was the sight that Moses said, I exceedingly fear and quake. This Mount Sinai, according to Paul, represents the whole Mosaic ritual and ceremonial law, and as it did not go forth from Jerusalem, there must be one that will. We cannot expect this law in the future, if we reason correctly, until we are fully assured that it has not already been proclaimed, for all things must be fulfilled which were written in the law of Moses, and in the prophets concerning Christ. Jesus says, thus it is written, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. The Mosaic law was to be preached no longer, but repentance and forgiveness of sins in connection with Christ's life, miracles, teachings, his death and resurrection on the third day, which is the law of the spirit of life in Jesus Christ our Lord, should be proclaimed among all nations, beginning at Jerusalem, and in that city the disciples waited, (according to the command) until they were endowed with power from on high. What was the result of this preaching (if our reasoning is logical) on those, whether nations or individuals, who received and carried out its precepts? If not literal, but in principle, "They beat their swords into plough-shares, and their spears into pruning-hooks, neither will they learn war any more." Under the Jewish economy God directed through his servants the prophets that his people should be taught the art of war, and from twenty years old and upward all that were able to go forth and fight for Israel were numbered by their respective armies. Do we find a system like this under the law of Christ which was proclaimed, beginning at Jerusalem? To be in harmony with our reasoning we think not, for the fruit of this law (the law of Christ) is love, joy, peace, and no spirit of strife. Against those who enjoy these blessings there is no Sinaitic law or covenant of works, and all who partake of these principles of peace are absolved from its conditions.

Now suppose my neighbor, a professed Christian, endorses the view that the prophecy of Isaiah referred to above, and other similar texts, are fulfilled under the gospel dispensation, and myself, that they belong to a future age, are we to bite and devour each other, and say I will have none of your ideas, neither will one take the paper if the other writes for it?

Dear brethren and sisters in Christ, if we possess any such feelings, we might as well stop theorizing at once, and begin to learn the first principles of peace and love. "Good will (not hate) toward men, and on earth peace," was the angelic announcement at the birth of Christ, and if we do not live it, let us endeavor to pray more, love more, be more kind. Let our whole affections be centered on the great source of all love; then shall we begin to feel this great principle bursting forth from the inner depths of our nature, extending onward and outward, broadening and deepening into the great Fatherhood of God and brotherhood of man. The essence, the very soul of the gospel is the forgiveness of its enemies, which is wholly antagonistic to the great fundamental principle in the Jewish civil government, namely, the law of retaliation. Jesus Christ has repealed that law. He came not to destroy, but to fulfil: having nailed it to the cross, and slain the enmity thereby. Let us rally, and under the folds of that pure and stainless banner now erected, may one universal song of praise from every Christian heart ascend until righteousness and peace shall reign in all the earth.

Lawrence, Mass,

"How are the Dead Raised Up."

BY S. S. CALL.

This was a question profounded in the apostle's day, and to-day it is a question of no less importance and interest.

Paul tells us in Eph. i. 13, that they "trusted" in Christ after they "heard the word of truth," the gospel of their salvation, and that then they "were sealed," with the "Holy Spirit of promise." What was it to trust in Christ but to take his word, or his written agreement, in the same way we do from our fellow men? But He goes farther and seals the contract, and the sealing lasts till the pledge is redeemed, for they are sealed unto the day of redemption. (Eph. iv. 30.) In this condition we travail in pain, groaning "within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. viii. 22, 23), for they "have received the Spirit of adoption," whereby they cry "Abba, Father." (Rom. viii. 15). "Now if any man have not the Spirit of Christ he is none of his," and consequently will not be raised from the dead, for we find they are sealed with the Spirit expressly for the redemption of the body from the grave, and hence it is the Spirit that quickeneth and raiseth the dead.

A second question which Paul answers is, "With what body do they come?" He says, "It is sown in corruption, it (the same *it*) is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." —1 Cor. xv. 42–44. Hence we find it is raised an "incorruptible," powerful, and "spiritual body." This argrees with the words of our Saviour in Matt. xxii. 30, and Luke xx. 35, that "in the resurrection they (those raise from the dead) neither marry nor are given in marriage," but are "equal unto the angels," and are "the children of God being the children of the resurrection." There are no mortal ones brought to view here, because those who are raised from the dead can die no more.

Thus are we shown how the dead are raised up, and with what body they come, according to the order given, Christ is the "first fruits, afterwards they that are Christs at his coming." (1 Cor. xv. 23.)

Prosper, Minn.

From Lara Walter.

I avail myself of the privilege of expressing my heartfelt thanks to all the dear brethren and sisters who have so generously rendered me pecuniary aid in this my time of need. Although I cannot repay the tokens of kindness, it is my happy privilege to ask the blessing of God to be upon the donors that they may so live as at last to reap a rich reward in the coming Kingdom, for which my dear husband, in full assurance of faith *unwavering* fell on sleep. "Wash me clean," said he a little before his death, and "lay me down to rest, and *I shall rise up in the morning*." His last words were, "Blessed Jesus," and calmly, as a child on his mother's breast, he ceased to breath. We cannot but mourn for him, for he was ever kind and loving to all. His daily life shewed to every one that he had been with Jesus; but we do not mourn as those without hope. Trusting in Christ we remain your sister in faith.

Bunker Hill, Sept. 26, 1871.

From Eld. H. Rockwell.

I desire the rich boon of once more saying a few words by way of encouragement to the numerous readers of our excellent helper in the way of life, the Herald of Life. I presume this may be my last message to the dear ones scattered broadcast over the earth.

The burden of seventy-seven years and over, are pressing me with resistless force back to my native element. Mental decay, together with surrounding influences, have recently prostrated me on a bed of suffering. I have had, perhaps, no less anxiety for the precious cause of no life out of Christ, and while passing (to me at least), this fiery ordeal, in my weakness and ignorance, I have presumed to lay my puny and unclean hand upon the ark, to prevent its overturn amid its unusual jostlings of the few last months. Thank the Lord he did not kill me, nor cause my arm to wither, but allowed me to pull it in again. O that I may keep it and my whole body under, and bring them into perfect subjection to Christ.

O my dear brethren and sisters, do not in your haste be presumptuous, by attempting to do that which does not belong to us to do, nor to take God's work out of his hands; but let us rather inquire, Lord, what would thou have me to do? For I have learned by sad experience, that obedience is better than sacrifice. Certain I am, that it is better for me to sacrifice my own will, than to miss eternal life in the ages to come. O what is man, that he should reply against his Maker. Although God in his great compassion did not kill me, yet he hath wounded me sorely; for when he laid his chastening hand upon me, the blood flowed from my left nostril in one perfect stream, and so continued to flow until I had bled half a pint or more. This was followed by an attack of severe cough, accompanied with a profuse discharge of blood from the lungs, which so exhausted met that I felt I should die. The day following at night I was attacked with a distracting pain in my head, and in this distressing night the Lord took me by the hand, as he did Moses, and showed me that I should sleep before Christ comes, but not forever. There will be a glorious dawn. We shall meet to part no more on the resurrection morn. In this bitter dispensation of darkness and death, we only live to see the moving panorama of the times filling up the great chain of God's prophetic word. O how grand, how sublime the thought, that the Lord is coming back again to this sin-stricken earth, to remove the curse, and gather out of it a people to serve him. Let us remember then that he will have a tried people, "for whom the Lord loveth them he chasteneth, and scourgeth every son whom he receiveth." Let us accept the rod with thanksgiving. And as we pass under the cloud, and through the sea, let us not be weary in well doing, nor faint in our minds, for in due time we shall reap if we faint not.

O the glorious harvest! Lift up your eyes, ye weary ones, and look on the fields. Behold, they are all ready for the harvest.

Moses died upon the mount. What a sublime funeral he must have had! God at the head of the cortage, with a retinue of angels for pall-bearers; and then the solemnity and holy serenity of the scene! It would seem that such a depth of silence must have paralyzed the hearts of humans, but none were there. In a little while Moses and all the seed of Abraham will hear the glad sound of the great trumpet peeling forth the joyous notes of deliverance. Oh haste that glad hour!

Although the Lord has shown me I should sleep, yet the time is in the future, but very near. I am inclined to think my work is not all done; if not, I shall still live, and while I live I hope to keep myself pure. I have no strength, but if the angel of God lay his hand of mercy upon me he will give me strength.

New Briton, Conn.

From Louisa Beach.

With many others I can say, I am glad it was my privilege to attend campmeeting. I have brought home with me some sweet and precious influences, for which I praise the Lord. I am sure the blessing of God rested upon us, and the meeting has not been a failure. Those who did not remain to the close, lost much that was interesting and profitable.

I can but think how the subject of the Lord's coming seemed to stir the church. It was really the key-note of the meeting and was answered back from many a full heart. The conviction that the Lord is very soon to come, is causing many to awake and bestir themselves, and endeavor to arouse others also. Those who are accustomed to watching through the whole night, know how difficult it is to keep awake as they draw near the morning. There are many weary ones, some are sleeping and others are nearly discouraged. But if we will trim our lamps, I think we shall find there will be sufficient light to guide us through to the end. The morning is just about to dawn. I do hope that those who can give light on the prophetic periods and the speedy coming of the Lord will not fail to do so. I know of many who are eager to hear and read, and however much else we may learn from God's word, let us not lose sight of this great and important truth. There will be some faithful servants found giving "meat in due season."

Among the many pleasant remembrances of our campmeeting which I shall ever cherish, was the ordination service to which reference was made by a correspondent of the Herald. The time, the place, the services—all were calculated most peculiarly to impress the mind with the solemnity and sacredness of the rite. It was an interesting scene to witness, and a cause of thankfulness that in these last hours of time those four young brethren should be led to devote themselves to the service of the Master and to the work of saving souls from death. And while their elder brethren, whose whitening locks betokened long years of toil in the service, laid hands upon their bowed heads, as Br. Stuart invoked the blessing of heaven upon them, my heart was uplifted in prayer that the anointing of which the beloved John speaks (1 John ii. 27), might be granted them. Br. Brown delivered a solemn charge, and Br. Roworth gave the right hand of fellowship. May the Lord raise up and send out other laborers, for the harvest truly is great, but the laborers are few, and the hours of time are numbered.

New Britain, Conn.

From James W. Smith.

It is nearly ten years since I came to this place, and during all that time I have never heard an advent sermon nor seen an advent brother here, but I know that the grace of God is sufficient for all them that know, love and obey the truth. I believe Life believers are nearer to the truth than any religious body living on the earth. I do not claim that we are perfect, or that we teach all the gospel of Christ without a mixture of some error, but I do not believe that there is a religious party in the earth to-day that proclaims the whole gospel of Christ. The religions of the day are nothing but *specialties*—the mere opinions of philosophers and theologians, so called, who make religious opinions to suit the tastes of those that employ them, or who teach the traditions of the founder of their sects, knowing that if they deviate from the path laid out for them by the creed to which they have sworn allegiance that they must find employment elsewhere. There is not a day that passes but confirms this thought. Some years ago, the Rev. J. Litch, D. D., in a discussion with Eld. Grant, on the subject of man's nature and destiny, said, that his "Ordination vows" bound him to teach the immortality of the soul and endless suffering of such souls in hell. So then it is from the "Ordination vows" as a stand point that doctors of divinity teach, and not from the word of the Lord.

Now what is the whole gospel of Jesus the Christ? What must a sinner *believe and do* that he may have eternal life? I know that it will be answered, "believe on the Lord Jesus Christ and thou shalt be saved." That is very good, but what must the sinner *do?* Is there nothing to do but believe? These are questions deserving serious attention. I conclude in love for all connected with the cause we all love. And may we have the happy consolation of seeing the work prosper.

Upland, Penn., Sept. 1871.

Bismark and the Papacy.

Peace has its victories as well as war. Conflicts of ideas are not less important than contests of arms. And though the struggle through which Germany is now passing attracts less notice than that of last year, to thoughtful persons it does not possess less interest. The feud is from that old cause of religion. Its foes are those of its own household. The Catholic members of the Parliament, instructed from that Vatican, have as a body, opposed German unity. The Papacy, with its characteristic infatuation, has provoked a formidable antagonist, and opposed a great national movement. No sooner did this foreign power shew its hand than Bismarck declared war against it. He does not waver, he does not compromise; but having disposed of France, he is prepared to deal with Rome.

Noted for audacity and fertility of resources, the policy he has adopted is that old and simple one, that to "Cæsar belong the things that are Cæsar's, and to God the things that are God's." He would keep the spiritual distinct from the civil. Romanists are to be severely let alone. He will neither patronize nor prosecute them into importance. When bishops, priests, and people appeal to the State to settle their theological and ecclesiastical differences, it professes, with Gallio-like indifference, to be "no judge of such matters."

This, we know from experience and history, is the only principle of adjusting such conflicting claims. This policy of non-intercourse with Rome has extended to Austria, and is extending throughout Europe. The Papal Court, by its extreme measures, has wonderfully educated the Latin, as well as German race, in their national rights. Concordats are abolished. In several Catholic countries the dogma of Papal infallibility is forbidden to be published. In all, the Papal power is jealously watched, and its encroachments resolutely opposed.

There is much speculation as to how the Jesuits will seek to checkmate this move. Some have even said that they are coquetting with the International Society, that they conspire to overthrow kings, abolish national distinctions, and proclaim a universal democracy throughout Western Europe. The Jesuits are unscrupulous enough for that, if they now actually "run" the Church of Rome. It would be a gigantic "gunpowder plot." They might be tempted to try it, by knowing what willing vassals they have in the Irish Democracy of America. Republican forms would in many respects be favorable to the Papal pretensions. And we have no doubt the Papacy will eventually effect such a "change of base" in its war on modern thought, in the future. But the times are not yet ripe for anything of the kind.

This new relation of the State to the Church, inaugurated in Germany, will exert great influence on the new German Catholic party that claims to be the old. Perhaps it may be thought that we mistake the Neo-Catholics for Protestants, and anticipate too much from that movement. But if it does not begin, it may end in that which is spiritual. England at first separated from Rome on no better grounds, but was thus opened to the Bible and reformed preachers. We may hope it will be so with Catholic Germany. Thus the re-formation of the Empire will prove also a reformation of the Church. It will constitute an era in the history of the world. God thus makes the wrath of man praise Him. The infatuation of his enemies subserves his cause. Unintentionally, yet none the less really and effectually, they carry forward his purposes, and prepare the way for that good time coming when there shall be universal order, peace, justice and freedom.—*Montreal Witness.*

Obituary.

It was not until the other day that we learned of the decease of our aged friend Lindley M. Moore, of Rochester, an event which occurred some weeks since. A member of the society of Friends, he stood high among that people as an earnest, devoted Christian and lover of gospel truth. He was a man of large intellectual development, and fully understood and greatly loved the truth concerning man's nature and destiny, and the soon coming of our Saviour. We shall ever remember with pleasure our delightful interviews with him, and shall fondly cherish his tender words of advice and encouragement. Having valiantly fought the good fight, and finished his course, he now sleeps in Jesus; but his sleep will not be long. His warfare is ended, and he rests for a little season, but the hour of triumph, of victory over death draws nigh. Therefore,

"Boast not of thy victory, death!
It is but as the cloud's o'er the sunbeam's power;
It is but as the winter's o'er leaf and flower
That slumber the snow beneath."

The Mediatorial Kingdom,

BY

WILLIAM N. PILE,

Is a pamphlet of 96 pages, in which the work of Christ, from the beginning of his ministry to that connected with his second coming, is discussed; as also the relation of the church to Christ in the gospel dispensation.

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Appointments.

New Haven, Conn., Sunday, Oct. 8.
Wolcottville, Conn., Sunday, Oct. 15.
Holden, Mass., Mass., Sunday, Oct. 22.

W. N. Pile.

W. Meriden, Conn., Sunday, Oct. 8.
New York, (Cooper Institute, Room 24), Oct. 29.

W. S. Campbell.

Middletown, Conn., Oct. 8.
Meriden, Conn., Oct. 15.
New York, (Cooper Institute), Oct. 22.

Wm. Stuart.

Charlestown, Mass., Sunday, Oct. 8.
Orrington, Me., Sunday, Oct. 15.

Geo. W. Brown.

New York, (Cooper Institute), Sunday, Oct. 8. L. S. Ludington.

Business Department

Cash Receipts.

One dollar each from—Polly G. Pitts, Maria McDow, Daniel H. Breese, Samuel Luckey, John Hayes, T. B. Rollins, John Turpie, B. F. Thompson, Jesse Dinsmore, John Camp, Isaac B. Gatchell, Mrs. D. Hunt.

Two dollars each from—A. S. Whitney, Stephen Pell, James W. Smith, J. L. Swain, B. Matthias, Joseph Eaton, S. S. Rogers, Joseph Chapin, W. F. Gardner, Samuel Brown, S. A. Kemp, Peter Banta, Mrs. John J. Collins.

Various sums—Merrill Richardson, D. D., $1 10; David Anderson, $5; Israel Putnam, $2 50; Edwin Haynes, $25; Wm. Roworth, $3; Henry Page, 50 cents; Daniel Parsons, $2 50.

Parcels Sent Since Last Issue.

Abel Larkins, Isaac Brennan, Mrs. Sarah P. Heath, Adam Molter, J. L. Boyd, Mrs. S. H. Park, William Stuart, R. D. Armington, Albert Anthony, Mrs. Eliza Westcott, Jesse Dinsmore, Dr. Field.

Christ, my Rock, my Sure Defence.

The following poem was originally written in the German language, in the sixteenth century, by Louisa Kurfursten, who was born in 1627 and died in 1667:

Christ, my rock, my sure defence,
Jesus, my Redeemer, liveth;
O what pleasing hopes from thence
My believing heart deriveth:
Else death's long and gloomy night
Would my guilty soul affright.

Christ is risen from the dead,
"Thou shalt rise too," saith my Saviour;
Of what should I be afraid?
I with him shall live forever;
Can the *head* forsake *his* limb,
And not draw me unto him?

No, my soul he cannot leave,
This, this is my consolation;
And my body in the grave
Rests in hope and expectation,
That this mortal flesh shall see
Incorruptibility.

Closely by love's sacred bands
I am join'd to him already,
And my faith's outstretched hands
To embrace my Lord are ready;
Death itself shall never part
Mine and my Redeemer's heart.

Flesh I bear, and therefore must
Unto dust be once reduced;
This I own, but from the dust
I shall be to life produced,
And, convey'd to endless bliss,
Live where my Redeemer is.

In my body, when restor'd
From the grave in which it slumber'd,
I shall see my God my Lord,
With his saints in glory number'd;
In my flesh eternally
My Redeemer I shall see.

There mine eyes most certainly
Shall behold and know my Saviour,
I, no stranger, no, e'en I.
Him to see shall have the favor:
Grieving, paining, in that day
Ever shall be done away.

What here sickens, sighs and groans,
There o'er death shall prove victorious;
Earthly here are sown my bones,
Heavenly they shall rise and glorious
What is natural sown here,
Shall as spiritual rise there.

Let us raise our minds above
This world's lusts vain, transitory,
Cleave to him ev'n here in love.
Whom we hope to see in glory;
May our minds tend constantly
Where we ever wish to be.

—*Selected by* Jacob A. Albright.

Confidence in God.

BY HELEN ROBERTSON.

John in one of his epistles says: "This is the victory that overcometh the world, even our faith." Jesus said to the blind man, to whom he restored sight: "Thy faith hath saved thee." At another time a father brought a child who had a dumb spirit, beseeching Jesus to cast out the spirit, and "Jesus said unto him, If thou canst believe, all things are possible to him that believeth." The father cried out with tears, "Lord, I believe; help thou mine unbelief." The child was cured. In this case the father exercised faith for the child.

Many instances might be brought forth of what was done "by faith," and "through faith." Instance what is recorded in the 11th of Hebrews. But the time would fail us to tell it all. Besides, we are exhorted by Br. Grim to be short and to the point. This is good advice, which we will try to heed.

In thinking over this subject lately, we have been particularly pleased with some striking instances of faith in God, recorded in the book of Daniel. *Unconditional faith.* That is the kind God wants. It honors his blessed name. The king of Babylon made an image of gold, and demanded that, at certain signals, people, nations and languages should all fall down and worship this image. There were those present who had learned thoroughly the name of the true God, and Him alone they would worship and honor. An accusation was brought against them to the imperial king. He in his rage demanded of them again if they would yet be willing to bow the knee, otherwise they should be cast into a burning furnace. "And who is that God that shall deliver you out of my hands?"

Did they stand trembling and afraid? No, no! Mark the beautiful simplicity of their answer! "O, Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so our Lord whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy god." "But if not." If not what? Why we will serve him, and won't worship your gods, whether he sees best to deliver us or not. Here is the true kind of trust, of confidence in God. This is what he wants. These men cast themselves fearlessly upon him, with no prospect but a fiery furnace, unless he delivered them. The furnace was heated seven times hotter than usual, and still they trusted in God. Did he deliver them now? No. They were thrown in, but only the strings that bound them were burned, and they walked loose in the midst of the fire, with an angel from heaven strengthening them. O glory to God! "Thou, Lord, doest not forsake them that seek thee."

The king and his counselors were of course amazed, and Nebuchadnezzar spake and said, "Blessed be the Lord of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that *trusted* in him." "There is no other god that can deliver after this sort."

That same God is our God. He is just as able to deliver now as he was then, and he does care for and deliver those who trust in him.

After a time the kingdom passed into the hand of Darius the Median, and he made Daniel first president, "because an excellent spirit was in him, and the king thought to set him over the whole realm." Others were envious, "but they could find none occasion nor fault." He was faithful; neither error nor fault could be found.

They next tried concerning his God. They got the unsuspecting king to sign a writing that if any one should ask a petition of any god or man save of him within thirty days, he should be cast into a den of lions. "When Daniel knew that the writing was signed, he went into his house; and his windows being open toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time."

Jesus says, "Fear not them that kill the body." Fear Him who after he hath killed hath power to destroy." Daniel knew the same fearlessness of man. He knew God's name. That was the secret. "Prove me, saith the Lord."

Darius was sorry for what he had done, and tried to change it, but could not. So he said to Daniel, "Thy God whom thou servest continually, he will deliver thee." Daniel trusted in God, and he delivered him. He said, *My God* hath sent his angel, and hath shut the lion mouths that they could not injure me, forasmuch as innocency was found in me; and also before thee, O king, have done no hurt. The king was glad, and took Daniel up out of the den, and "no hurt was found on him," because he believed in his God.

These are the kind who will be God's in that day when he makes up his jewels. An Abraham, who stretched forth his hand and took the knife to slay his son; and Jacob, who said, "Though he slay me, yet will I trust in him;" and David, who said, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me;" an Habakkuk, who could say, "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no fruit; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

We will finish with the Captain of our salvation. He said, "Father if it be possible let this cup pass from me, nevertheless, not my will but thine be done." Death got hold of him, but for only three days. He was perfectly submissive, but God, his Father, in whom he trusted, "loosed the pains of death; because it was not possible that he should be holden of it." He ascended up to his Father's right hand; but very soon he will come again a glorious Conqueror, and with him will be those who are tried and chosen, and faithful—those who have trusted in God, whether he would deliver them or not.

Brethren and sisters, shall we be there, to wear crowns of glory and palms of victory? The Master says, "To him that overcomes shall I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne."

New York, Sept., 1871.

Men of Plain Speech.

We need in the ministry, now and in all time, men of plain speech. The preacher's language must not be that of the class-room, but of all classes; not of the university, but of the universe. Men who have learned to speak from books are of small worth compared with those who learned from their mothers their mother tongue—the language spoken by men around the fireside, in the workshop, and in the parlor. "I use market language," said Whitefield, and we know the result. I rejoice in the Latinity and Germanic jargon of certain schools of pedantic and pretentious intellectualism, because their learned clatter renders them powerless with the masses; but I mourn when similar hideousness of speech are adopted by evangelical divines, for it assuredly weakens their testimony. Anglo-Saxon speech, homely, plain, bold, nervous, forcible, never fails to move the English heart.

At the same time we do not desire a race of coarse men, who regard slang as being plain speech, which it certainly is not. Admitted that a coarse man may have his sphere, it is equally certain that he is unfitted for many other spheres of equal importance. If it be granted that a spice of vulgarity may adapt a man for special service among navvies and costermongers, we question whether, even with them, there may not be a more excellent way, and there are other people in the world to be considered besides these. We are confident that, ordinarily, coarseness is weakness, and ought to be avoided; and we should no more think of preaching the gospel in the slang of the thieves' kitchen, than in the jargon of the Neologists. The gospel's apples of gold are worthy to be carried in baskets of silver. Language should be fitted to the dignity of the subject.

The most truly dignified language is, however, the simplest; simplicity and sublimity are next of kin. Gospel simplicity is equally removed from childishness and coarseness. Bunyan's English is as pure as it is plain. Our grand old authorized version is a model of speech; though marred here and there by an antique indelicacy, it is, as a whole, perfection itself, both for grandeur and simplicity of style. We need men who do not only speak so that they can be understood, but so that they cannot be misunderstood. The plodding multitudes will never be benefited by preaching which requires them to bring a dictionary with them to the house of God. Why should they be called to work on the day of rest, in order to get at the minister's meaning? Of what use is it to them to listen to spread-eagle talk, which conveys to them no clear sense? The Reformation banished an unknown tongue from the reading-desk; we need another to banish it from the pulpit. The language of half our pulpits ought to be bound hand and foot, with a millstone about its neck cast into the sea; it is poisoning the "wells of English undefiled," and worse still, it is alienating the working-classes from public worship.—*Spurgeon.*

Effects of Tobacco.

A correspondent of one of our health journals sums up the derangements which the habitual use of tobacco produces, as follows:

1. Headache over the eyes.
2. Nervous headache without sickness.
3. Nervous headache with sickness of the stomach.
4. Deafness.
5. Partial blindness, or amaurosis.
6. Running at the eyes.
7. Cancer of the lips.
8. Consumption, preceded for years by a cough.
9. Asthma.
10. Dyspepsia.
11. Palpitation of the heart.
12. Paralysis of the upper part of the body.
13. Neuralgia, especially of the face, head, and neck.
14. Swelling of the gums, and rotting o the teeth.
15. Enfeeblement of the lymphatics.
16. Enlargement of the glands of the face and neck, making them thick about the cheek and lips.
17. Lethargy.
18. Morbid appetite for spirituous liquors.
10. Morbid appetite for food, especially high-flavored food.
20. Indistinct taste.
21. Indistinct smell.
22. Imperfect sense of touch.
23. Obtuseness of the moral sense.
24. Uncleanliness of person.
25. Stentorian or snoring sleep.
26. A sense of deadness and of great debility, on first waking from sleep, until one has had a chew or a smoke.
27. Confirmed and incurable disease, and premature death.—*Methodist.*

Two Bricks to Begin With.—In a city in Western New York, renowned for its crowded churches on Sundays, there was one called, by the way of eminence, the Brick Church. It was the first church built of brick in the city. Its congregation had increased so that the church could not well accommodate the crowd. It was old-fashioned and behind the times. At length it was resolved to build a new church. Meeting after meeting was held, but the prospects for a new church grew more and more discouraging, until the most hopeful grew disheartened and were ready to give it up. One morning, after a discouraging meeting had been held, the pastor's door bell rang very early. On opening the door, the servant found a small boy, who inquired for Dr. S. The servant told him he had not come down, and demanded what he wanted. "I want to see Dr. S.," answered the boy. Presently Dr. S. came to the door, and found a small boy, with a wheelbarrow three times as large as himself, holding two bricks, which he said he had brought to build the new church with! The doctor put on his hat and walked out into the street saying to every man he met, "the church will be built; the first load of bricks is already on the ground." And it was built —a large church, a beautiful church. Who shall despise the day of small things?—*Christian Advocate.*

Fashionable Literature of the Day. —The quality of our current literature is infinitely below the quantity. Vice swarms like wasps on every book-seller's shelf. Sensational and disgusting pictures are presented by pen and pencil to seduce the young into the evil way, and turn our people into a nation of Parisians.

Bad books struck the most fatal blows that have recently fallen on Paris. Fictitious literature deluged their city with the sensual broodings that produced the Commune. A nation growing into manhood cannot thrive on such literary food any more than a body's stomach can thrive on alcohol.—*Good Heatth.*

Love Makes the Difference.—"O it is just as different as can be!" said one of my young friends.

"What is?" I asked.

"Why, being a Christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a Christian, I used to say to myself, 'No, I can't now, for I shall have to do so many hard things, and I never can do them.'"

"What hard things?"

"O, I used to think, 'Now if I become a Christian, I shall have to walk just so; shall have to go to church and prayer meeting; shall have to pray and read the Bible.' It is so different from what I thought."

"Why, James, what do you mean!" I exclaimed. "You do go to church and to prayer meeting; you do read your Bible and pray; you do try to walk just right, do you not?"

"O, yes," answered James, looking up, with a bright smile, "but then I love to do them. That makes all the difference. I love Jesus, and I love to do as he wishes me to."

Yes, love does make all the difference. Love is the fulfilling of the law.—*S. S. Times.*

When any one spoke ill of another in the presence of Peter the Great, he at first listened to him attentively, and then interrupted him: "Is there not," said he, "a fair side also to the character of the person of whom you are speaking? Come, tell me what good qualities you have remarked about him."

"A promise should be given with caution and kept with care. It should be made with the heart and remembered by the head."

Why is a man in fever like a burning candle? He is light-headed.

It is very dangerous for any man to find any spot that is sweeter to him than his home.

Children's Department.

Grandfather's Bible Class.

NUMBER FOUR.

Grandpa.—Children, at our last meeting the lesson led us into the promised inheritance of Adam and his wife. We find that the Lord intended giving Adam and his companion, "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 28), upon condition of obedience.

William.—Does not the Bible say that the Lord made Adam good? Our teacher said God made Adam holy, and by disobedience he fell from that holiness.

Grandpa.—That God made man good is true, as is shown by Gen. i. 31, but not in the sense in which your teacher wishes you to understand it. "God made the fowl after his kind; and cattle after his kind; and the trees, and the herb bearing fruit after its kind; and God saw everything that He had made, and behold it was very good." Now all these things as well as man were very good, yet none of them were holy: that is they were good for the purpose for which he made them. And so with man. He was good for the purpose for which God made him; but as regards his holiness that was a work of his own, and for that purpose God placed him on trial.

George.—If that was the condition of Adam, then it depended entirely upon his own actions whether he retained possession of the promised inheritance.

Grandpa.—So the Psalmist viewed it when he said, "When I consider thy heavens the work of thy fingers, . . . what is man . . . Thou madest him to *have dominion* over the work of thy hands; thou hast put all under his feet." That was the condition in which God placed the first pair. So says the Psalmist in the 8th Psalm. But by disobedience he lost this condition of things. And now the apostle says in Heb. ii. 7, "Thou crownest him (Adam) with glory and honor, and didst set him over the works of thy hands: thou hast (in the past) put all things under his feet. For in that he put all things under his feet. . . . But now (at the present time), we see not all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that by the grace of God should taste death for every man."

Mary.—But, grandpa, I do not understand what the apostle means in this text, nor what it has to do with our lessen.

Grandpa.—That is just what I wish; when you do not understand any thing I wish you to speak out plainly and say so. A Bible class is for the purpose of learning, and the only way to learn is to ask questions. I will endeavor to explain what the apostle means in this chapter, and then I think we will be able to see the connection with our lesson. Adam, the first man, was made good, or a good man, for trial, and God gave him domininion over all his creation; made him king over the whole earth, and promised him life upon condition of obedience, and placed within his reach the tree of life, as an evidence before his face, that God intended he should live on and have the dominion. But by the disobedience of Adam he lost the dominion, and died, and all nature lost their king, and they have been in rebellion ever since.

William.—Is that to be the condition of the world always?

Grandpa.—That is just what the apostle is trying to explain. "He says not unto the angels hath he put into subjection the world to come of which we speak." Now Paul is speaking of three conditions of this world. The one that was in subjection to Adam; the present that is not in subjection to man, and the world to come that is to be subjected to Christ. The apostle says: "But now we see not all things put under him," man; but we see Jesus, "who was made a little lower than the angels for the suffering of death."

John.—What does that mean, "a little lower than the angels for the sufferings of death?"

Grandpa.—The apostle had just said God had not put in subjection to angels the world to come, clearly showing that the world in which we live was intended for men like ourselves, and not for the order of angels. Hence, if Jesus had been made of the order of angels, who cannot die, he, of course, could not have tasted of death, or death could not have taken hold of him. But Paul says, "He was made a little lower than the angels," of the nature of man, that by the favor of God toward us He might taste death for every man. "For it became him, for whom are all things (like Adam) . . . in bringing many sons into glory to make the Captain of their salvation (the Author of life) perfect through suffering," hence Jesus was made holy by obedience, and gained what Adam lost. And the apostle says we see him "crowned with glory and honor." But we do not see *yet* all things put under him.

William.—Then you would have us understand that just what Adam lost by his disobedience, Christ, the second Adam, gained by his obedience?

Grandpa.—Yes, with one addition: Adam was in a state of mortality and subject to death, dependent upon the tree of life for his continuance, whereas, Christ by his obedience has been exalted to be the Son of God, by the resurrection to eternal life, and with the power to impart the same life to all believers, so that they can die no more.

Mary.—If this be so, then in reading the Bible we must understand that the reward of the righteous is to have a part in the restored earth.

Grandpa.—Yes, and now I think we understand the nature of God's promise to Adam, and in our next lesson we will proceed to discuss what is meant by the punishment for disobedience to Adam, and ourselves, in case of disobedience.

A Letter to the Children.

BY AUNT LOUISA.

Dear Children: It is a long, long time since I have written any thing for you, for many duties and cares have made it impossible for me to do so. I have not forgotten you in the meantime, and often, on taking up the paper I look at the "Children's Department," to see what there is good and interesting for you. I am very sorry there are so few original articles for children. It seems as if among all those who write for the Herard of Life, or ought to write for it, there are some who could say something to the children who read it.

At our late camp-meeting at Springfield, I resolved, if the Lord would assist me, to do a little in that direction myself. I think it is pleasant work to feed little lambs, and I would as soon be found doing that when the Lord comes, as any thing else that will please Him. We know that He loves little children, for He bids them come to him, and I am sure He will be glad to have us do them all the good we can.

Writing this, makes me think of camp-meeting again. I was glad to see so many children there, and I think those who *were* there will not soon forget it. Was'nt it a beautiful place? And did'nt you enjoy the children's meeting, which Br. Wendell held? I am sure I did, and shall not forget what Br. W. said, nor the questions he asked. I think many of them were well answered; and the singing was certainly good, for some of the children had fine voices. I hope they will always use them properly, and that before a great while we shall meet in a much pleasanter place, and join with a much larger company of little ones, who have been redeemed by the blood of the dear Saviour, to sing the song of Moses and of the Lamb.

Phylacteries.—"Mother," said Mary Smith, "I have been reading in the New Testament; and it says here in the twenty-third chapter of Matthew, and fifth verse, that 'the scribes and Pharisees make broad their *phylacteries,* and enlarge the borders of their garments.' What were their *phylacteries?* I have been looking a long time in the Bible to find out what they were; but I cannot find any explanation."

"That is nothing strange, my child," said Mrs. Smith, "for Matt. xxiii. 6, is the only place where that strange word occurs in the Scriptures; and it is simply the name given to strips of parchment, or paper, on which were written passages of the law of Moses. The Jews were accustomed to wear these strips of parchment fastened upon their foreheads and on their left arms; but the scribes and Pharisees made theirs broader than others, because they desired to have people think that they were better than others."

"Well," said Mary, "that is very simple, when you come to explain it. I had no idea that it was any thing that I could understand so easily. I think I shall always remember now what phylacteries mean, and I shall take more pleasure in reading this chapter, because I know what they are."—*The Guiding Star.*

Preach Small.—"Mother," said a little girl seven years old, "I could not understand the minister to-day, he said so many hard words. I wish he would preach so that little girls could understand him. Won't he, mother?"

"Yes, I think so, if we ask him."

Soon after this her father saw her tripping away.

"Where are you going, Emma?" said he.

"I am going over to the minister's to ask him to *preach small.*"

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

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AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
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IS PROPHETIC TIME A PROPER SUBJECT FOR INVESTIGATION?

BY W. N. PILE.

AN affirmative answer to the above question would seem, to us, to be the only true one; but as some doubt it we may profitably consider it in the light of Scripture. All are agreed that there are periods attached to some of the most important prophecies, and nearly all admit that some of those period—one at least—reach to the second advent and resurrection. The view held by many is, that while God caused these periods to be placed in his word, they were forever to remain mysteries, or, at least, until they expired, when the *event* would reveal the time. This view, of course, makes the periods of no consequence to the church, therefore denies that they form a proper subject for investigation But, again: This view amounts to a declaration that "*all* Scripture" is *not* "profitable" while the word declares the contrary. (2 Tim. iii. 16.) "Search the Scriptures," is a divine command, therefore, if we acknowledge these periods as forming a part of Scripture, to search them becomes a duty.

The view that makes them unintelligible till after their fulfillment we regard as equally unscriptural with that which *forever* locks them in mystery, besides representing God as acting as we know men would not. Of what benefit could a "Traveller's Guide" be to its possessor if it could not be understood till his journey was accomplished? Even so, these portions of God's word can be of no possible benefit to the church unless their service is rendered before her translation. Prophecy is to be to us as a "light shining in a *dark* place until the day dawn." When the *day* is reached the dark place is passed.

As in the days of ancient Israel, the "learned" and "unlearned" have excuses for neglecting the "book of the prophets." Hear Isaiah: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is *sealed:* and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." So now, both classes excuse themselves, the latter very plausibly, for if the *learned* declare it placed beyond their reach the *unlearned* may easily be led to do the same. But does God excuse either? Let us see. "Wherefore the *Lord* said, For as much as this people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, ... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (See Isa. xxxiv.) Let us be careful lest we make excuses that God will not accept.

Some think that Christ has interdicted all knowledge upon the subject of prophetic time by saying: "But of that day and that hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father."—Mark xiii. 32. So much has been written upon this and kindred texts already that it would seem unnecessary to write further were it not for the fact that it is still used for the purpose of nullifying any arguments which may be advanced in favor of the nearness of the advent.

Before proceeding to discuss the meaning of the text, we note the fact that the popular view not only interpolates a *future tense* when the record gives a *present* one, but also involves its adherents in difficulty. Suppose the text read—"No man shall know" &c., how many would be involved in the prohibition? We answer three: Man, the angels and the *Son of God.* Are we prepared to believe that Christ will find himself coming "in the clouds of heaven with all the holy angels without any previous knowledge of the fact?" Some have endeavored to make an exception in the case of "the Son," to avoid this difficulty, by saying that he knew *as God,* but not *as man.* Some, not satisfied with such an absurd explanation, say he did not possess this knowledge *for the disciples.* But Jesus says he did not know any more than men or the angels. This fact alone should provoke a serious review from those who apply this passage to the days in which we live.

But again: The popular view makes the text conflict with many others, thereby showing it to be erroneous. Would Christ have taught the impossibility of acquiring any knowledge upon these periods, and in the same chapter directed our minds to the subject of prophetic time? This he has done, if the popular view be correct; for in verse 14, we read: "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth *understand*)." By consulting Daniel we find a period of time connected with this "abomination of desolation" which reaches to the time when Daniel shall "stand in his lot." In connection with these sublime statements of the angel to Daniel we read that in "the time of the end, many shall run to and fro, and knowledge shall be increased" and "the wise shall understand."

Dr. ADAM CLARKE says on these passages: "Many shall endeavor to *search out* the sense (of the prophecy) and knowledge shall be increased *by these means.*"

MATTHEW HENRY says: "They shall read it over and over, shall meditate upon it; they shall *discourse* of it, talk over it, *sift out* the meaning of it, and thus knowledge shall be increased."

Dr. GILL says: "Many shall run to and fro and knowledge shall be increased: that is, toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; . . . will carefully peruse the writings of such, who have lived before them, who have attempted anything of this kind, and will go far and near to converse with persons that have any understanding of these things; and by such means, with the blessing of God upon them, the knowledge of the book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared."

We think that if this spirit animated more of the professed Christians of this day a knowledge of these prophecies would be more widespread.

But again, says Jesus in this chapter, after speaking of the signs of his coming: "When ye shall see these things come to pass, *know* that it (he) is nigh even at the doors." (Ver. 29; see also Matt. xxiv. 33.) Can it be truly said that in one verse he commands us to "*know*" he is "near even at the doors," and in another prohibits all knowledge upon the subject. Again Matt. xxvii. 45 and onward: "Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. . . But if that evil servant shall say in his heart, My Lord delayeth his coming, . . the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of," etc. Here are two classes of servants brought to view, delivering *opposite* messages: that of the "evil servants" is, "My Lord delayeth his coming;" but the "good servant" is giving "meat in due season." "Due season" for what? We answer, the connection shows it to be the coming "of the Lord," therefore his message must have been —"My Lord is coming." The Lord comes upon the evil servant "unawares." Why? Because he said, "My Lord delayeth." Now what was true of the evil servant could not possibly be true of the good servant; therefore the Lord comes not upon the good servant "unawares."

"Ye brethern are *not* in darkness that that day should overtake you as a thief." (See 1 Thess. v. 1–5.) Here the context shows that upon those who "say peace and safety" sudden destruction shall come, because it comes to them "as a thief." Not so with the children of light. They are watchers and wait for the day. "Surely the Lord God will do nothing, but he revealeth his secret unto His servants the prophets." — Amos iii. 7, Has God adhered to this principle of inspiration? We answer, yes. Witness the flood! Noah and his family were acquainted with God's purposes. The rest "knew not." So at the destruction of Sodom and Gomorrah, Lot foresaw "the evil" and hid "himself." The others "passed on and were punished." So at the destruction of Jerusalem. Christians, being warned by Christ (Luke xxi.,) fled to Pella, while the Jews remained and perished. If God has adhered to this principle in the past will he bring the final judgment and give no warning. Peter represents scoffers "in the last day" as saying, "Where is the promise of his coming?" What occasions the scoffer's question if it is not that the evidences of His near approach is being promulgated?

From all these considerations we must decide that the popular view of Mark xiii. 32 is incorrect. Now what is its meaning? We will "show our opinion."

The language was uttered over eighteen hundred years ago and being spoken in the present tense was strictly true, but was not designed to apply to all future time. Christ declared that at that time but one knew the times and seasons—the Father. He also says that he must "go to the Father" that the Comforter might be given. How was this to be effected? "For I will pray the Father, and He shall give you another Comforter."—John xiv. 16. Let us notice one of the offices of this "Comforter." Christ says: "He will show you *things to come.* He shall glorify me: for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore, said I, that he shall take of mine and shall show it unto you."—John xvii. 12–15. The Father hath the knowledge of the "times and seasons." Then if "all the Father hath" is to become Christ's and for the benefit of the church, the subject of prophetic time must be a proper one for those who are imbued with the Spirit to investigate. The same truth is taught in Acts i. 6–8. "Wilt thou at this time restore the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power (*exousia*—"power, means authority,"—Liddell and Scott), but ye shall receive power (*dunamin*: "power, force, ability; especially force of *mind*, power, ability"—*Ibid*) after that the Holy Ghost shall come upon you." The Spirit, therefore, was to bring to the apostles prophetic power. They exercised this power by speaking of future events, some of which are now transpiring before our eyes. And while it does not bring to us the power to prophesy, it brings the disposition to study the prophecies and unfolds their meaning as they become "*due* to the church." (See 1 Pet. i. 10–13.)

But again: It will be admitted by all that the book of Revelation is one that treats largely of prophetic time. Now notice the preface to this important book: "The revelation of Jesus Christ, which God *gave* unto him, to *show* unto his servants things which must *come to pass.* . . Blessed is he that readeth, and they that hear the words of this prophecy." —Rev. i. 1–3.

Here we learn that the Father gave to the Son, after his ascension, a revelation of prophetic time. It follows, therefore, that such a revelation being necessary, the Son did not possess this knowledge before. But was it for Christ's benefit alone that it was given? No! "Blessed is he that readeth," etc. Then the subject of prophetic time is a proper one for investigation.

But is this subject *profitable* as well as proper? It certainly must be if those who read and hear are "blessed." That a congnizance of our proximity to the advent is calculated to materially affect our moral character is not only plainly inferable from the analogies of the past but supported by Scripture. Paul exhorts us not to "forsake the assembling of ourselves together, as the manner of some is," but to exhort "one another, and so much the more as we see the day approaching."—Heb. x. 25. We have seen that the "evil servant's" defect wasin his declaration. "My Lord delayeth," which caused him to smite his fellow servants and to eat and drink with the drunken." We "do well" to "take heed unto the sure word of prophecy," that we may be "like unto them that *wait* for their Lord," and "seeing we *look* for such things, what manner of persons ought we to be in all holy conversation and godliness?" The "children of Issachar . . had understanding of the times to know what Israel ought to do." 1 Chron. xii. 32. Let us be like the "children of Issacher" and not like unbelieving Judea which "knew *not* the time of their visitation." What "Israel ought to do is to make himself ready for the coming bridegroom. But not so now; yet if we cannot *command* we can exhort and beseech. Then let the subject of prophetic time not be ignored but in kindness, in love, (not dogmatically) let this glorious theme occupy a proper share of our attention, and we shall not be "in darkness" but by the light from the prophet's lamp, well trimmed, we may yet "see eye to eye."

OUR RESURRECTED JESUS.

BY HELEN ROBERTSON.

ON the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. The last Mary knew of her blessed Lord, who had forgiven her so much, and whom she so much loved, was that he had expired on the cross, and Joseph, of Arimathea, had begged Pilate for his body. Pilate granted it to him, so he took it and wrapped it in a clean linen cloth, laid it in his own new tomb, rolled a great stone to the door, and departed. This was done in the evening, and the two faithful, loving, Marys sat watching. Afterward they went home, and prepared spices and and ointments, but how sad and disappointed they must have felt, for they did not realize or understand about the resurrection. They rested on the Sabbath according to the commandment.

Now Mary Magdalene is improving her first lawful opportunity. Early before light, she is at the sepulchre; but to her amazement, "the Lord she loved was gone." How she must have felt? Wild with astonishment, she runs to Peter and John, and says: "They have taken away the Lord, and we know not where they have laid him." They went in haste to the sepulchre, but found it just as Mary had said. They did not understand that he must rise again, and how they must have felt. "Then the disciples went away again unto their own home." They could not watch one hour.

"But Mary stood without at the sepulchre weeping." O Mary, we admire thy true woman's love, and thy long suffering, watchful patience. But how richly thou wert rewarded! Thine eyes did first behold the resurrected one; thine ears did first listen to the precious words that fell from his immortal lips; and thou wert entrusted with the first message to his brethern of his ascension to his Father and thy Father, to his God and thy God. Thou hadest been forgiven much and thy love was great.

"Mary came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." The same evening, he appeared in the midst of the assembled disciples, and said: "Peace be unto you." The disciples were glad to see him, and he breathed on them, and said, "Receive ye the Holy Spirit,"—*Christ's baptism.*

A few thoughts come up in this connection, and we will note them. Jesus had told his disciples often that he should be put to death, and should rise again; but they understood it not. Why were they so stupid? Were they willingly so? We think not. Up to this time Christ's words were not spiritually discerned, and "the things of God knoweth no man but the Spirit of God." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are not spiritually discerned." "He that is spiritual judgeth all things." The disciples after they received the breathing of the Holy Spirit, were prepared to judge and understand.

Jesus remained forty days with them, after his resurrection; comforted them, and wrought a few miracles, and he also commissioned them to preach the gospel. Then he was taken up. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The disciples have now been breathed upon, *converted.* They can understand all about it, and on the precious hope of the resurrection of the body, now that the Great Head has been resurrected, they can safely rest in faith, in glorious anticipation, that he will come again, and take unto him his great power and reign.

Brethren and sisters, what is your hope? Is it the death, the resurrection, and the glorious second advent of our blessed Redeemer and of seeing him when he appears? If this is our hope let us purify ourselves "even as he is pure," remembering that if we expect to live in the likeness of his resurrection at that day, we must now be in the likeness of his death. The old man must be crucified with him, the body of sin must be destroyed; henceforth we must not serve sin. If we be dead with Christ, we shall also live with him. Praise God for His unspeakable gift.

NEW YORK, Sept., 1871.

PATIENCE AND PEACE.

PATIENCE and peace go together. You cannot separate them. God has married them for all time. Man's strength is to endure. Whatever man can inflict, I am overcomer if I can bear it all patiently. "What can your religion do for you *now?*" said a cruel master as he lifted the gory scourge from the bleeding back of a faithful slave. "It teaches me to love *you* mass'r," was the victorious reply. And the slave with love was stronger than the master with a scourge. Ah! this patient principle of love is mightier than rage and wrath. One is the billow—wind-lashed, angry, towering and foaming around; the other is the rock—serene in impregnable strength, unmoved in all the fury of the storm.

Peace gives patience, and patience gives peace. Both act and re-act upon each other. If you want peace, be patient. Don't fret. Don't worry. Leave God to order all thy ways. Don't pick green apples from the tree of providence—they'll set your teeth on edge, besides making you sick. Let them get ripe, then they are better.

Be patient. There's nothing but sorrow gained by freting, but for the patient there is peace—peace like a river. Bear the little trials that surround you on every hand. Don't fret, nor worry, nor scold, nor rage. Be patient. Let the world rage. Hide in the rock of ages. Then let the storm howl. Have faith in God.

Be patient unto the coming of the Lord Jesus Christ. Be patient toward all men, including your husband. Towards all women, your own wife included. Towards all children, not excepting your own. Have patience, and you'll save a good deal of repenting, sighing, confessing and crying. Keep quiet. If will make the house quiet, the neighborhood quiet, the church quiet; and if all would be patient, the world would be much quieter than it is. Try it, my friend. Have patience, and you will have peace—peace like a river, and righteousness like the waves of the sea.

God bless thee, tried, troubled, perplexed pilgrim, and help thee to be patient to the end. So be [illegible]—*Selected.*

RESEMBLANCE BETWEEN SLEEP AND DEATH.

SLEEP is called "the emblem of death." And how often is the expression used by the living, when looking upon the corpse of the dead, "He looks," or "she looks as if asleep." "How peaceful they sleep." Our evening hymn, so familiar to all, brings to our mind the resemblance:

"The day is past and gone,
The evening shades appear;
O, may we all remember well,
The night of death draws near.

We lay our garments by,
Upon our beds to rest;
So death may soon disrobe us all,
Of what we here possessed."

There is not only a resemblance in the *appearance,* but in the quiet, the rest, and *unconsciousness* of the condition. When persons are in a state of sound sleep, they have no knowledge of anything. They have no knowledge that they ever lived, nor that they are asleep, much less that they are awake. They do not know when they are asleep how long they have been asleep. They have no knowledge as to what is going on in the world, or among their kindred or friends. Not even in the house or room in which they are asleep. All to them, for the time being, is unknown. Dr. Durham says:

"Considered psychologically, I think sleep may be best defined to be a state in which *volition, sensation,* and *consciousness* are suspended, but can be readily restored upon the application of some stimulus."

Again he says:—"Considered psychologically, sleep may be most correctly regarded as that particular state of *cerebral inactivity* which is essentially associated with *rest,* nutrition, and repair of the brain substance. Every part of the body, the office of which is vital, not simply mechanical, passes through alternate periods of rest and action. The heart pauses after each pulsation, and every breath we draw is followed by a period during which the nerves and muscles of inspiration *repose* before being again aroused. The heart acts and rests seventy or eighty or more times in a minute. During rest the tissue is nourished and waste is repaired. So also must the *brain,* the *organ of sense,* as a vital organ have rest. During sleep, the brain is in comparatively a bloodless condition; and the blood in the encephalic vessels is not only diminished in quantity, but moves with diminished rapidity. A woman who had lost part of her skull, the brain and part of its membranes lying bare,—when she was in deep and sound sleep, the brain lay in the skull almost motionless; when she was dreaming it became elevated; and when in her dreams of excitement it protruded through the aperture of the skull."

So in death, "the dead know not anything." —Eccl. ix. 5. They have no knowledge that they have ever lived, nor that they are dead, much less that they are alive when dead! They do not know where they lie in death, nor how long they have been dead. They have no knowledge of what is going on in the world, or among their own kindred or friends. (Job. xiv. 20, 21.) Nor have they knowledge of anything "under the sun."—Eccl. ix. 6. And certainly not above it, for "one event" is "unto all." "They live, and after that they go to the dead."

Their "volition, sensation and consciousness are suspended." "Their love, and their hatred, and their envy, is now perished. . . . There is no work, nor desire, nor knowledge, in the grave."—Eccl. ix. 6, 19. They are in a "state of cerebral inactivity," and at "rest." The "life" of "the soul" is gone, which is "the blood"; and the brain is in a "bloodless condition," and is unable to act or think. The "application of stimulus" may however restore the dead to a state of "consciousness," and that is "the Spirit of God."—Rom. viii. 11. "The last Adam was made a quickening spirit." 1 Cor. xv. 45. "When Christ who is our *life,* shall appear, then shall ye also appear with him in glory."—Col. iii. 4. Thus the semblance is complete between *sleep* considered psychologically, and the condition in death.—*Selected.*

WHAT THE BIBLE HAS DONE.

THE following extract is from an address delivered before the British and Foreign Bible Society at its late annual meeting, by Rev. Dr. Duff:—"There is something about the Bible after all—a power and an influence which no other book possesses. What we have to testify is this, that within the memory of many here present, this Bible message this articulate message of peace, and pardon, and friendliness, and kindness, and good-will to all men, has, by the heralds of salvation, been actually girdling the whole zone of this globe of ours. Yes unrelaxed by torrid heat, unbenumbed by arctic cold, it can point to trophies of the cross in every clime. There are those here from the cold north, who, like Arcdeacon Hunter, could tell of triumphs of the Bible in Rupert's Land. There are those here from the torrid heat, who can tell of its triumphs under the tropical sun. Yes, it has, as a conqueror, entered the palaces of kings, and the castellated mansions of great chiefs. It has raised up into more than earthly royalty the tenants of the humble wigwam. It has controlled the deliberations of senates. It has settled the uproar of tatooed warriors wielding the murderous tomakawk. It has arrested and tamed marauding hordes of the wilderness, making them fling away their beads and their goings—ay, and their paint and their feathers, which only tended to make nakedness itself more hideous. It has pierced into the coarsest heathen intellect, and roused into action its slumbering faculties, and quickened them into spiritual activity. It has melted into contrition the most obdurate savage heart, and enchained its wayward roving desires and imperious impulses; ay, and purified and regulated them, too, with a fascination and a power vastly transcending anything that hope ever imagined or fear conceived. In a thousand instances it has made the thievish honest, the lying truthful, the churl liberal, the extravagant frugal. It has in a thousand instances converted the cruel, unfeeling heart into kindliness and good will; it has turned discord and frantic revelry into the harmonies of sacred song. It has wrought its way into the darksome caverns of debasing ignorance, and illumed them with the rays of celestial light; it has gone down into the dens of foulest infamy, and reared altars of devotion there. It has mingled its voice with the raging tempest. It has alighted upon the gory battle-field, and poured the balm of consolation into the soul of the dying hero. It has on an errand of mercy visited the loathsome dungeon, braved the famine, confronted the pestilence and plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewn flowers over the grave of old enmities and woven garlands round the altar of the temple of peace.

"These are but few of the mighty achievements which follow as a retinue of splendor in the train of that blessed Book, which circulates all over the world. It has survived the fires and the horror of infernal Inquisition, the terrible confederacy of Jesuits, the blight and mildew of British infidelity, the impious socialisms and atheisms of France, the terrible pantheism and rationalism of Germany; ay, and it has survived, in the midst of innumerable changes that have subverted once powerful dynasties, and scattered to the winds of heaven every memorial of human glory. And it will still survive the shock of nations and the corruptions of human depravity."

SEPTUAGINT VERSIONS.

"And who has seen the Spirit of the sons of man, whether it goeth upward, and the Spirit of the beast, whether it goeth downward to the earth?"—Eccl. iii. 21.

"For there is hope of a tree even if it be cut down, that is shall blossom again, and its branch shall not fail. For though its root grow old in the earth, and its stems die in the rock, it will blossom from the scent of water, and will produce a crop as one newly planted. But a *man* that has *died is utterly gone,* and where a *mortal* has *fallen he is no more.* For the sea wastes in length of time, and a river fails and is dried up. And a man that has lain down in death shall *certainly* not *rise again* till the *heaven* be dissolved, and they shall not awake from their sleep."

"For O, that thou hadest kept me in the grave, and hadest hidden me until thy wrath should cease, and thou shouldest set me a time in which thou wouldest remember me."

"For if a *man* should die, shall he live again having accomplished the days of his life? I will wait till I *exist again.* Thou shalt call, and I will hearken to thee, but do not thou reject the work of thine hands."—Job xiv. 7 15.

"And Job died an old man and full of days, and *it is written* that he shall rise again, with those whom the Lord raises up."—Job xlii. 17.

THE SENSE OF PAIN.

THE sense of pain in the mouth guards the throat; in the stomach, it affords a warning against improper food; and in fact every part of the body is susceptible of pain, wherever that sense is necessary to indicate disease or injury.

But the heart, the brain, and the lungs, although the most vital organs, are protected from injury by the sensibility of the exterior parts of the body; high sense or pain in them is unnecessary, and they are almost insensible of it.

The heart beats upward of four thousand times in an hour, and if the pain from a diseased heart were very acute, it would indeed be sad for the sufferer; but the pain from a disease of that organ is seldom more than an uneasy sensation, and this more especially after violent exertion.

Sudden death often occurs from disease of

the heart; not from the heart being suddenly diseased, but from the disease causing but little pain, and being therefore unknown. The brain although the source of sensation, is itself insensible to pain. In surgical operations portions of the brain have been removed without the patient's exhibiting signs of pain. The lungs have also been taken out without causing pain.—*Selected.*

"THE LOVE OF CHRIST CONSTRAINETH US."

BY A. BOYNTON.

IN these last momentous times, these swift passing hours of God's lingering love and mercy to the subjects of gospel grace, it is important that our efforts be telling, or effectual to their utmost extent. For moments and words are fraught with consequences only measured by eternity. These facts doubtless call forth the ejaculation from many a burthened heart, "O how shall I speak, and what shall I do to honor God, and save man?" And viewing the mightiness of the work and the feebleness of human instrumentality,—we are led to cry out, Who is sufficient for these things?

No one will object to Christ as our example in his life of devotion to God and truth. Our sufficiency then is in being like him. To be like him is to possess his Spirit. At his baptism the Holy Spirit come upon him. God gave it without measure; all his works were but the overflowing or outward manifestation of the love of God to man. So far as we are Christians we are in profession of and are actuated by the self same Spirit. The love *of* Christ, not merely love *for* him as a sympathetic, but the divine power itself, a holy fire rained down upon us, into our hearts direct from God's holy alter in heaven, and so copious that unless it be allowed to flow out and around us to enlighten, bless and save men, it would even consume the receiver! Thus did the apostle feel. It was no fire of his own kindling, no excitement got up to serve a party pupose or for a limited time, but it was as pure and as enduring as its author. Its force was such as forbade any apologies or excuses of the flesh, all such was at once hushed to silence. This was the same power which made the children cry "Hosanah to the son of David," which, if repressed (said Christ), would cry out from the stones of the streets! It "*constraineth* us." It is no pleasant tale to kill time and cause men to sleep on the verge of swift destruction. No! 'tis the earnest involuntary cry prompted by peril most eminent and destruction doubly sure.

The reason why Christians (?) are so feeble and fruitless in effort is failing to "tarry at Jerusalem until they be endowed with power from on high." They get the message aright perhaps, but such is their haste (a sin of our times), they wait not for power to enforce it; they run to the battle unclad of the armor, (the two edged sword of the Spirit), hence are put to flight by the armies of the aliens, and discouraged, go back to the plow, the shop, or their fish nets. With all other strange and dangerous things of our times this one is not to be disregarded,—*self exaltation.*

If judgment were summarly executed more than one Herod would be smitten with worms and give up the ghost, but because the long suffering of God waiteth therefore the hearts of the sons of men are fully set in them to do evil. The multiplied advantages about us flatter our vanity and draw away the mind from ther Ceator to the creature. The apostolic landmark holds good yet, "*our sufficiency of God.*" Let us, dear brethren, deeply entrench ourselves here, mind not high things, or fine things, but look well after the the old paths, have all our works wrought in God, or having God in all our works, then shall it not be said of us, we have labored in vain, but we shall, through God's abounding grace, hear the welcome, "well done."

WEST BATAVIA, N. Y.

FROM MRS. C. M. HOPKINS.

I AM alone here as far as regards my sentiments of "Life only in Christ," although I have reason to believe there is an undercurrent in favor of this precious truth that may burst forth into expression after a while. I have presented the wife of each of the ministers in this place with a copy of "Life only in Christ," which I hope will work good to their husbands as well as themselves. But I have found ministers generally the most obstinate class of people to reason with. The more light they have on a subject the more they cling to what they call orthodoxy, without evidence and without reason. One minister asked me if I thought he would preach the Life views, after preaching the other for thirty years. Ought not the HERALD OF LIFE to dwell more upon the sin of wresting Scripture, for I cannot but believe that ministers generally understand the subject, and that there is no evidence to sustain their opposition.

We have a large Union School and three churches in this place, besides a Roman Catholic church. I wish a spiritual-minded man of God would come and preach here on the blessed hope. I doubt, however, if permission could be obtained to speak in either of the churches.

PRATTSBURGH, N. Y.

ONE cannot learn everything; the objects of knowledge have multiplied beyond the powers of the strongest mind to keep pace with them all.—*Froude.*

HE who expects to accomplish much, and puts forth no effort adequate to perform the task, must expect to be disappointed.

THE HERALD OF LIFE.

NEW YORK, OCTOBER 11, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

THE DOCTRINE OF INHERENT IMMORTALITY.

THE doctrine of the immortality of the soul, that man possesses in himself the principle of eternal life, became so thoroughly seated in the Christian mind as to be generally regarded a self-evident matter; and hence any attempt to demonstrate the soundness of the proposition was looked upon by most people as an absolutely needless effort. So as very few even of those who judged the subject a proper one for investigation, had the boldness to try the doctrine by the only true standard of appeal, and then announce the result and stand by, a pretty general ignorance was preserved, people continuing, by reason of hearing it from earliest infancy, to grow up into the belief that they knew they were immortal because, first: the Bible is full of it; second: they could feel it.

Almost universally, comparatively speaking, though this idea came to be entertained, there have always been those who, justly esteeming the word of God the only source of light and knowledge respecting a future life, have believed, and contended for the truth that man is by nature wholly mortal, and can only have a future life upon certain divinely-announced conditions, but such ones have usually been regarded as subjects of delusion. During the past few years, however, a change has come over the spirit of this great human dream. In the wise order of Omnipotence the time seems to have come when the dogma of inherent immortality, which came in as a corrupter of the faith of the Church, should be cast out, and the Church cleansed of the idolatry—such it may be called—into which it had fallen.

Throughout that awful dark night of apostacy, lasting several centuries, when the so-called Christian Church seems, as such, to have held in its purity scarcely any part of the faith once delivered unto the saints, there were, as we have remarked, a few who clung to the truth concerning man's hope of a future life, but the number has greatly augmented since the rolling tide of reformation fairly set in, and now it has many, many thousands of faithful adherents throughout the various religious organizations, both in our country and in Europe. We have shown that those Scripture texts that are relied on by many to prove the doctrine of divine origin do not teach it: now let us see what some of those called orthodox say concerning the question as to whether it is taught in the Bible. Bishop Watson says:

"I have read volumes on the nature of the soul, but I have no scruple in saying I know nothing about it. Hoping as I do for eternal life through Jesus Christ, I am not disturbed at my inability to clearly convince myself that the soul is or is not a substance distinct from the body."

This learned and eminent man desires to *know* something about what is termed the immortal soul, and having searched the Scriptures thoroughly, having read volumes of treatises on the question, and having thought deeply on the subject, calling to his aid all his rich store of knowledge, frankly admits at last that he knows "*nothing about it;*" that he is unable to convince himself that the soul *is or is not* a substance distinct from the body. Can it be reasonably supposed that if the Bible taught the natural immortality of a part of man, the essential part, which exists in a state of consciousness while the other part is dead, that Bishop Watson, thirsting as he did for that very knowledge and yearning to possess it, should utterly fail of attaining it? To assert it is to virtually charge him, eminent and learned as he was, with such a lack of discrimination, such an inability to comprehend plain propositions (for if the doctrine is taught in the Bible at all, it surely must be plainly taught) as would rank him below ordinary minds. Though we have before quoted that other Watson, the great Methodist, we do so now, what he says on this point being again in place. He remarks:

"Some suppose consciousness is an essential attribute of Spirit; and the soul is naturally immortal; the former of which cannot be proved, while the latter is *contradicted by the Bible,* which makes our immortality a *gift dependent* on the will of the giver."—*Institutes, vol. ii.*

In another part of the same volume he calls the "natural immortality of the soul," "an absurdity." Be it observed that, having closed his investigations of the subject, he does not choose to say he knows nothing about it, but he goes further and says the doctrine is "contradicted by the Bible." Archbishop Whately says:

"To the Christian, indeed, all this doubt would be instantly removed, if he found that the immortality of the soul, as a disembodied spirit, were revealed in the word of God. . . . In fact, however, no such doctrine is revealed to us."

Strong language that, but no stronger than facts justify the use of. Others are equally emphatic on the point. Listen to Olshausen. He says:

"The Bible knows not either the expression immortality of the soul, or the modern doctrine of immortality. . . . The *doctrine* of the immortality of the soul and the *name* are alike unknown in the entire Bible."

Dr. Proudfit remarks: "That best and brightest of revelations . . . announces not an immortal *soul,* but an immortal *man.*" Bishop Tillotson rather reluctantly, seemingly, admits that "the immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." Just think of it, dear reader! The Bible gives a minute account of the creation of what theologists are pleased to call the "tenement of clay," the house which the *real man* inhabits, but says nothing about *the man* himself, and, aside from *rather supposing* his existence, ignores him altogether. Is not such a position most palpably unreasonable? Nay, is it not more than that? And yet there are at the present time hundreds, perhaps thousands, of ministers preaching the doctrine of inherent immortality, men who are considered reliable teachers of theology, who are compelled to acknowledge that the Bible *does not teach* the immortality of the soul; but say they, it *assumes* it. This is worse than blind leading the blind: it may be termed a wilful effort to keep people in ignorance of gospel truth. May our kind and loving Father forgive it.

We might quote from other eminent orthodoxists who acknowledge that the Bible does not teach man's immortality, but we forbear, adding only our own testimony. We solemnly assert that inherent immortality is not a Scripture doctrine. Well, then, since it is not of the Bible, when and how did it become

A DOCTRINE OF THE CHURCH?

In the year 1513 a Council was held under Pope Leo X., and during its session the following decree was passed:

"Whereas, some have dared to assert concerning the nature of the reasonable soul, that it is mortal; we, with the approbation of the sacred council, *do condemn* and reprobate all those who assert that the intellectual soul is mortal, seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the canon of Pope Clement the Fifth, but likewise *immortal;* and *we strictly inhibit* all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be *shunned and punished as heretics.*"

From this decree we learn three important facts—first: the immortality of the soul did not become a *church doctrine* until 1513, during the pontificate of Leo X.; second: that at that time the opposition to it was so strong it was found necessary, in order to overcome it, to decree that all who affirmed it should be "punished as heretics," a custom still preserved to some extent; third: that it was only two centuries earlier, during the reign of Clement V., that a soul-entity was recognized as a part of the church faith. What then becomes of the modern claim that it was always a doctrine of the Church, a part of the Church faith? It seems the Church had not so early as the pontificate of Clement V., got so far along as to be ready to affirm *immortality* of the soul, the canon of that pontiff only asserting the existence of a soul-entity, and that it is "truly, and of itself, and essentially the form of the human body." Concerning the decree of 1513, Luther wrote thus:

"I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial 'form of the human body,' that the soul is immortal, with all those monstrous opinions found in the Roman dung-hill of decretals."

Surely no discreet person will read this language of the great reformer, and then say that Martin Luther believed in the immortality of the soul, a doctrine which the great body of professing Christians of the present time are so jealous of as to make belief in it essential to church fellowship. The question may be asked, Why, if Luther did not believe the doctrine, do we not find more against it in his writings? Simply because, doubtless, there existed, in his estimation, more glaring evils to combat. But however this may be, it is positively certain he would not, if he believed the doctrine, denounce it as one of the *monstrous opinions found in the Roman dung-hill of decretals.* To one who attacked the doctrines of Martin Luther, William Tyndale, the martyr, replied as follows:

"In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The *true faith* putteth the *resurrection,* which we be warned to look for every hour. The heathen philosophers, denying that, did put that souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of the philosophers together—things so contrary that they cannot agree. . . . And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. . . . If the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

These questions neither pope nor priest could answer; nor has anybody ever been able to answer them. That they are *unanswerable,* is amply attested by the wide-spread belief among professing Christians that there will be no resurrection whatever, a belief which has been inspired in the Church by and *only* by the doctrine of inherent immortality. The Pope, says Tyndale, "joineth the spiritual doctrine of Christ" (resurrection from the dead for such as comply with gospel conditions) "and the fleshly doctrine" (inherent immortality, and conciousness in death) of the "heathen philosophers together—things so contrary that they cannot agree." "The fleshly-minded Pope," he affirms, "consenteth unto heathen doctrine" (the immortality of the soul) "and therefore he *corrupteth the Scriptures* to establish it." How did Pope Leo X. corrupt the Scriptures to establish the doctrine of the immortality of the soul? By getting the Council to declare it to be true, a Bible doctrine; *strictly inhibiting* all from dogmatizing otherwise, and decreeing that all who denied it should be *shunned* and *punished as heretics.* Such arguments are apt to carry conviction. How preposterous in us to deny the doctrine, since a papal Council has made it a doctrine of the church!

QUESTIONS.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."—Matt. xxv. 5–10.

"Has this been fulfilled? or is the proclamation yet to be made to the slumbering and sleeping virgins, that they may awake, arise and trim their lamps, and get ready to go in to the marriage? For what purpose is this union, or marriage? Is it to perform a work promised to take place after the bridegroom comes, which requires the assistance of the virgins?" EDWARD MASON.

In giving this parable, our Saviour unquestionably uses, as a figure, the marriage custom, the circumstances of which, as it was then practiced, were well known to those whom he addressed. Of course we cannot justly expect the thing represented to correspond in all its various parts to every feature of that which is employed in representation; but we may look for a general similarity. A statement of the circumstances connected with marriage as practiced at that time, and still preserved in some parts of the east, will itself be a sufficient reply to the foregoing questions.

After the ceremony, which was performed at the church (synagogue), sometimes, perhaps usually late at night, the nuptial party, accompanied by hosts of friends, repaired to the house, where the rejoicings and merry-makings were to be had, and where the bride-groom and bride were to reside. Remaining at the house during the evening were a number of virgins whose particular business it was to properly light up the house and make everything ready for the reception of the bridal party, and when the coming of the bridegroom was announced, go out to meet and welcome him. Each of these virgins possessed a small lamp (all lamps were small, being earthen). As the lamp would not hold oil enough to burn very long, its possessor was supplied with a small vessel to contain oil with which to fill the lamp. Everything being conducted slowly and deliberately, it was sometimes after or about midnight when the bridal party were ready to proceed to the house, where the virgins sometimes grew tired with waiting, and slumbered.

When the bridal party were about ready to start, a herald rode rapidly to the house and informed the virgins, "Behold the bridegroom cometh; go ye out to meet him." Suddenly awakened from their slumber, if perchance slumbering they happened to be, the virgins were liable to find that their little lamps had gone out, or burned so dimly as to be useless, in case, if they had no oil to fill their lamps which anew, it was vain to ask it of others, for, having only small vessels of it, none could be spared. So these, instead of going out with the wise ones to meet the bridegroom, had first to hasten to the nearest vender, and procure oil. It sometimes occurred that the bridal party marched home by a circuitous route, thus being later in reaching it than the herald had supposed, in which event the virgins would have to wait sometime outside. The bridegroom having arrived and been met and welcomed by the virgins, the whole company proceeded at once into the house. When all present had entered the enclosure, sometimes a court yard in front of the house, the door (what we would in such cases call gate, a large door to an outer enclosure) was shut, and if any, even though they might be invited as guests, or otherwise connected with the affair, were left outside, as in the case supposed, was the condition of the foolish virgins; they must there remain, for the door, once shut, must not be owened.

It would seem that the midnight cry has been heard, and all who have the oil of faith in their lamps have gone out (many others are triming their lamps, and coming out) to meet the "Bridegroom;" and having gone out, and the "Bridegroom" not coming quite so soon as they expected, they are anxiously waiting for him to appear (come in sight). May all who have come out patiently and faithfully sustain their position of "waiting;" and, while the "Bridegroom" tarries, fall not again to slumber, but to do all they can, by humble and consistent effort, to induce others to make ready for the greeting and rejoicing.

We are of the opinion that all who are ready to meet the "Bridegroom" at his coming will have a work to do at that time, but we do not see that this parable, under any natural explication, affords evidence of it.

THE SLAVE INIQUITY STILL FLOURISHING.

THE slave trade on the eastern coast of Africa is reported to be still flourishing, notwithstanding efforts to prevent it. The horrors attendant upon the capture and march of slaves from the interior to the coast, are said to be worse than those of the "middle passage," and involve a sacrifice of from 200,000 to 300,000 lives annually. Syed Majid, a native ruler, but a creature of the English government, is represented as receiving a royalty of two dollars a head on all slaves sold in Zanzibar. His sovereignty covers several hundred miles of coast. When will trafic in human blood cease? We presume not until the setting up of the universal kingdom, when righteousness shall triumph, and iniquity be trodden down.

REPLY TO ARGUMENTS FOR THE RE-LIVING OF THE WICKED DEAD.—No 1.

UNDER this heading, in response to a suggestion, we propose to give in substance the principal arguments which are offered to prove the re-living of the unrighteous dead, with a brief examination thereof, but with no intention of furnishing an exhaustive reply. A series of articles of this character may, under God, not only be to edification, but aid us all to grow in grace and in the knowledge of our Lord Jesus and of the great plan for human redemption.

HOW FAR DO THE CONSEQUENCES OF CHRIST'S OBEDIENCE EXTEND?

The consequences of Christ's obedience extend as far as the consequences of Adam's disobedience. The consequences of Adam's disobedience extend to all mankind. As Adam's disobedience involved all mankind in death, it is proper that the obedience of Christ should be the cause of reversing that death to all mankind.

This argument, with very many, is considered a conclusive reason for believing that all the human family will have a revival from the state of death, but that facts of scripture sustain such a hypothesis none have yet been able to demonstrate. That "the consequences of Adam's disobedience extend to all mankind," or "involved all mankind in death," is admitted as true. The fact that none of us by nature can escape the merciless jaws of death proves its truthfulness. But that "the consequences of Christ's obedience" are equally universal, and reach all men unconditionally, we deny upon the word of God, and are willing to rest the issue there.

1. Our legacy from Adam was nothing but a mortal nature. "The first man is of the earth, earthy." "As is the earthy, such are they also that are earthy."—1 Cor. xv. 47, 48. "The first man was made a living soul"—*i. e.,* a living animal, for soul is used indiscriminately in the Scriptures for all living animals. Our legacy from Christ, as a result of his obedience, will be an immortal nature,—eternal life. "The last Adam became a quickening spirit," as a consequence of his obedience, and we should be pleased to see one passage of Scripture produced which shows that he will quicken any of the dead into mortal life. "It is sown a natural (*Syriac:* animal) body, it is raised a *spiritual* body." Christ was "obedient unto death," and as a consequence of this obedience he brought "life and immortality to light." Paul says, "This corruptible must put on incorruption, and this mortal must put on immortality." Does this embrace all mankind,—all who have been involved in death by Adam's disobedience? Surely not, for the record says, "He that believeth not the Son *shall not see life,* but the wrath of God abideth on him."

It seems to us, in view of the above facts, that those who argue that the consequences of Christ's obedience extend as far as the consequences of Adam's disobedience, can consistently arrive at no other conclusion than that, if all men thereby have a resurrection, all men will therefore have eternal life, and hence universal salvation is the ultimate result of their reasoning.

2. As another consequence of Adam's disobedience he was driven forth from the garden of Eden, and at the east of the garden was placed a "cherubim and a flaming sword, which turned every way, to keep the way of the tree of life." (Gen. iii. 24.) Hence, Adam lost the *prospect* of eternal life. Now if it be true that the obedience of Christ extends as far as Adam's disobedience, he must be restored to his Edenic condition—*i. e.,* to a probationary state with the possibility of obtaining eternal life. If the consequences of Christ's obedience does not do this, then it does not reach as far as the consequences of Adam's disobedience. But if such reasoning to prove the ressurrection of the wicked dead be true, then restoration to probation must be granted the whole human family, and final salvation might possibly prove their destiny. To such an extremely unscriptural and unreasonable end one is logically forced by such arguments as the foregoing which are offered to prove the resurrection of the unrighteous dead. Can any one so question God's wisdom and justice, as to assume that His purpose in depriving Adam of access to the tree of life, by driving him from the garden of Eden, will prove a *failure?*

3. As Christ was typified by the serpent which Moses raised in the wilderness, we inquire, Did the consequences of uplifting that serpent extend to all unconditionally? Facts are stubborn things, and they show that such was not the case. Moses lifted up the serpent in the wilderness as a means of salvation to the perishing Israelites, and all who did not look upon that serpent perished; they perished because of failure to comply with the divinely-imposed conditions of salvation. Christ said to the Jews: "Your fathers did eat manna in the wilderness, and *are dead,*"—that is, dead as a penalty for their disobedience, from which death they will have no resurrection; but he says, "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and *I will raise him up at the last day.*" As none who *looked* upon the serpent which Moses lifted up by direction of God perished, even so God, in giving His only begotten Son, purposed that "whosoever believeth on him should not *perish,* but have everlasting life."

Hence we see that the consequences of Christ's obedience is a *conditional benefit* to the human race, and does not extend to all men. To those whose purity of heart,—of conformity of the will of God,—meets with divine acceptance, the consequences of the obedience of Christ will secure their deliverance from death at "the last day," but all others perish in precisely the same manner as though He had never come,—death forever holds them. Let us thank God that through His beloved Son we may have a glorious future beyond the dark realm of death.

W. H. S.

INDIFFERENCE AND WORLDLINESS.

INDIFFERENCE is the ruling spirit of the age. Society seems fascinated by the dazzling show of the rustling and jostling car of worldliness, which moves onward with nervous, fearless indifference to the warning voice which, with thunder-tones, as it were, ascends from the four corners of the earth. We are truly, as one has said, voyaging in perilous waters. Breakers are ahead. Soon will the gay and indifferent worldly crew meet with "sudden destruction." But they do not want to know it. So wholly do they worship themselves that they feel secure. So long as they do not see the danger through their own poor blinded eyes they imagine there is none. Proclaim the message of the

absent Bridegroom to your fellow workman at your elbow, to the brother who habitually sits at your side in the church pew, or say to the minister, who should give meat in "due season" in burning words of love, "the Lord is at hand," and the cold indifference that greets you sadden and chills your poor waiting heart.

Though this is saddening to the child of God, yet why should it dishearten any? Such a condition of society has always preceded the saving of the faithful few and the outpouring of His wrath upon the indifferent and scoffing masses. A greater example of indifference and self-security and its fatal results, does not exist than is found in the history of Noah and the flood. Men could help to build the ark, but were indifferent of Noah's warning appeals. Even the completed ark, which bore the visible marks of divine architecture, did not move them from their self-security and worldly idolatry. As it was then so we find it now. "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noah entered into the ark, and the flood came, and destroyed them all." O what a spectacle!—the masses of the human family madly rushing on, in their indifference and worldliness, to certain and irretrievable ruin. Shall we consume these golden moments in idle bickerings about opinions, or fruitless speculation about God's future purposes, with such a spectacle daily and hourly crowding our vision? It should nerve us to renewed effort in saving men, ére the day of the Lord is ushered in to change the scene. We have no reason to believe that while the ark was building Noah consumed any of his time in speculating about what God had in store for him beyond the watery grave of the human race, nor how He would use him or what He would do with him. "Noah walked with God" and "did according to all that God commanded him." So in the present deplorable condition of the world it should be with us—present *duty*, present *obedience* and present *work*. If we only "walk with God" and are faithful servants in present work, it matters not whether we now all "see eye to eye" as to what is hidden by the vail of the future, but as one in Christ we should work together earnestly for the common victory, and rescue men from the impending storm.

W. H. S.

The Protestant League.

It is asserted that a movement is on foot in this city for the formation of a formidable secret society, which is designed to spread all over the country, in opposition to Romanism. We refer to this as evidence that we are truly living in the perilous times which the apostle predicted should just precede the Lord's advent. Pope Pius IX may well tremble in view of the rapidly transpiring events of the times, which to God's people are certain indications that the utter downfall of Papacy and the glorious triumph of the waiting Bride are not far in the ominous future.

The "Christian Radical," viewing the danger to public peace which must accompany such a measure of opposition to Romanism, says:

Fear, we fear, is getting the better of the Protestant judgment. May such societies, struggling into birth, *die*, is our sincere prayer, though Protestant we are in our very marrow. To fight fire with fire, however greyheaded the maxim, is not prudent. The hand of him who does this is sometimes seriously burned. The conflagration often spreads both ways. Secret ecclesiastical and secret political societies occasion the formation of opposing ones still more secret, and contemplating possibilities of design, make preparations to meet them, and by these preparations give existence, not unfrequently, to the very designs to be met. "But the Catholic power is united, and we need union." To be sure; and why not have it? "The danger is grave." Truly; but would you cast away your little isms to avoid it?" "But the prosperity of our ——" Ah, yes, we understand; you would, by a class of secret societies, always dangerous, bridge over the chasms dug by bigotry and short-sighted selfishness. Darkness is not the element in which truth best thrives. Go down to the bottom of these divisions and see what a little work in *broad day light* will accomplish.

W. H. S.

Commendable Words.

As all eyes are watching with deep interest the great revolution now in progress in Utah, which we have good reason to believe must prove the death blow to Mormonism, we make an extract from Chief Justice McKean's charge to the Grand Jury of the United States District Court in Utah, which was impanelled Sept. 19th. In these times of Sodom-like corruption such noble utterance attract attention, and are deserving of recognition and commendation by all lovers of a pure Christianity. He said:

"You are summoned, not to try criminal cases, but to say what criminal cases shall be presented for trial. In the discharge of this duty, you will be governed by the same principles of law which govern Grand Juries in Maine and Montana, in Georgia and Arizona, principles of law everywhere applicable throughout the Republic. The crimes of murder, arson, larceny, bigamy, adultry, and riot in Utah, are the same crimes elsewhere throughout christendom. If there is anything peculiar in the situation of Utah it is the peculiar conduct of some men here, and not any peculiar principles or policy that are to be enforced here. Utah belongs to the United States, and the people of Utah, like the people of the rest of the country, are amenable to the laws of the United States. Those who obey the laws must be—shall be —protected in their rights. Those who do not must answer at the bar of justice, and those men of influence who, in practice, defiantly trample upon the laws themselves, and by precept teach others to do so, should be the first to feel the firm grip of the law, rather than the obscure men whom they have missed. Gentlemen, it is your duty and mine to enforce the laws. Let us do so without fear, favor, affection, prejudice, or hope of reward."

W. H. S.

Periodicals for October.

The following periodicals have been received, the contents of which appear to be interesting and profitable:

Home and Health. A monthly magazine devoted to health and the home circle. Terms: $1.50 per annum in advance; single copies, 15 cents. W. R. DePuy & Brother, Publishers, 805 Broadway, New York.

Herald of Health, *and Journal of Physical Culture.* $2.00 per annum; single copy, 20 cents. Wood & Holbrook, Publishers, 13 & 15 Laight St., New York.

Good Health. A Journal on the Laws of Correct Living. Yearly, $2.00; single number, 20 cents. Published by Alexander Moore, 2 Hamilton Place, Boston, Mass.

Wood's Household Magazine. Terms: $1 per year. Published by S. S. Wood & Co., Newburg, N. Y.

W. H. S.

To Subscribers.—This week's Herald makes the third number of volume nine. We call attention to this because the omission of the usual vacation at the commencement of this volume has led many to suppose that the previous one had not yet ended. With the end of volume eight the time expired for which the majority of our subscribers had paid. A large number yet remains unheard from, and it is desirable that they write soon in regard to the continuance of the Herald, and if possible remit the subscription for the coming year.

W. H. S.

Explanatory.—Many of the young readers of the Herald, as well as old ones, we have reason to believe, will feel disappointed in the non-appearance of the continuation of "Grandfather's Bible Class" in this number. It reached us too late for its accustomed place this week, but will appear in next issue.

W. H. S.

"Rome in 1871."

[To show something of the great change which Rome has undergone—that great centre heretofore of darkness and intolerance—we make the following extract from a letter in a late London periodical.—W. H. S.]

Even down in the dirty, crowded Ghetto, amongst the tenacious Jews, a spirit of intellectual inquiry is aroused. The New Testament is purchased by them, and tenpence on one occasion was offered for a tract worth a penny, by one of these money-loving Hebrews, to secure the last copy, which he was anxious to obtain. . . . Of course, as in all great revolutions, whether of life or opinion, there will be extravagances and excesses, which one must regret, so here we find those who are bursting forth from the slavery of priestly authority, sometimes do away with religious observance, and even bury their dead without clerical assistance. Thus some two or three months ago a carpenter of the name of Gassano having died, a number of the Carpenter's Guild, in order to show their respect to his memory, joined the funeral procession, having at their head the national flag. At sight of the offensive Italian colors the priests ordered the bier to be set down, and with very strong denunciations refused to proceed. On this the friends of Gassano took up the coffin themselves, and commencing, it is said, to chant a hymn, moved forward. The priests, seeing their office thus usurped, appealed to the crowd, vehemently protesting against this attempt of the laity to exercise their holy functions, or to carry the dead to burial without holy candle or book. But nobody interfered, and the friends of Gassano set the novel example of an interment without a priest. The same took place, but on an immensely larger scale, with a procession a mile in length, composed of thousands of the citizens of Rome, with the greater part, if not the whole body, of the National Guards, solemn music, and every accession of public sympathy and sorrow, on the interment just before Easter, of Mattei Montecchi. This man was one of the earliest and most zealous asserters of the liberty of modern Italy. Under Gregory XVI., the predecessor of Pio Nino, he was arrested, and sentenced to the galleys, but was liberated in 1846, by the amnesty of the present Pope. He fought against the Austrians and French during the short Roman Republic, and was exiled on the French occupation. He returned to Rome, however, with the Italians in September, and took a prominent part in the popular movement. The government being established, he returned to Venice, where he was engaged in some commercial business. He died in London, and his compatriots, by whom he was greatly beloved, had his remains brought here, and gave him a magnificent public funeral, but without priestly aid or intervention.

Religious Impostures of the Last Days.

The following article is from the "Glasgow Mail" of Sept. 9, 1871:

"A PRETENDED MESSIAH IN AUSTRALIA.

"The 'Melbourne Argus,' of July 15, says: One of the events of the month has been the disclosure of a remarkable case of religious imposture, occurring in the agricultural district of Nunawading, situated about thirteen miles from Melbourne, which culminated in the arch imposter—a pretended Messiah—being prosecuted for obtaining money from one of his dupes, himself the catspaw of a rival Messiah.

"We have long had among us a small religious community known as 'Christian Israelites,' founded by one John Wroe, who pretended to be prophetic and possessed of pseudo-divine powers, which latter were somewhat less credited when in 1863 he paid the debt of all flesh, and disappointed those who believed in his immortality. The doctrines he taught were in effect that the second advent, when God's promises to Israel would be fulfilled, was at hand. To this end it was necessary that there should be a great 'ingathering of Israel'—namely of the lost ten tribes who had miscegenated with the Gentiles. About the time John Wroe was dying one Fisher, a farmer and charcoal burner at Nunawading, laid claim to be regarded as his successor, and offered proof of his having been divinely chosen and spiritually influenced. He went so far as to bring witnesses ready to testify that by his command a hot wind had changed into a cool one, but the moribund prophet declined to receive them, and Fisher was refused even an audience. He then returned to Nunawading, where he was surrounded by a few believers in him as divinely inspired. Having failed in getting himself acknowledged by the larger sect of Wroeites, he devoted himself with the more ardor to his little flock, which was dubbed 'The Church of the First-born,' and whose doctrines were similar to those of the 'Christian Israelites.'

"Shortly after Wroe's death one of his followers named Bignell, who had also set up to be Wroe's successor, but whom that confraternity failed to recognize, went over to Fisher, and became a preacher under him. Another such preacher was one Andrew Wilson, whose intellectual power and capacity for imposture were by no means equal to the other two. In truth, credulity was his *forte*. It should here be mentioned that almost all the members of both these sects belong to the ignorant classes; that Fisher is utterly illiterate, and Bignell and Wilson not much better.

"Matters went on thus for some years till squabbles arose. Bignell laid claims to powers incompatible with Fisher's supremacy, and upon the latter failing to cure one of Wilson's children, which persisted in dying, the father began to doubt whether his patron was really Christ, for it seems plain, in spite of subsequent denials, that Fisher used to tell the more foolish of his believers that he was possessed of the spirit of Jesus Christ in a literal sense. At last Bignell made up his plans to try and dispose of Fisher, and eventually induced Wilson to aid him to a certain extent. Then scandals began to go abroad. The final *coup* came when, avowedly to expose Fisher, Wilson summoned him to the Oakleigh Police Court for obtaining money under false pretences. Then the old story of imposture and credulity came out in all its sickening details. The specific charge against Fisher broke down utterly. Besides, as the magistrate said, the law could not protect such fools as Wilson, who gave the money voluntarily, believing that Fisher was the Christ. The case was dismissed and the exposure was complete, notwithstanding which the 'Church of the First-born' and the community of 'Christian Israelites' continues to prosper."

This is but the old story repeated, and is another evidence of the sad fact that in almost every community there are some whose marvellousness is so largely developed, and whose credulity is so great as to be led away by the pretensions of some monomaniac or deceiver.

Did the followers of such number among them only the dishonest and false-hearted, there would be little cause of sadness, but sometimes sincere and well-disposed persons are made the victims. This proves that *sincerity alone* is no safeguard against delusion. Paul was sincere when breathing slaughter against the church of God.

We are in the perils of the last days. The advent of Jesus the Christ is at hand. But this doctrine of a personal coming is frittered away in some cases to prepare the way for some one to personate the promised comer. All sorts of claims are made and as often *proved* false, and yet as in the above the spell continues unbroken over some minds. The deceived are promised a higher state of Christian experience, as a reward of acceptance, and threatened with exclusion from the privileges of gathered "Christian Israelites," if they refuse. To avoid these dangers, we have only to give diligent attention to the teachings of Jesus and his apostles, which will afford us that kind of experience which will be most profitable for us in the coming day, and leave the "gathering" to the "Lord *himself*," who "shall descend from heaven" and gather all the "Israel of God." May God keep us from departing from the faith!

W. N. P.

In what Does Holiness Consist?

BY A. H. CLEAVES.

What is the holiness we must have, without which no man can see the Lord? The apostle's answer would be, "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleaness, and unto inquity; even so now yield your members servants to righteousness unto holiness."

Webster says, "We call a man holy when his heart is conformed in some degree to the image of God, and his life is regulated by the divide precepts. Hence, holy is used as nearly synonymous with good, pious, godly."

The holiness brought to light in the text is, therefore, relative rather than absolute, and defines the conduct to be secured by a person already freed from sin, and not the ground of justification, as some suppose. There is no radical change in the man's nature presented here, he is simply represented as transferring his powers from the service of sin to that of righteousness; and since the infirmity of his flesh is not removed in the operation his service will be imperfect in the cause of holiness as it had previously been in that of inquity.

But, some will tell us, the wide difference between God and man gave rise to this language: for since the character of God is so greatly superior to that of man, the holiness of the latter is but infirmity compared with that of the former. But we demur from the assumption which declares that human holiness is absolute in kind; or in other words, that we attain to that degree of moral perfection (which is attainable and requisite in a perfect man), while we are in a physically imperfect state.

The apostle's language here is in harmony with his admission in other places concerning that spiritual and holy law which he proves adapted to perfect men, and none others.

The holiness which many burdened minds are striving to attain to is found contained in this law of ten commandments, and this accepts nothing short of uninterrupted obedience to all its requirements, while it furnishes no pardon to offenders.

There are some self-conceited people, however, whose ideas of God's holiness, and the dignity of his law are so degenerate and tarnished, while their estimation of their own sacredness is so great, that they readily convince themselves and one another that they are sinless, and unblamable at all times, and in all places. Another class, more modest, are deceived with the boldness of their claims, yet confident, (since they are honest with themselves and God), that they themselves have never attained to such an exalted position. So, they live in continual fear, always reaching forward for that which they never obtain, and without which they expect to be damned: they are always in condemnation, and starting out of it by what they term "consecration, full and complete." If they reach the place occupied by their more arrogant companions they do so by looking at those around them, accepting their actions as a standard of their own, and attaching an exorbitant value to their own conduct on this account. They examine the Bible as a business man who had contracted a heavy debt, and yet dreaded to know the extent of his liabilities, would be likely to look into his account books.

The truth as it is in the law, is an unpleasant thing for those who have commenced in the Spirit and expect to be made perfect in the flesh; for it makes as many as are of the works of the law, under the curse of the law.

Now the person who is looking for justification on the ground of personal holiness or blamelessness of character, is seeking it, (justification), by the works of the law; and is exposed to its curse unless he can prove himself free from censure. The law is holy and spiritual, and unless a man can show that he has never been carnal or sold under sin, he must abide the sentence which says, "the soul that sinneth it shall die."

The inquiry has been made in some of our large meetings as to how many considered themselves in this position of full consecration and freedom from sin, and an answer secured by means of a vote. Some fifteen or twenty had the hardihood to declare themselves unimpeached in their moral character, and that, too, in the face of the scriptural declaration, "if we say that we have no sin, we deceive ourselves and the truth is not in us." Such a condition of course, must exclude that part of the Lord's prayer which says, "forgive us our trespasses, as we forgive those who trespass against us," from the list of requests which they present before God.

When it was asked how many would resolve from that time forward to be in that state, there were several hundred hands raised, we should judge.

These people who thus strive to work the work of God in another manner than believing on him whom He hath sent, live in a continual state of mental anxiety: they resemble the man in court who appeared very uneasy while the evidence was being produced, and when told by the judge to quiet himself for justice would be secured to him, replied, that this was the very thing he feared. They are afraid to abide the examination that awaits all who have made such a compact as that mentioned above.

The subject of definite time for the Lord's coming loses ground readily among this class of religionists, and in fact they will go to any length in the matter of fasting, dieting, sackcloth and ashes, maceration in preference to wearing the easy yoke of truth.

Leaving the negative answer to the question, however, we affirm that Bible holiness is comparative,—*i. e.*, "He that doeth righteousness is righteous," or he that yieldeth his members servants to righteousness, is holy. He is righteous when compared with men who live in sin; for "sin is the transgression of the law," and "Christ was manifested to take away our sins, and in him is no sin."

If this is the case, then those that receive him as the propitiation set forth by God, connot sin while they pursue such a course, for they continually consent to the law that it is good, "for his seed remaineth in him: and he cannot sin because he is born of God."

We know we are of the truth if we love the brethren in deed and in truth; and he who doeth righteousness is of God. We receive Christ by faith, which is imputed to us for righteousness; but to him who worketh the reward is not reckoned of grace but of debt: so, "he that hath the Son hath life, and he that hath not the Son of God hath not life."

We may be among those who walk not after the flesh, but after the Spirit, and yet, unless we are in Christ, and saved by that grace which comes through faith, we are not in the possession of a place among the sanctified, nor in the exercise of the hope which leads us to puriiy ourselves.

This holiness, then, consists in giving our imperfect power to the service of God, and they are holy not on account of their intrinsic purity but because of the service in which they are employed. We put away the filth of the flesh, yet we are not saved for this; but for the answer of a good conscience toward God by the resurrection of Jesus Christ from the dead, which faith we show forth in baptism.

Though we are not to sin that grace may abound, yet, grace hath abounded; and they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. They shall enter the city of twelve foundations, garnished with all manner of precious stones; with gates of pearl and streets of gold, as it were transparent glass. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Boston, Oct. 1st, 1871.

Words of Gratitude.

BY E. WOLCOTT.

I feel grateful to God our heavenly Father and to his beloved Son our Redeemer, for the privilege of greeting the loved ones scattered abroad by a few lines in the Herald. Have not before in this public manner thanked those who have labored in prayer to God, who have waited with solicitude at a throne of grace, that my life might be spared. It is all of mercy, thanks and praise unto God and the Lamb. The past has endeared me to God's people, and increased my joy in the hope of living with them in a world where "the inhabitant shall not say, I am sick."

I now have hope of continuing till the Master comes, believing it is very near and "hasteth greatly." This revives and cheers by the way.

I count it a great privilege to see the sun and the inhabitants of the earth, to make supplication with thanksgivings unto God in the name of Christ Jesus; to go on in the work of transforming the mind, and in subduing the will by the power of His grace which worketh mightily; in increasing the depth and volume of love, the hearty good-will and tender regard for all in whom appear the image of Christ; to warn every one day and night of the day of wrath at hand, and watch the day-spring that brings the morning of joy to the watching pilgrim band, as well as to that great company who slumber in the ground.

I know that many are thankful to God for these privileges, and hope that all will increase in gratitude for them, as also in every good word and work, in order that God of his abundant power through Christ Jesus may enlarge us and our opportunities.

Keyport, N. J., Oct. 6, 1871.

Christ's Mission Work.

BY A. BOYNTON.

This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 Tim. i. 15.

If this was his mission, and the servant is not above his lord, then it is ours; and if he, to whom all the treasures of wisdom and knowledge were open, did not tell us much about the future age; he whose whole life energies were used up to induce men to obey the gospel by a practical godly life; why should not every brand, plucked as it were from the burning, follow in his steps? O why should men contend or even discuss the kind or color of the paint, the expense or style of the workmanship of the walls of a house filled with living humanity and yet all in flames? Why argue and get earnest in dispute about the best method of raising grain while the golden harvest is all crisp for the reaper's sickle? O friends, brethren, believers in a soon coming Jesus, why stand in groups discussing this, that or the other *theory*, which all admit will not effect our salvation as hearers of the gospel? If you will not, or do not feel like taking hold with a will, "saving men with fear, pulling them out of the fire," etc., don't stand in the gap and hinder others; give the field to the "workers;" drones are useful in their place, but workers must have a chance to gather the honey in its season. You might conclude we were opposed to doctrinal discussion, etc. We love doctrines, we love investigation, and all this, but, O my God, we hear already the solemn notes of the trump of God! All that was duty at morning's dawn is not duty now when the dark night of God's wrath is fast setting down thick o'er all the land! Why, the virgins are all asleep! O my God, awake them! The Bridegroom cometh! Hush all discordant words, gather thy bridal robes about thee and go forth to meet him.

West Batavia, N. Y., Oct. 1871.

From S. J. Brimhall.

The Conference in the Osage Valley, which was noticed in "The Restitution," closed at sundown, Sunday, Sept. 24, amidst many sighs and tears of separation. There were about fifty present who were anxiously looking for the coming of Christ, which were more advent believers than I supposed were in all Kansas. We had a refreshing time.

Quite an effort was made toward organization, but there were so many ways discussed to get at it, and none of them purely scriptural, that the motion was withdrawn, and we now stand where we were before the Conference, all free in Christ. Amen! From the first I did all I could to keep church constitutions and creeds of men's ordering out of our midst, and I would that they might never come into this new State, but that we might preserve the bond of union through the Spirit of God. If that fails no instrument of writing, framed by mortal man, can succeed. Let every one examine himself and see if he be of God. If the Christian dwells in God and God in him by His Spirit, there is no need of fear for the union of the church. Let love be without dissimulation.

Mapleton, Kansas.

Never give your tongue full liberty; let it be always your servant, never your masrer.

Notice.

Providence permitting, a Conference will be held at Bradley, Me., to commence on Thursday, Oct. 19, at 10 o'clock, A. M., and to hold over the following Lord's day. Brn. D. S. Holt and L. Wetherbee are expected to be present and preach the word. A cordial invitation is extended to all lovers of Jesus in this region to come to this meeting.

For the brethren.

B. K. Davis.

The Mediatorial Kingdom,

BY

WILLIAM N. PILE,

Is a pamphlet of 96 pages, in which the work of Christ, from the beginning of his ministry to that connected with his second coming, is discussed; as also the relation of the church to Christ in the gospel dispensation.

This work, the writer believes, brings to view the true position of Jesus and the saints. Every believer in Christ, especially every Adventist, should read it.

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I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

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Appointments.

Wolcottville, Conn., Sunday, Oct. 15.
Holden, Mass., Mass., Sunday, Oct. 22.
W. N. Pile.

Winsted, Oct. 22.
New York, (Cooper Institute, Room 24), Oct. 29.
Pleasant Valley, Conn., Nov. 12.
W. S. Campbell.

Meriden, Conn., Oct. 15.
New York, (Cooper Institute), Oct. 22.
Wm. Stuart.

Orrington, Me., Sunday, Oct. 15.
Geo. W. Brown.

New York, (Cooper Institute, Room 24), Nov. 26.
S. S. Brewer.

Business Department.

CASH RECEIPTS.

One dollar each from—Ira Dorrance, Wilbur Hart, Mrs. Kate Welsh, F. L. Storrs.

Two dollars each from—John H. Yenser, Jacob Albright, Wm. Chapin, John X. Wilson, Catharine C. Herbert, Alfred Newman, Rachel Wolcott, Henry Wolcott, Benj. F. Taft, James Lee, Mrs. O. Hanscom, John T. Fairchild.

Various sums—Geo. W. Denny, $2 50; James E. Alling, $2 50; Wm. Wood, $3; L. C. Titcomb, 25 cents; Wm. Montgomery, $5; W. Baldwin, $3; Sophia F. Hubbard, 25 cents; John Rink, $2 50; A. Boynton, $3; Mrs. Maas, $2 50; Jane Alderson, $3; Mrs. A. Lake, $2 20; H. Finn, $2 20; William Roworth, $25.

PARCE[illegible]NT SINCE LAST ISSUE.

Thomas R. [illegible]ver, Ira Dorrance, Henry Page, Jane Alderson, James Lee.

The Dead in Christ.

They shall live, they shall live,
Where the breezes soft are blowing,
Where the crystal streams are flowing,
Where the healing trees are growing—
They shall live, they shall live.

They shall live, they shall live,
Where the storm-clouds come, O never,
Where is light, and joy forever,
Close beside the great Life-giver—
They shall live, they shall live.

They shall live, they shall live,
Where the ransomed all are singing,
Allelulahs loud are ringing,
Heaven's hidden treasures bringing—
They shall live, they shall live.

They shall live, they shall live,
Where is heard no voice of crying,
Heard no plaintive moan, or sighing,
Heard no farewell of the dying—
They shall live, they shall live.

They shall live, they shall live,
When the chain of death is broken,
The life-giving word is spoken;
Wait we now th' expected token—
They shall live, they shall live.

They shall live, they shall live,
When Messiah, absent long,
Gather's th' unnumbered throng,
And is heard the victor's song—
They shall live, they shall live.

They shall live, they shall live,
When the dead on land and sea
Wake to join the jubilee,
Wake to immortality—
They shall live, they shall live.

—*Selected.*

"Come Up Hither."

"Come up hither." These three words were spoken to John in the Isle of Patmos. A little child once said the stars were holes in heaven's walls through which the glory came, and here in vision John saw an opening through the wall of heaven; he saw the open door, and the light that shone from it was its own witness; he knew the other side must be heaven. It was like an open door to a weary wanderer and a gush of light on the darkness, with a voice of welcome saying, "Come in."

John heard a voice like a trumpet, not indistinct, uncertain, doubtful, but clear and penetrating, arousing all the emotions of his being; as the trumpet pierces to the limits of the battle-field and arouses all the armed hosts, so came the words, "Come up hither." He yielded in spirit and entered the open door. The spectacle was worship in heaven.

I read lately of the meeting of the Association for the Advancement of Science in Edinburgh. Their chief topic seemed to be to discuss the Darwinian system, whether the race of man was evolved from the monkey tribe, and I read that some ministers went there and denounced the theory. It is not to be met by denunciation, but by argument. If you prove that my body was evolved from a gorilla, I am not my body. Man can worship; but a race of baboons can't be trained up to worship; and this ability to worship is a witness in itself; it separates us from the brutes and stamps us as higher beings. Let the beasts perish; they were made of the dust, they go back to the dust from whence they came. But why should I perish? I was made to love God and to be absorbed into his being. Let us thank God for the nature we have. This power to worship is our highest power and it will have its object. If not the true one, then Jupiter, Osiris, Odin, fire, air, water, the stars; and men have gone down these declivities of worship till they have at last worshipped alligators and even cats. You will see them embalmed with wonderful art in Egypt. So the vine, if there is no oak near it, clings to a stick, and when the tempest comes stick and vine are both carried away to ruin.

The French revolutionists said there was no God and no religion in Paris. They set up as divinity a lewd woman; they worshipped a harlot. This was a base and wicked perversion of this instinct of worship. Superstitions, idolatries and many of the bloodiest wars have been the result of this instinct perverted. All currents of affection turned heavenward, and the noble lives of the martyrs have been the result. This is its right development. It crowns us with perfection or ruins us.

John offers us his hand to take us in and show us heaven. He saw no image, but a throne and one sitting on it. These are the symbols by which he described God: "He that sat was to look upon like a jasper and a sardine stone." By jasper is believed to be meant diamond, for our jasper is not beautiful, and it can't be used to represent God's spotless purity and ineffable beauty: the diamond is its symbol. Through this wondrous brilliancy of the diamond there shone another radiance, the sardine stone, red and flame-like, suggestive of heat, motion, and change; a symbol of God's righteousness, which can wither as well as vivify, can scorch and burn, can construct nature and destroy it.

There is no phrase more common than "the laws of nature." The existence of God is the question of the day. When men say everything goes by the law, but yet that they need no God behind everything, I demur.

Yes, there is law. Who made that law? Who set it up; who arranges it? Who operates the machine? Tell me these things. There is something in me that craves this. John saw proceeding from the throne lightnings, and thunderings and voices. God sits upon the throne; when I learn that I am satisfied. All voices came from that throne: the thunder, the blast of the trumpet, the sigh of the evening breeze, the song of birds, the hum of insects, the tender cries of infant creation, the voices of rational beings; all these have their general laws and all come out from the throne of God.

What did he see in front of the throne? "There were seven lamps of fire burning before the throne," "and there was a sea of glass like unto crystal." When the Hebrews wanted to say a thing was perfect, they used the number seven. In front of the throne were blazing the divine perfections.

On the sea of glass, a pavement as clear as crystal, John stood and saw the past, the present, and the future, as one can look through the clear lakes on the Sierra Nevadas, and see shoals of fish far down in their depths. A day will come when we shall see God's providence as clear as crystal, and we can study the infinite volume of it, which shall minister to us perpetual delight.

We have considered what John saw on the throne and before the throne. Around it was a rainbow, like a luminous belt round the planet Saturn. A circle is the emblem of eternity. A rainbow is formed by rays of light through drops of water; the water comes from the earth, the light from the sun, millions of miles away; when the light comes and enters the little trembling drop, the rainbow is produced.

God's love, like the light, originates not in us, but comes from the distant heaven; when we lift up our thoughts to God, his love fills us and there is in us a marvellous light, typified by the rainbow. God's love, not distant, but mingling with our affections, like the sunbeam with the rain, is the rainbow round the throne that holds all things in its grand embrace.

God is love; so all his attributes and perfections lie within the circle of the great rainbow-belt around his throne. Within that he lives and moves forever. This divine love he manifests to his creatures. God is love; he is the object of our worship. He is the author of the universe and of all its laws.—*Selected from Sermon by* Dr. Scudder.

"The Lord Shut Him In."

Noah did not close the door. There are works that God keeps for himself. The burden of them is too heavy for the back of man. To shut that door on a world about to perish would have been too great a responsibility for a son of Adam—the stress of it would have borne too heavily on a human heart. Another moment, and another, and another, might have been granted by the patriarch, and the door might never have been shut at all. And would he have done the work conclusively, even if he had in the first instance closed the door? Who knows but that, when the waters rose, and he heard the wailing around, and friends whom he loved held toward him their little ones, and shrieked to be taken in, he might have relented, and opened, and a rush might have been made, and the ship that carried the life of the world might have been swamped? He dared not open a door which God had shut; perhaps he could not. We never hear that he opened the door even when the earth was drying. God told him when to go out.

And so it is in the ark of salvation. It is not the church, it is not the minister, that shuts or opens the door. These do God's bidding; they preach righteousness, they offer salvation, they gather in; it is God that shuts and opens the door. And what a sound was that, when in the listening, ominous hush of earth's last evening, God shut the door! There have been sounds as well as sights to make the boldest heart quail and the flintiest heart melt; the cry has gone up from cities given over to fire and sword, the shuddering throe of earthquakes which hurries myriads to death, but except the cry on Calvary, which corresponded to it, no more solemn and melancholy sound has been heard by human ears, than that which passed into the evening stillness when the broad, green earth was left to be the grave of mankind, and God shut the door of the ark.

Once again God will shut the door. Man will not do it. Angels will not do it. But oh! what a sigh and shudder will pass through the listening universe, when God will shut the door of the heavenly ark upon the lost!—*Stewart, of Cromarty, Scotland.*

The Pitcher of Cool Water.

Mr. Barclay was a good workman, and when he worked steadily could make excellent wages, enough to support his family in good style; but he had one great fault. He loved his daily dram, and was too often seen wending his way from his work-shop to the nearest tavern.

Between his shop and the tavern was a pleasant little cottage, whose inmates perceived with sorrow that his visits to the tavern grew more frequent. One day in July, when the air was unusually sultry, the thirst for drink came so strongly upon him that he could resist it no longer, and, throwing down his chisel and hammer, walked rapidly away. He was nearly opposite the cottage when out ran a little child, holding in her little hands a small glass pitcher filled with water, her golden hair tossing in the wind. She was about the age of his little daughter, and as beautiful as a cherub.

"Won't you have a cool drink, Mr. Barclay?" said the child, stepping before him and offering her pitcher, while her earnest, tender eyes, blue as violets, were lifted to his face.

Surprised and startled by this vision of innocence and beauty, Mr. Barclay did not hesitate for an instant, but took the pitcher and drank almost at a single draught every drop of the cool, pure water.

"Thank you, my dear!" dropped from his lips, as he handed back the empty vessel; and then he stooped and kissed the child. She did not turn from him and go back into the house, but stood between him and the tavern, gazing up into his face. He took a step forward. The child caught his hand.

"Oh! don't, Mr. Barclay," she cried so pleadingly that her tones sank deep into his heart.

"Don't what, little darling?" he asked, bending toward her in new surprise.

"Don't go to Huber's any more," answered the child. He drew himself up, and stood for many seconds as still as a statue. The child still looked up in his face, and kept firm hold of his hands. Stooping he kissed her forehead, and turning round walked rapidly to his shop—a saved man.

Saved by a little child; for from that day he ceased to drink liquor, and whenever the thirst came upon him the vision of that little, innocent, pleading child came before him, and served to make him strong in his new-formed resolution.—*Youth's Temperance Banner.*

Touching Reminiscence.

There is one touching incident in the life of William Wirt. In his younger days he was a victim to that passion for intoxicating drinks which seemed peculiarly the bane of the legal profession. Affianced to a beautiful and accomplished young woman, he had made and broken repeated pledges of amendment, and she, after patiently and kindly enduring his disgraceful habit, had at length dismissed him, deeming him incorrigible.

Their next meeting, after his dismissal, was in a public street of the city of Richmond. William Wirt lay drunk and asleep on the sidewalk, on a hot summer day, the rays of the sun pouring down on his uncovered head, and the flies crawling over his swollen features.

As the young lady approached in her walk, her attention was attracted by the spectacle, strange to her eyes, but alas! so common to others who knew the victim, as to attract little remark. She did not at first recognize the sleeper, and was about to hasten on, when she was led by one of those impulses which form the turning points in human lives to scrutinize his features. What was her emotion when she recognized in him her discarded lover! She drew forth her handkerchief and carefully spread it over his face, and hurried away.

When Wirt came to himself, he found the handkerchief, and in one corner the initials of the beloved name. With a heart almost breaking with grief and remorse, he made a new vow of reformation. He kept that vow, and he married the owner of that handkerchief. Well might he preserve the handkerchief, as he did, all his life, guarding it with the jealous care with which Othello kept the Egyptian charmer's gift, and "making it a darling like his precious eye."—*Selected.*

The Sin of Borrowing Trouble.

Such a habit of mind and heart is wrong, because it puts one into a despondency that ill fits him for duty. I planted two rose-bushes in my garden: the one thrived beautifully, the other perished. I found the dead one on the shady side of the house. Our dispositions, like our plants, need sunshine. Expectancy of repulse is the cause of many secular and religious failures. Fear of bankruptcy has uptorn many a fine business, and sent the man dodging among the note-shavers. Fear of slander and abuse has often invited all the long-beaked vultures of backbiting. Many of the misfortunes of life, like hyenas, flee if you courageously meet them. How poorly prepared for religious duty is a man who sits down under the gloom of expected misfortune! If he prays, he says: "I do not think I shall be answered." If he give, he says: "I expect they will steal the money."

Helen Chalmers told me that her father, Thomas Chalmers, in the darkest hour of the history of the Free Church of Scotland, and when the woes of the land seemed to weigh upon his heart, said to his children, "Come, let us go out and play ball or fly kite," and the only difficulty in the play was that the children could not keep up with their father. The McCheyenes and the Summerfields of the church who did the most good cultivated sunlight.

Away with the horrors! They distil poison; they dig graves; and if they could climb so high, they would drown the rejoicings of heaven with sobs and wailing.—*De Witt Talmage.*

Eloquent Tribute.

When will our advancing race, in its spiritual development, outgrow the Hebrew psalms? The most advanced Christian of to-day finds these ancient songs and prayers, which burst from the hearts of Hebrew minstrels, prophets, priests, and kings, twenty centuries ago, voicing more perfectly than any other language his profoundest meditations, his sternest struggles, his sublimest joys and aspirations. It is not mere traditional reverence that has bound the Hebrew psalter on the heart of the Christian church. The eternal glow of the wondrous book draws humanity of all ages to its quenchless warmth. Some of these strains drop like angels down to the darkest depths of human agony; and there are others that blow the hurricanes from their trumpets, and clash the thunders from their cymbals, to pour forth the grandest joys a mortal heart can know."—*F. H. Newhall, D. D.*

Character.

Many a man, with the aids of dress, appears on the street to be in perfect health, and we can never tell, until we have lived with him under the same roof, and sat with him at the same table, that his hair was another's; that one eye was of glass; that one limb was of cork, and that after every meal he was racked with dyspeptic pains; that for the first hour or two every morning he was racked with the cough of a chronic bronchitis, and never knows what it is to enjoy a full night's refreshing sleep.

So it is with the characters of men. We may visit them and they may visit us; we may be in the same church for years, and transact much public business together, but it is impossible to form any true estimate of a man's principles until we have had an opportunity of trusting him and he of trusting us. The truth is, no man can be assured that he is an honest man until he has had an opportunity of cheating his friend out of a thousand dollars without being found out—and didn't do it. No wonder the Bible cautions us all to "go softly," and "Let him that standeth, take heed lest he fall."—*Christian Weekly.*

A Good Recipe.

Here is a good recipe for making tattlers: Take a handful of the weed called Run-about, the same quantity of root called Nimble-tongue, a sprig of the herb Backbite, (either before or after dog-days,) a table-spoonful of Don't-you-tell-it, six drachms of Malice, a few drops of Envy, which can be purchased at the shops of Miss Tabitha Tea-table and Miss Nancy Night-Walker. Stir them well together, and simmer them half an hour over the fire of Discontent, kindled with a little Jealousy; then strain it through the rag of Misconception, cork it up in the bottle of Malevolence, and hang it upon a skein of Street Yarn; shake it occasionally for a few days, and it will be fit for use. Let a few drops be taken before walking out, and the subject will be able to speak all manner of evil, and that continually.

Children's Department.

Thy Time.

Time *was* past—thou canst it not recall;
Time *is* thou hast—improve the portion small;
Time *future* is not, and may never be;
Time *present* is the only time for thee.

The Chinese Children and the Idol.

Their parents were dead, and they were left to the care of an aunt and grandmother. Their aunt had a wooden idol in her house, which they all worshipped. The little boy's name was San, and his sister's name was Kim. They were sent to a mission school. The teacher of the school wanted to show these children the folly of praying to a dumb idol.

One day she gave them a beautiful flower to smell. They were delighted with its fragrance. Then she held out some fruit to them. It had a bad smell—so bad that they turned away from it. Then she said she did not think their idol could tell the difference between the smell of flowers and that of fruit. She then took a large needle, and asked the children to let her stick it into their arms. They instantly drew back, and said:

"Oh, no, ma'am! it will hurt us." Then she said she didn't think it would hurt their idol to stick it into him. As they were going home, San told his sister that he was going to try if it was true what the teacher had said. He wanted to find out whether their idol did know any thing. His sister was afraid some dreadful thing would happen to him, and she tried to persuade him to give it up. But San said he was determined to try. So, when they reached home, they went to the room where the idol was. It was fastened to a shelf against a wall. They pushed the table under it. Then San stood on the table, and held the flower to the idol, but he took no notice of it. Then he held the decayed fruit to his nose, but he never moved his head, nor showed the first sign of displeasure.

"Well," said San, "he does not know any thing about smelling; let's try if he has any feeling."

Then he found a sharp iron like a skewer. Kim was frightened when she saw her brother go up to the idol with it in his hand. San grasped the iron, and stuck it into one of his cheeks. There was no cry, no blood.

"The teacher is right," cried San: "he does not know any thing."

Then he saw how foolish it was to put such a stupid block in the place of God. He determined not to worship him any more. He persuaded his aunt and grandmother to do the same; and they all, at last, became Christians, and had no other God but the Lord.—*San Francisco Spectator.*

Influence of a Child.

A gentleman, lecturing in the neighborhood of London, said:

"Everybody has influence, even that child," pointing to a little girl in her father's arms.

"That's true," cried the man.

At the close he said to the lecturer: "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but as I did not like to go to the public house alone, I used to carry this child. As I approached the public house one night, hearing a great noise inside, she said: 'Don't go, father!' 'Hold your tongue, child!' 'Please, father, don't go.' 'Hold your tongue,' I said. Presently a big tear fell on my cheek. I could not go a step further, sir. I turned around and went home, and have never been in a public house since—thank God for it! I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying: 'That's true, sir!' All have influence."—*Selected.*

Little Things.

A boy came into the office of Elmwood Cemetery, one day not long ago, and looking around the room, went to the desk where the superintendent sat reading. "Mr. Hamilton, don't you think your chairs need new bottoms?"

The gentleman addressed put down his paper, and turning toward the boy said:

"Well, my little fellow, I don't think it would hurt them in the least, and they really would be more comfortable. But who wants to do them?"

"I do, sir."

"You!" why you are not large enough."

"Yes, I am, sir."

"Well, how much will you charge for reseating the four?"

The boy looked at the chairs, which by the way, were quite large ones, and named his price.

"Very well, you may do them."

"Oh, I am so glad," and his eyes filled with tears as he spoke. "I shall have almost enough."

"Enough? enough what?"

"Almost enough money to have my little brother's grave sodded."

"Is your brother buried here, my little man?"

"Yes, sir, up on the hill yonder; we buried him here last week, sir, mother and I; and I want to earn enough money so that we can have his grave sodded—like those others up there; they look so much prettier with grass growing on the tops than they do without."

"Did you love this brother of yours who died?" he asked.

A great sob was the answer, which spoke more than any words could have done his great love for his brother.

"Well, my boy, you may take the chairs, and I'll see that the grave is all right," said the kind-hearted man. The boy took up one and carried it away with him.

Two or three weeks later I was in the office, and the story was there told me.

"I have a great desire to see this grave," I said. "Can you show it to me?"

He answered me in the affirmative, and rising we went into the grounds. We walked along through the avenues bordered with costly monuments, that for the first time had lost their interest to me, till we reached the further end of the enclosure.

"There is some one at the grave now," he said; "yonder it is;" and he pointed toward the spot where a woman and a little boy were planting flowers. We stepped into an adjoining lot and watched them for a few moments, and then left them alone with their dead.

"Do you know any thing of this boy?" I asked.

"No, neither do I think it at all necessary. Truth is stamped on every feature of his face, and in every action. That boy one day will be a noble man, and through his own endeavor too."

I hope he will, for to be a great and good and useful man should be the height of every boy's ambition; and it is attention to what seem little duties now, that will make him and mark him faithful in future great ones. "He that is faithful in that which is least, is faithful also in much."—*Child's World.*

The Money in the Fish's Mouth.

The Saviour was very poor. He was poorer than almost anybody is now. He said he was so poor that he had no place in which to lay his head. He had no home, no house, no land, no money. He went all about preaching the kingdom of God, and doing good, but got nothing for his services, except the few farthings which the common people gave him. All that the blessed Jesus had when he was crucified were the garments which he wore, and these, you know, the Roman soldiers took, and cast lots for among themselves.

But although he was so poor, yet he was taxed, and paid the tax which was required. Do you recollect about this, and how he did it?

When Jesus was at Capernaum, those who collected the tax came to Peter and asked him if his master did not pay tribute. Peter told him that he did. Peter went into the house where Jesus then was to speak to him about it, but before he could do so, Jesus spoke to him, and among other things told him that they must pay the tax, and so avoid giving offence. But neither of them had any money; then they could not pay it?

The Saviour knew all things, and though he was poor, he was so by choice; for he could have commanded the ocean to cast out its treasures for him, and it would have obeyed him. But he only wanted enough to pay the tax, and so he told Peter to go to the sea and cast in a hook, and the first fish that he drew up, to take, and in its mouth he would find a piece of money, which he must give to those who received the tribute. This Peter did. In the mouth of the fish he found a piece of money—just enough to pay the Saviour's tax and his own. Let us try, as Jesus did, to avoid giving offence; for if we offend people we can't do them much good.—*Young Pilgrim.*

"My teacher is the best in the school," said one little Sunday-school scholar to another.

"She don't know as much as mine."

"Oh, but she loves more," he said.

Love does make a good Sunday-school teacher, there is no doubt of it.

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THE YEAR-DAY THEORY: IS IT CORRECT?

BY W. N. PILE.

THAT God has given us numerical prophecies all are agreed. That they are designed for our instruction and improvement we ought to admit, else, it seems to us, we charge Infinite Wisdom with folly. That very much depends, in our investigations, upon a right answer to the question at the head of this article all must see at a glance. If, in symbolic prophecy, it is correct to reckon "each day for a year," then it is proved that either the prophetic periods have nearly run their course, or we are many centuries from their termination. If, on the other hand, the year-day theory is incorrect the prophetic periods may not yet have commenced, and the past has been wholly misunderstood.

We have examined the arguments brought *against* the "year-day" theory, but have failed to see their force, while we must regard the evidence in its *favor* as amounting to a demonstration.

1. A "day for a year" is a divinely established principle. Num. 14–34, "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years." Ezek. iv. 5, 6, "For I have laid upon thee the *years* of their iniquities, according to the number of the *days*, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have *appointed thee each day for a year.*" Notwithstanding the evidence which these passages furnish in support of the "year-day theory," it is sometimes urged that as God has expressly stated in these passages that a day represents a year, therefore, in other places where no such explanation is given, a day does not mean a year. But, we ask, is this sound reasoning? If so, it amounts to this, that a term used symbolically is *always* explained. If this is disproved it deprives the objection of all its force. The book of Revelation is confessedly a book of symbols. Now suppose we were confined to that book for an explanation of its symbols, how much encouragement would there be to its study? We read of a "dragon," of "beasts," "women," "earthquakes," "seals," "trumpets," "vials," etc. Does this book furnish an explanation of all the symbols? No. Why? Because their explanation may be found in the previous writings of the inspired penman. We go to Daniel for an understanding of symbolic "beasts" and "horns," and to other books for that of the remainder. A principle, once established by an author, does not need continual repetition, but becomes a rule to be applied throughout his work except when good evidence of an exception exists.

2. The appropriateness of symbolizing years by days may be perceived, because they are *analogous* periods of time, a single revolution of the earth in a day being taken as the representation of the annual revolution of the same. On a principle much the same our geographers construct our maps; making an inch or part of an inch represent miles, or hundreds of miles.

This analogy between "days" and "years" is also seen in the fact that the same Hebrew word is rendered both ways. The Hebrew word for day is *yom*, plural, *yomeem.* Gesenius says: "Sometimes *yomeem* marks a definite space of time, viz., *a year*; . . . as in English several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures." Aaron Pick says: "The Hebrew word for year is *shonoh*, which, as well as the plural, is generally used to express an *incomplete* year. . . . Whenever *yomeem* is used for year or years, it expresses a *full* year or years; as Gen. xli. 1; 1 Sam. xxvii. 7."

Here the fact is recognized that even separated from prophecy, under certain circumstances, the same Hebrew word which is translated *days*, sometimes is correctly rendered *years*. We will give a few illustrations. In Lev. xxv. 29 the Hebrew is "a year of days" for which we have "a full year." In Num. ix. 22, "days" is rendered "a year." In Judges xxi. 19 the words "from days to days" is rendered "yearly." In 1 Sam. i. 3 "the sacrifice of days," is rendered "yearly sacrifice." These instances might be multiplied but these are sufficient. "Day" and "year" in the Bible sustain the same relation to each other that they do in nature—one is miniature of the other.

3. The "year-day theory" is proved by the fulfillment of one of the prophetic periods. Dan. 9th chapter gives us the famous prophecy of the 70 weeks. This period is divided into three — one of "seven weeks" one of "sixty-two" and one of "one week." This period of seventy weeks begins at the "going forth of the commandment to restore and build Jerusalem," and reaches not only to the time when "Messiah" was "cut off," but embraces a week for the confirmation of "the covenant." We shall here essay no exposition of this prophecy as such; but we cannot forego remarking that any theory, to command even *respect*, must give these weeks a successive application. It requires little sagacity to see that the idea that hundreds of years elapse between the termination of the sixty-ninth and the commencement of the *seventieth* is unreasonable. The question with us now is, What do these weeks signify? Are they simply weeks of days, or do they mean weeks of *years?* We answer it seems to us that every one who believes that Jesus is the "Messiah" must admit these to be weeks of years. The reason is obvious; because to make them mean weeks of *days* is to prove the prophecy false, while the year-day theory applied to these weeks furnishes one of the strongest proofs of Jesus' Messiahship. Again: the division of "seven weeks" is devoted by the prophecy to the building of the street and wall, etc. We need only remark that a period of about forty-nine *years* (not days) was consumed in this work.

The opposers of the "year-day theory," in order if possible to escape the crushing evidence against them, tell us that these "weeks" are not ordinary ones but "*hebdomads*," or periods of *seven*, and may apply to hours, days, months or years, the event marked as their terminal point alone determining which is referred to, and that in this case the event has proved them to be *hebdomads* of years. But supposing the word employed is an unqualified *hebdomad*, still it is conceded that "weeks" is a proper translation, and the proper definition of "week" is "seven days." *Hebdomad* is from the greek *hebdomas* (*seven*) which is used by the septuagint to translate into the Greek the Hebrew word *shevuoth*, translated *weeks* in our English version. Webster defines *hebdomad:* "A week; a period of seven days." He defines *hebdomadal:* "weekly; consisting of seven days, or occurring every seven days." We learn from this, therefore, that the weeks of Daniel are *hebdomad* of *days*, and the events have proved that they were year-days. Adam Clarke says on Dan. ix. 24: "The Jews had *sabbatic years* (Lev. xxv. 8) by which their years were divided into *weeks of years*, as in the important prophecy, each week containing *seven* years. The seventy weeks, therefore, here spoken of, amount to four hundred and ninety years."

The idea of weeks of years is older than Daniel's prophecy. Gen xxix. 27, 28, "Fulfill her *week*, and we will give thee this also for the service which thou shalt serve with me yet *seven other years.* And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also."

This method of expression was common also among the later Jews and Greeks. "Did one say to another, 'in three weeks will be the jubilee?' he would be understood as saying, that that feast was twenty-one years distant. Thus a certain Greek wrote to his friend, 'On this day I am just eleven weeks old.' Now this was simply saying in other words, that, on that day, he completed his seventy-seventh year. No confusion followed this mode of speech. No difficulty occurred in understanding it."

4. The connection of the prophetic periods with *symbols* evidences the "year-day theory." There is a "fitness of things" in all the divine arrangements. "Beasts," "heads," "horns," etc., in Daniel are confessedly symbols. Why then should not the periods connected with them be *symbolic?* We make in the Revelation, "the temple," "the city of Babylon," "the holy city," "the altar," "the Gentiles," "the witnesses," "the sackcloth," "the woman," "the dragon," "the beast," "the Euphrates," "the locusts," etc., to be symbols. Now if we depart from this and make the "hour," "days," "months" an exception we should feel the necessity of giving some strong and satisfactory reason for so doing, and this we are not able to do.

5. The work contemplated in the prophecies, with which periods are connected, prove the "year-day theory" correct.

The 2300 days of Dan. viii. 13, 14, consists of two parts, one of the "daily sacrifice," and the other "the transgression of desolation." The context, as well as the rest of Daniel's prophecy, shows that the work of "desolation" is the Roman power. But if these days are to be applied literally they will not reach to the *rise* of that power, much less to its desolation. And if these days are to be fulfilled as literal days in the future, it follows that all the "desolation" which the church has suffered from the Roman power during the centuries past is *overlooked.* Is there a desolation yet to come upon the church of a comparatively few days in duration which is so great as to have completely eclipsed from the prophet's eye the awful work of the past? Let him believe it who can.

The time of the little horn's persecuting work is given as time, times and the dividing of time. This period is explained in Rev. xii. 6, 14 to be 1260 days. But are these days literal? No. The desolating work lasted 1260 years. The saracenic "locusts" were allotted "five months" in which to do their work. A month in Revelation is 30 days. Thus the 42 months of chapter 11 are equivalent to the 1260 days of the same chapter. The work of the Saracens occupied 150 years. That of the Turkish hordes was to fill the space of "an hour, a day, a month and a year." It continued 391 *years* and 15 days. The "beast like a leopard" was to "continue" or "make war 42 months." This beast had "seven heads" that ruled as its representative in *successive* order. (See chap. 17.) Each one of these heads "continued" longer than 42 literal months. The beast and its heads "continued" and "made war" 42 months of *years.* Need we any further proof than these facts afford?

The Roman power, in its various forms, is the great and interesting one of prophecy. God has given us beasts, heads, horns, etc., for its symbolization, and periods to limit its duration, and that theory which uproots these periods from their proper place and carries them off into the future is calculated to destroy faith in the correctness of our position, and thus throw us off our guard and watch. The Roman power is crumbling to its fall. This is *unmistakably* true! Christ must soon come for its utter destruction. Therefore, the periods which limit its duration must soon end, and Daniel, with all the people of God, stand in their "lot at the end of the days." Let us walk in the "old paths."

AN APPEAL TO CHRISTIANS

WE have glanced through Scripture and gathered up the sum of its testimony as to the events which are impending. And now with all these predictions before us, what is to be the effect of the inquiry on our souls? Shall we not look into these things, and prayerfully and patiently inquire whether we have as yet understood God's mind respecting them? When he speaks so constantly and impressively of judgment, can *we* have been right in taking it for granted that the gospel would silently progress, christianity gradually spread, and the world's condition continually improve, till the millennium should commence? And can we think of these things—can we look at the unconverted around us hastening unconsciously to destruction, without being moved? Can we behold the worldling like a man in a boat drifting down a rapid stream, with his back to the danger, entertaining himself, as he looks up the river, with all the gay, pleasant objects which are flitting past him, whilst each moment bears him onward to the falls, where he must ere long be dashed to pieces, without attempting to rescue him from the overthrow? Can we think of such a doom as awaits the world in which we sojourn, and not weep over its guilty condemned inhabitants? Did Jesus weep over one city, and say, "If thou hadst known, at least in this day, the things which belong unto thy peace! but now they are hid from thine eyes," and shall not our hearts melt—shall not our tears flow, for a whole world that lieth in wickedness, and daily ripens for destruction?

The hour of judgment, near as it may be, has not yet come. The door of mercy still stands open: yea, as yet it opens into the scene of those heavenly delights and bridal glories which Christ and the church shall share, ere he comes forth from the wedding to execute vengeance on his foes. And shall we not use the opportunity to sound forth the gospel of God's grace? Shall we not warn and entreat our poor fellow-sinners, and earnestly beseech them, as the apostle Paul did, to be reconciled to God? Knowing the judgments which await the world around us, knowing that grace has rescued us from these judgments, and that when they are executed we ourselves shall be with Him who executes them, is it possible that we can selfishly enjoy the thought of our own security, and leave the poor world unwarned, the grace of Christ and the Father's love unproclaimed, or poor sinners uninvited — *unurged* — UNINTREATED to flee to the shelter of his open arms? O for more earnest love to Christ and deeper compassion for poor souls.

Brethren, the time is short. The moments glide rapidly away. Soon will the only opportunity be gone that we shall ever have of confessing our Master, and seeking his glory, in the midst of a world which either rejects him openly, or the more decidedly rejects him in reality, for owning him in appearance and in word. May his own Spirit animate us. May our hearts be soft, and tender and humble. May the communion with him cause the fountains of compassion for those around us to gush forth. May souls be gathered to his arms of mercy. May his people be stirred up to pray, and watch, and labor. May we humble ourselves, and stir up and exhort one another, and so much the more as we see the day approaching!—*From a Tract.*

ALL good principles must stagnate without mental activity.

MATERIALISM.

THE common imagination that we have of paradise on the other side of death, is that of a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments which give such an expression of strength, and life, and coloring, to our present habitation, are attenuated into a sort of spiritual element that is meager, and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but the unearthly ecstacies with which it is felt impossible to sympathize. The holders of this imagination forget, all the while, that really there is no essential connection between materialism and sin—that the world which we now inherit had all the amplitude and soldity of its present materialism, before sin entered into it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw everything that he had made and behold it was all very good. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then the "morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth we tread upon, the greatness and the goodness of God are reflected on the view of his worshipers. No, my brethren, the object of administration we sit under, is to extirpate sin, but it is not to sweep away materialism. By the convulsion of the last day, it may be shaken, and broken down from its present arrangements, and thrown into such fitful agitations as that the whole of its existing frame-work shall fall to pieces, and by a heat so fervent as to melt its most solid elements it may be utterly disolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos may another heaven and another earth be made to arise; and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varities of material loveliness, and space be again lighted up into a firmament of material splendor.

But the highest homage that we know of to materialism, is that which God manifest in the flesh, as rendered to it. That He, the Divinity, should have wrapped his unfathomable essence in one of its coverings, and expiated among us in the palpable form and structure of a man; that he should have chosen such a tenement, not as a temporary abode, but should have borne it with him to the place he now occupies, and where he is now employed in preparing the mansions of his followers; that he should have entered within the vail and be now seated at the right hand of the Father, with the very body which was marked by the nails upon the cross, and wherewith he ate and drank after his resurrection; that he who repelled the imagination of his disciples, as if they had seen a spirit, by bidding them handle him and see, and subjecting to their familiar touch the flesh and bones that encompassed him—that he should now, throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at his name, and every tongue to confess, and yet all to the glory of God the Father, that humanity, that substantial and embodied humanity, should thus be exalted, and a voice of adoration from every creature be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed? Or does it not rather prove that, transplanted into another system, it will be prepared to celestial honors, and prolonged in immortality throughout all ages?

A great step is gained by disolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the Elysium that awaits us, when told that there will be beauty to delight the eye, and music to regale the ear, and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information that after the dissolution of its present frame-work, it will again be varied and decked out anew in all the graces of its unfading verdure and of its unbounded variety; that in addition to our direct and personal view of the Diety, when he comes down to tabernacle with men, we shall also have the reflection of him in a lovely mirror of his own workmanship: and that instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with those sensible delights and those sensible glories, which we doubt not, will lie most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness." — *Thomas Chalmers D. D.*

PUTTING ON THE ARMOR OF LIGHT.

"Let us therefore cast off the works of darkness, and put on the armor of light.—Rom. xiii. 12.

READER, I love to observe how closely the doctrine of Christ's second coming and kingdom is bound up with personal holiness. I marvel that any can regard the second advent and reign of the Lord Jesus as merely speculative matters, or denounce them as unprofitable subjects. To my own mind they seem eminently practical, or else I have read my Bible to very little purpose.

Listen to Paul: "Let your moderation be known unto all men: the Lord is at hand." (Phil. iv. 5.) "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth." (Col. iii. 2–5.) "Exhort one another, and so much the more as ye see the day approaching." (Heb. x. 25.) Peter says, "We look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace without spot and blameless." (2 Peter iii. 13, 14.) These texts appear to me to speak with no uncertain voice. I know not how their force can be evaded. They make the coming of Christ, and the day of glory, an argument for increased holiness. And it is just in the same way that St. Paul says, "Let us cast off the works of darkness, and let us put on the armor of light."

Reader, how are you to "cast off the works of darkness?" Listen to me and I will tell you. You ought to lay aside everything in your life and habits which will not bear the light of Christ's appearing. You ought to make it a principle of conscience to do nothing you would not like to be found doing when Jesus comes again to gather His people together. This is a searching test indeed. The application of it must be left to every man's own heart. Each must judge for himself. Each must prove his own works. Each must set up an assize within him, and honestly bring his ways to a trial. Oh! for a will to deal fairly and justly with ourselves!

Try all your employment of time by the test of Christ's second coming. Place in this balance your amusements, your books, your companions, your manner of conversation, your daily behavior in all the relations of life. Measure by all this measure, — "The night is far spent and the day is at hand." Am I living as a child of the night, or as one who looks for the day? Do this, and you will cast off the works of darkness.

But how are you to put on the armor of light? Listen to me once more, and I will tell you. You ought to aim at every grace and habit which becomes a believer in Christ, and a child of God, and a citizen of the heavenly kingdom. You ought not to leave eminent holiness and spirituality to a few, as if none but a few favored ones could be eminent saints. You ought to labor to wear the armor of light yourself, the girdle of truth, the breastplate of righteousness, the helmet of hope, and the sword of the Spirit. (Eph. vi. 14–17.) Wherever you may live, and whatever may be your trials—however great your difficulties, and however small your helps—nothing should prevent your aiming at the highest standard, to behave like one who believes that Christ is coming again.

Let there be light in your heart continually; Christ dwelling there by faith,—felt, known and experienced. Let there be light in your life continually: Christ reflected there, followed, imitated, and copied. Seek to be a light in the world, and nothing less—a bright light, a clear light, a light that men can see afar off. Do this, and you will put on the armor of light.

Live as if you thought Christ would come at any time. Do every thing as if you did it for the last time. Read every chapter in the Bible as if you did not know whether you would be allowed to read it again. Pray every prayer as if you felt it might be your last opportunity. Hear every sermon as if you were hearing once and forever. This is the way to be found ready. This is the way to turn Christ's second appearing to good account. This is the way to put on the armor of light.—*Prophetic Times.*

OUR SUFFERING JESUS.

BY HELEN ROBERTSON.

PAUL in the 11th of Hebrews tells us of a cloud of witnesses who overcame this present evil world by faith. He exhorts us in the next chapter to run the same race patiently, but "looking unto Jesus, the author and finisher of our faith." Why are we to look to him? It is lest we become weary and faint in resisting sin, and fail to hold out, for only those who endure to the end will be saved.

We will go back and consider him briefly, enduring persecutions of wicked men, and see how he bore it all.

He observed the Passover supper with his disciples, then sung a hymn and went out to Mount of Olives. There he told them what was about to happen to him, and also let them know what part they would act; that they would all foresake him, but told them of his resurrection, and that he should see them again. He led them all to the garden of Gethsemane, and said, "Sit ye here while I go and pray yonder." He took with him Peter and the sons of Zebedee and began to be sorrowful and very heavy, saying, "My soul is exceeding sorrowful even unto death, tarry ye here and watch with me." One would think, those three would have thoroughly awoke to a sense of their obligations, and watched with him; but alas for poor human nature! they went immediately to sleep. Jesus went a little farther, and prayed to his Father, "O my Father, if it be possible, let this cup pass from me, still not my will but thine be done." You who are fathers know how his Father's heart must have been moved by those beseeching tones, but he could not, the gaining or losing of the kingdom, and the glory was at stake. God's word of honor to the faithful ones was at stake; many of them sleeping in the dust of the earth in hope of a resurrection,—all, all, was at stake, and the Father *would not* let the culminating hour pass. But he sent an angel from His throne to strengthen him. That hour of agonizing prayer with his Father strengthened him for the fearful scenes before him, and from that time he was perfectly calm. What about the sleeping disciples? They neglected to watch and unlike their Master they yielded and easy prey in the hour of trial. Let us here learn a lesson.

Presently his captors, led by one of the twelve, came and took him. He was perfectly submissive; but one who had not been watching, and was not fortified, drew his sword to fight. The Master said to him, put it up; I have power, I can pray my Father and he shall presently give me more than twelve legions of angels. "But how then shall the Scriptures be fulfilled, that thus it must be?" "The cup which my Father hath given me shall I not drink it?" What quiet submission to his Father's will! He knew the honor of God in fulfillment of his word depended on this moment, but he was strengthened for it. Praise God!

The disciples all forsook him and fled Brave Peter was ashamed of him, and denied his Lord; but Jesus had not calculated on any help from them in that hour; "he knew what was in man." He was led forth before the high priest and falsely accused, "But Jesus held his peace." Merk his calm, composed dignity, but how mad his enemies were. The high priest adjured him by the living God, all they wanted was to get him to commit himself, confess himself "the Son of God." Was he now in this trying moment overcome by fear? No. "Thou hast said." Thus acknowledging his royal position. He also told them, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Now he is condemned to death, spit upon, and struck with their hands, and at this trying moment Peter denies having any knowledge of him. Jesus hears the denial, turns round and looks on Peter. An angry look? No! A look of inquiry, love and pity. O Peter, no wonder that that look broke thy heart!

The Jews did not have power to put him to death, so they led him to Pilate's "Hall of Judgment" a prisoner. Pilate knew he was brought there for envy, and tried to deliver him. His wife also sent to him saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him" Pilate himself also said, "I find in him no fault at all," and yet he took him and scourged him. A crown of thorns, and a purple robe were put upon him, and thus dressing him in mock royalty, they b[illegible]d their knee in contempt and derision. [illegible] offered no resistance, allowing them to do just as they wished. "He

was oppressed and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as sheep before her shearers is dumb so he opened not his mouth." He poured out his soul unto death.

He was pronounced innocent, yet condemned to death. Led forth from the judgment hall, *bearing* his cross, to which he was afterward nailed, and on which he expired. He uttered not a word of revenge, but a prayer for his enemies, "Father forgive them,they know not what they do." The last point was the most trying—the hiding of his Father's countenance, "My God, my God, *why* hast thou forsaken me?" he pleads. This last part seems almost too much, and we too ask *why?*

But let us look beyond these scenes. Jesus is now glorified,and he will soon be seen coming in the clouds of heaven; but his children are not glorified yet; they are passing through the trials as he once did.

Jesus knew from the biginning who should betray him; he knew all he would have to pass through; but we do not find him fretting about it all the time. He always attended to present duty, leaving the morrow to take care for things of itself. When the hour of trial came, then he went in good earnest to his Father, was heard and strengthened for the conflict. He went forth perfectly innocent of all who laid any charge against him, even his enemies being the judges; but he did not go round from one to another, telling them so, and pleading his own cause, so as to have things thoroughly understood. No, no! he committed himself, and his cause to Him that judgeth righteously. He knew whom he was trusting, knew that God would defend him, so there he left all, and went forth in calm dignity, bearing the cross, and enduring the shame.

Let us learn the great lesson from his life of trusting God, and of long-suffering and patience. If we are reviled, let us not revile again; if we suffer let us not threaten, committing all to God and there leave it.

NEW YORK, Sept., 1871.

FOUND GUILTY.

THE Chicago "Tribune" says: "Rev. P. G. Bowman, South Carolina, has been found guilty by the Methodist Episcopal Church, South, of a belief in the annihilation of the wicked, and the unconsciousness of the soul from death to the resurrection. His resignation of the ministry in that Church has been accepted, and he proposes to labor as a missionary in the Advent Church."

This crime was formerly punishable with death, in various forms. Now the penalty is loss of caste and being "cast out of the synagogue"—a punishment not hard to bear when the heart is full of love for God's truth.

"Guilty of *belief*." What is the result of the belief? The Doctor writes: "Let me beg you, every time you get on your knees to pray, do pray particularly for me, that God may give me love to all men, so that my heart may be kept in perfect peace, and that I may have wisdom and prudence sufficient for this emergency, and be ready to meet the speedy coming of Jesus.' Very good fruit we think, and trust Br. Bowman will continue to plead "guilty."—*Advent Christian Times.*

DEMANDS OF EUROPEAN ROMISH JOURNALS.

SOME of the Roman Catholic journals in Europe express very loudly their dissatisfaction with the present position of things, and demand redress. Thus, the *Starkenburger Bote*, inspired, it is said, by Bishop von Ketteler and his friends, produces the following article: "The governments of Europe must now come to a decision. Two ways are open to them. If they resolve to restore the temporal sovereignty of the Pope, they will find the Catholics the most obedient of their subjects, who will be easily satisfied in all purely political questions. If, on the other hand, they recognize the robbery of the Church, let them expect a war to the knife against the newly established order of things, a fierce and decisive war, without treaty or compromise. Let the governments know our patience was great, but it has now come to an end. We Catholics have a right to demand the liberty of our Church, and it is the duty of the governments to satisfy our demands; we pay them the blood tax, but we are tired of being cheated by vain promises. The only assurance we demand is the withdrawal of Victor Emanuel, and the complete restoration of the Papal States. We do not ask for this guarantee humbly as an act of grace; no, we demand it imperatively as our right. Hear it, ye mighty of the earth; hear it, ye governments, whatever your names may be; hear it, Bismarck, Gladstone, Beust, and Andrassy. The Catholics bid you satisfy their just demands, and interfere in favor of the Holy Chair; believe us; do not neglect our warning. If you do not restore the Catholic Church to all her rights, not one of the existing governments will continue to exist.—*Selected.*

AN impious blasphemer, while the fire fiend was raging in Chicago, harangued a multitude from the steps of the Court House, inciting to disorder. He cried out, "Where is your God? Where is your God now? Where are your God's angels now?" A policeman grabbed him by the collar and confined him in the basement of the Court House. What became of the blasphemer is not known—the Court House was soon after consumed—but God's little angels are now beating a tattoo at every heart in the land, arousing the people to deeds of the sublimest charity toward the perishing inhabitants of the stricken city.—*N. Y. Herald.*

THE HERALD OF LIFE.

NEW YORK, OCTOBER 18, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

BUT who and what was this man who procured the issue of a decree declaring this new church doctrine, belief in which is now, as then, assumed to be so necessary as to be made a test of church fellowship? We quote from J. Panton Ham, who says:

"The pontificate of Leo was an epoch in the history of the doctrine of the soul's immortality. It was then that the successful effort was made to establish and give permanence to this doctrine; but it was made by a usurper of the right of private judgment, and accomplished by an act of sarcedotal despotism. The advocates of the doctrine of the soul's immortality need to be reminded of this suspicious passage in its historic progress. The seal of authority was annexed to it by a Roman Pontiff, in the dawn of the sixteenth century, a man, the worthy counterpart of England's Charles II., fond of fashion and field-sports, and mixing up in all the dissipated excesses of the sacred metropolis. Such was his extravagance, that the 'charge has been laid at his door,' says Ranke, 'that he ran through the wealth of three Pontificates—that of his predecessors, from whom he inherited considerable treasure; his own, and that of his successor, to whom he bequeathed a mass of debt.' . . . 'At court,' proceeds Ranke, 'they spoke of the institutions of the Catholic church, and of passages in the Holy Scriptures, only in a tone of jesting; the mysteries of faith were held in derision.'

"Such was Pope Leo the Tenth, and such the circle of sanctified society of which he was the animating centre! Behold, ye asserters of your own inherent immortality, the worthy 'nursing father' of your faith! the hero of a hey-day heterodoxy! the jolly jester with the solemn sanctities of Scripture! the mocker of the sacred mysteries!

"Worthy patron of a Pagan progeny! Let it be registered as the genuine genealogy of a fundamental doctrine of modern British Christendom, that the Pagan Plato was its father, and the profligate Pope Leo its foster-father. Born and bred by the Pagan philosophy, and the *protege* of Popery, this notion of the soul's immortality has become a pet dogma of Popular Protestantism, which with a strange forgetfulness of its low lineage, openly declares it to be the honorable offspring of true orthodoxy."

Yes, such was the man who corrupted the Scriptures to establish a heathen doctrine. Well indeed might advocates of the soul's immortality consider "this suspicious passage in its historic progress." The theory seems to have been introduced into the church in the second century, and in the third it had begun to gain many supporters. Circumstances justify the conclusion that just in proportion as the faith of the Church became corrupted and its vital godliness lost, did the belief spread until the reign of Clement V. (1305), when, for reasons which will presently appear, the existence of a soul-entity was declared (not yet its immortality; the church, corrupt as it had become, was not yet ready for that). Although inherent immortality was then very widely believed, it was evidently deemed unnecessary, perhaps unsafe to attempt to make a canon of any thing more than the *existence* of a *soul-entity.*

So early as the 9th century the synodal courts authorized or consented that the ecclesiastical penance should be discharged by the payment of alms, of which the church was to be the dispenser. At the time of the crusades, taking the cross was particularly recommended as a substitute for the ecclesiastical penalties, and at the assembly of Clermont (1095), Urban II. granted a plenary indulgence to those who should join the crusade. Thus seems to have been instituted what became the doctrine of indulgences, but it was not until much later that it became a system. In the 13th century it was systematically developed by Alexander of Hales and Thomas Aquinas.

The doctrine, as thus systematized, was, briefly stated, that all the good works of the saints over and above what was required for the satisfaction of their own sins, are, together with the infinite merits of Christ, deposited, so to speak, in one grand receptacle or treasury, the keys of which are committed to the Pope. In granting an indulgence, a portion of this superabundant merit is transferred to particular persons by the Pope, and is used by them in satisfaction of divine justice.

These indulgences were only to be had for a consideration, generally the payment of money, not unfrequently of large amounts; and an immense income to the church was thereby secured. Of course it thus became an object with the church to increase this revenue, and as comparatively few, perhaps none, desired indulgences, who did not believe in consciousness and suffering in death, it was found necessary to do something to establish that belief more generally. Hence, we are forced to conclude, the soul-entity canon of Clement V.; hence also the declaration of the immortality of that entity, and *inhibition* of all denial of it under penalty of punishment as heretics, by the Council under Leo X.

If any are disposed to question this let them first give due consideration to the fact that about the time of Clement V., the traffic of indulgences *marvellously increased.* It was Clement VI. who, a few years later, decreed that the festival of the year of jubilee, an occasion when a vast business in indulgences was transacted, should be held every 50th instead of every 100th year. The interval was afterward reduced by Urban VI. (1389) to 33, and still later by Paul II. (1470) to 25 years. It is said that during one of these years as many as two hundred thousand pilgrims were counted in Rome in a single month. All these brought rich offerings, and the treasury was rapidly filled.

As to Leo X., it was his abandoned use of the indulgence system which did very much toward precipitating the great reformation movement. Under his Pontificate indulgences were sold for sins to be committed. Illustrative of the excess to which matters were carried, is the following circumstance in the experience of Tetzel, the infamous tool of Leo. A Saxon, having bargained for thirty crowns, for permission to commit an act of violence, took out the worth of his money upon Tetzel himself. He waylaid that functionary, and, having beaten him grievously, carried off the chest which contained the very money he had paid. He was brought to trial, but upon exhibiting his "indulgence," he was acquitted. Speaking of the condition of the Romish church at about this time, a historian says:

"Rome inwardly laughed at Christendom around her, while she showed her spell to be of such a nature, that to break it, needed another might than that of emperors, kings, bishops, and doctors, with all the science and all the power of the age and the Church. . . . The philosophers of Alexandria had spoken of a fire wherein men ought to be purified; and now Rome set forth this as a doctrine of the Church: adding, that indulgences could deliver souls from this intermediate state, in which otherwise their sins would detain them. Nothing was omitted that could inspire fire. Man is prompted by his own nature to dread an unknown future; and this dread was worked upon and augmented. Who, then, could withold the price of a ransom? So the revolting trade went on, Pope after Pope finding new methods of increasing it. . . . Thus the clergy had disgraced both religion and themselves. Well might Luther exclaim, 'The ecclesiastical state is opposed to God and his glory. . . . Every man feels disgust when he hears of an ecclesiastic. The evil had spread through all ranks: corruption of manners keeps pace with corruption of faith, and a mystery of iniquity lay like an incubus on the enslaved Church of Christ. The vital doctrines of the Scriptures had nearly disappeared. The strength of the Church had been wasted: and its body lay stretched upon that part of the earth which the Roman empire had occupied, enfeebled, exhausted, and all but lifeless."—*D'Aubigne's Reformation.*

Such is the testimony of an eminent scholar, historian, and Protestant theologian. So at last we have it all. Summed up in few words it stands thus: *No immortal soul doctrine*, no purgatory nor hell torments; and hence no revenue from the sale of indulgences; no enormous revenue from the pretence of praying souls out of the fire; no "Peter's pence," no nothing but financial poverty and leanness. What a withering rebuke is all this to them who arrogantly denounce as little, if any, better than infidels, all such as deny the inherent immortality and torment doctrine. The same objections that are now urged against the doctrine of man's mortality, and unconsciousness in death, were then advanced. More asked:

"What shall he care how long he live in sin, that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul, until the day of doom?"

To this Tyndale replied:

"Christ and his apostles taught no other, but warned to look for Christ's *coming again* every hour; which coming again, *because ye believe will never be, therefore have ye feigned that other merchandize.*"

As was it in the 16th century, so now most of those religionists who hold to man's immortality, virtually deny the second coming of Christ, a very large and, we fear, rapidly increasing class denying it absolutely. Denying those plainest of all Scripture truths, the return of Christ and his reign on the earth, they feign "that other merchandize," inherent immortality and consciousness in death. As showing the tendency of belief in this popular doctrine to lead to denial of plain Scripture truth; and also as evidencing that we are justified in affirming it is not a Bible but a heathen doctrine, we quote the following from an orthodox writer:

"We would express our conviction that the idea of the immortality of the soul has no source in the Gospel; that it comes, on the contrary, from the Platonists, and that it was just when the coming of Christ was *denied* in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to *replace that of the resurrection.* . . . It is hardly needful to say that we do not doubt the immortality of the soul; we only assert that this doctrine has taken the place of the doctrine of the church, as the epoch of its joy and glory."

Who is not made sad at seeing such words from the pen of a Christian writer? Without *daring* to deny that the resurrection is a Bible doctrine, it is in one sentence admitted that the immortality of the soul is a platonic doctrine, and in another it is asserted that that heathen idea "has taken the place of the doctrine of the resurrection of the church, as the *epoch of its joy and glory.*" Let them appreciate such language who can: and let them appreciate such sentiments who are very ignorant concerning gospel truth; for such only *can* do so.

Nothing more need be said on this point, so manifest is it how and why the immortality of the soul became a Church doctrine. Having seen that Pope Leo X. was its foster father; and that it came as a platonic theory into the Church in the second century, we will now examine more fully concerning its source, viz.:

HEATHEN PHILOSOPHY.

That the Egyptians were the first who taught the immortality of the soul, most historical writers and scholars who have given particular attention to the subject are agreed. An eminent scholar of our time, and a believer in the doctrine, says: "The Egyptians were the people of the earliest historical civilization, and they were the first to affirm the immortality of the soul." Howitt, the historian, speaking of the dispersion at the time of the building of the tower of Babel, remarks:

"But before they were thus scattered they corrupted the religious doctrines they received from their great progenitor, Noah; or rather had them set aside in order to *deify* Noah and his three sons, whom they had come to regard as a reappearance of Adam, Cain, Abel, and Seth. The singular coincidence of circumstances between Adam and Noah forced this upon their imagination. Adam the first man and father of the first world, and Noah the first man and father of the second world, had each three sons conspicuous in history; and of these three, one in each case was a bad one: Cain and Ham. Led by this to consider the second family but an avatar" (descent of a deity in a visible form or incarnation) "of the first family. They regarded them as *immortal* and worshipped them. From hence we have in all Pagan mythologies a *triad* of principal God's; one of whom are, in each case, in a deity of a dark nature, like *Cain and Ham.*"

Herodotus, a very ancient historian, says of the Egyptians:

"They are the *first of mankind* who have defended the immortality of the soul. They believe that on the dissolution of the body, the soul immediately enters some other animal, and that after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time a human body. They affirm that it undergoes all these changes in the space of three thousand years. This opinion some among the Greeks have adopted as their own."

Bunsen says:

"The Egyptians were the first who taught the doctrine of the immortality of the soul—a fact mentioned by all Greek writers from Herodotus to Aristotle."

As no Old Testament writer or prophet makes any mention of or intimates belief in the doctrine of inherent immortality, the question presents itself, "How came it to pass that the heathen knew of it before God's chosen people, they to whom He revealed himself?" This is a question not easily answered upon the assumption that the doctrine is of divine origin. Will any reasonable person undertake to say there is any probability whatever that God enlightened the Egyptians concerning this important matter (if true it is very important) and left the children of Israel in darkness? None would be so thoughtless or unreasonable as to assert it.

WONDERFUL CALAMITIES.

THE events of the past two weeks have furnished one of the most distressing chapters in the history of modern times. Late in the evening of the 7th inst., the inhabitants of the north and south portions of Chicago were made aware that a great fire was raging in the west part of the city. This fire destroyed four large blocks, beside burning over some twenty acres of lumber and coal yards.

Scarcely had the work of destruction in that part of the city ceased when a fire broke out in another section of the same part of the city. Before the firemen, jaded by their exertions at the previous fire, were ready for action, four blocks were ablaze. A strong wind was blowing, and all efforts on the part of the fire department were unavailing, the conflagration spreading with fearful rapidity. It is said the uproar of wind and flame was so deafening no bells could be heard. At one time more than a mile of one side of one of the principal thoroughfares was burning, presenting a stupendous wall of fire. To prevent its spreading in this direction great energy was directed, but in a short time the situation presented new horrors. Flaming pieces of timber had been blown across the river, setting fire to the southern division of the city. It is stated that from this time the conflagration advanced and spread with the rapidity and precision of a machine, cutting a clean swath. Many buildings were set on fire and destroyed by the flaming cinders before the great conflagration itself reached them. So rapidly did the fire spread, it was found necessary to blow up with powder entire blocks of buildings in order to arrest the flames. For about forty-eight hours the awful work of destruction went on. An eye-witness, describing the situation of affairs at one period, says:

"With morning came another cause of horor. Most of the business men had hurried from their homes to their offices at the first alarm, and they were now suddenly shut in by a wall of fire. The bridges were burned. The flames were sweeping rapidly through the commercial quarter, with a roar like that of Niagara, and in the midst of the awful furnace it was feared that hundreds must perish with the falling warehouses. It became known too, that a section of tenement houses had been consumed with a number of their inmates, and more than a hundred valuable horses had been destroyed in the express stables and Farwell's stables, which the fire had overrun in two minutes. Terrified by these incidents and nearly crazed with anxiety for the fate of their husbands, sons and fathers, the women and children in the inhabited quarters rushed in panic from their houses, powerless to check the fires which started every moment from falling brands,and sometimes too bewildered to escape. There is authority for the statement that many were caught by the flames; but in the confusion and perplexity it cannot yet be known certainly whether the missing are living or dead.

Another eye-witness remarks:

I saw the fire about twenty minutes after it began at De Koven and Jefferson Sts. At that time it was not very violent, and, indeed for the first two hours no fears were entertained that it would prove unmanageable. It began about 9 1-2 P. M. on Sunday, and at 12 1-2 P. M. it had spread over only a few squares. The wind then changed to the south-west, and increasing in violence, carried the flames across the river near Van Buren street. From here the fire spread with marvelous rapidity, destroying all buildings in the district bounded by Harrison St., on the south, the main branch of the river on the north, the south branch on the west, and the lake on the east, with the exception of a block of stores at Randolph and Market Sts., and the central elevator B, near the Illinois Central Depot. In crossing from the south side the flames destroyed the Rush street, State street, and Clarke street, bridges. It then passed to the North Division of the city at a fearful rapidity, leaving scarcely time for people to escape from their houses. This section was composed mainly of wooden buildings, although there were many very fine residences. The inmates could with difficulty move as fast as the flames, and were driven to the shore of the lake, where they sheltered themselves behind banks of sand which they raised with their hands. The smoke was so dense that they could only keep from suffocating by covering their faces with shawls. Others fled to Lincoln Park, but were soon pursued by the flames, and driven out upon the prairie, where they remained throughout the night without shelter. The burnt district included all the large hotels, from which the guests barely escaped. Some of them succeeded in getting their trunks out upon the sidewalk, but were obliged to abandon them, as no help could be procured to remove them. The fire burned fiercely, without cessation, throughout the day, and was finally checked at Harrison street, on Wabash ave., and at Congress street, on Michigan ave., by blowing up of buildings under direction of Gen. Sheridan. It was entirely extinguished before the rain fell. Several fire engines were destroyed, having been abandoned on account of the heat, and many were disabled. Good service was rendered by the engines from Milwaukee, St. Louis and Cincinnati,and they doubtless saved the North Western Depot. The scenes on the streets after the flames had been conquered were utterly indescribable. Men,women and children were lying in every direction, begrimed with smoke and haggard with exposure and fright. Rich and poor were in the same condition. Millionaires who had suddenly become penniless turned from the contemplation of their losses and did all in their power to help the poor."

The territory burned over comprises about twenty-five hundred acres, and upon this tract only three or four buildings are left standing, some ten thousand, it is said, having been destroyed. It is impossible to form any correct estimate of the loss of life, but there have no doubt several hundreds, some estimate it as high as five hundred, perished in the flames. About one hundred dead have been found; and doubtless many have been burned up completely, so that their fate will be shrouded in mystery. More than a hundred thousand people, are rendered homeless, and are left, many of them, with only the scanty raiment they wore. The immediate suffering was very great, but munificent contributions from all parts of this country, and Europe, of money, food, and clothing have relieved the physical suffering, but cannot restore to the many thousands their little all, the result of long years of hard labor and rigid economy, that was quickly consumed by the fierce elements. The loss of property is variously estimated, but will probably not be far different from two hundred millions of dollars.

At the outbreak of the fire Chicago stood one of the fairest and most flourishing cities of the Union. Perhaps no other city could show more elegant residences, more substantial and palatial stores and warehouses, more expensive and commanding public edifices, or more beautiful avenues; but, one of the fairest of the fair daughters of the continent though she was, she has been desolated, all that remains of very much of her boasted beauty being charred and smoldering ruins. Perhaps, too, in no other city in this country was there more wickedness of every sort than in Chicago: but whether her people are humbled by the fiery scourging, remains to be seen.

With the exception of the loss of property, still more destructive fires have been raging in northern Wisconsin, in Michigan, and in Canada. Accounts of the loss of life by these fires may be somewhat exaggerated, but at the best it is fearful. Whole villages have been destroyed, and the loss by the burning of forests is immense. Dispatches state that in northern Wisconsin hundreds of persons have either been burned to death, or forced to seek refuge in the rivers and bays, many thus being drowned. A dispatch from Green Bay, Wis., states that—

"A steamer has just arrived bringing a report that 325 bodies were buried at Pishtego, and many more are still missing. Seventy-five persons were burned to death at Little Sturgeon Bay. . . . One hundred and fifty men were burned to death in a large barn in which they had taken refuge. Hundreds of persons were driven by the flames into the river, where many of them perished."

The Belgian settlement of Brussels, containing about one hundred and seventy-five houses, is completely destroyed, except some half a dozen buildings.

The city of Manistee, Mich., situated on Lake Michigan, containing about 4000 inhabitants, and one of the greatest lumber producing towns in the State, is fully half destroyed. Holland, a village lying on the east shore of Lake Michigan, is almost completely burned up. The flourishing villages of Forrestville, White Rock, Elm Creek, Sand Beach, and Huron City are reported as entirely destroyed.

We read these accounts, but so much of destruction is crowded into a little space, we are simply appalled, and cannot comprehend it sufficiently to fully realize it. The terrible mental and physical sufferings resulting from these wonderful disasters can never be told. The past few months have witnessed a constant accumulation of horrors; and as each new one is added to the dark catalogue, all classes of people wonderingly ask, "What will next occur?" The question is indeed a pertinent one. These are truly perilous times; and no man can tell what dreadful event may not next take place.

STILL LATER.

Since the foregoing was written the following dispatch has come to hand:

CHICAGO, Oct. 15.—Preshtigo, Wis. dates to the 12th record the utter destruction of the town. Four hundred dead bodies have been recovered, and it is thought that 300 more are in the river, where the intense heat caused death by inhalation while the rest of the body was under water. The velocity of the fire was so great that all escape was impossible. A large number of dead were brought to Oconto for burial, as no materials for coffins could be procured.

The loss of life on the east shore in Dover and Kewanee counties are appalling. All communication is severed, and the terrible news comes slowly. At Pensaukee 25 dwellings were burned and several lives lost. The destruction of hay, farm-houses, and fences in the vicinity is complete.

In Brussels, Dover County, 200 houses, comprising the Belgian settlement, were destroyed, and a large number of persons are missing. The people, in utter destitution, are struck dumb with their losses, and powerless. Houses, barns, farming implements, and cattle all destroyed; roads are filled with carcasses of animals—horses, cattle and sheep—dying from smoke and heat, while hunger and starvation must be endured by the wretched people. Mere Kaure has been destroyed, and all its inhabitants are destitute, houseless, and homeless. No particulars have been received.

It is reported that the whole country is on fire from Green Bay to Menominee Depere. Wrightown and Fort Howard are threatened. No rain fell for two months until to-day, when copious showers were hailed with joy.

Great numbers of wounded have been brought to Green Bay. The scenes were appalling. Men and women were partially roasted alive, their eyes burned out and their ears burned off. Advices from Fon du Lac say that reports from the northern districts grow hourly worse. The accounts of suffering are unparallelled. Clothes, food and money are greatly needed.

Great fires are also reported in Calumet County. Dwellings, barns, hay, grain and stock have been destroyed. Not a single town in the county has escaped. All crops have been destroyed. Particulars have not been received.

Late advices say that the towns of Marietta and Marnetti were partially saved. The heavy rain which is falling has nearly extinguished the fires in Calumet and Sheeboygan Counties.

Reply to Arguments for the Re-living of the Wicked Dead.—No 2.

In our former article we exhibited the fallacy of reasoning that the consequences of Christ's obedience must extend as far as the consequences of Adam's disobedience, inasmuch as it involved the restoration of Adam and all his posterity to a future trial for an endless existence, — a conclusion which all reasoning minds must admit as logical, but one which even those who employ this mode of reasoning to prove the re-living of the wicked dead, will at once pronounce unscriptural and fallacious. The following argument, which is probably more generally used than the one previously noticed, yet similar in character, is sufficiently refuted by the scriptural testimony which we adduced showing that the consequences of Christ's obedience was *conditional*, and hence does not extend to all men.

DOES 1 COR. XV. 22 TEACH A RE-LIVING OF ALL MEN?

We read: "For as in Adam all die, even so in Christ shall all be made alive." Without Christ none of Adam's posterity would have seen life after dying; but now, by him, every child of Adam will have a resurrection, the character of which will depend upon the character of the individual.

It is truly affirmed that "without Christ none of Adam's posterity would have seen life after dying," but that "now, by him, every child of Adam will have a resurrection," we believe is a conclusion not sustained by the uniform testimony of the Scriptures, and is only an inference drawn from a misunderstanding of the apostle's design in the argument of which the above passage forms a part. The inference is based upon the assumption that Paul in this chapter is advocating the resurrection of all men. This is a grave mistake. By construing the 22d verse in harmony with the context, of which it is unmistakably a part, such an idea finds not a shadow of support, but the reverse is emphatically true. Paul is not affirming his belief in the resurrection of the ungodly dead, but throughout the chapter he endeavors to demonstrate the revival into life of those who have "fallen asleep *in* Christ." He speaks of them in distinction from those who are not "in Christ."

As such great stress is laid upon the phrases, "in Adam" and "in Christ," by those who advocate the revival of the wicked dead, let us notice them briefly. It is a well established and an admitted fact that all men are in Adam by natural generation. He could not transmit to his posterity an nature other than he possessed. A stream cannot go higher than the fountain head, and as Adam died so the life which flowed from him to his children makes them all subject to death. Therefore, as a result of this relationship to Adam—being "*in* Adam"—they all die. Paul says, "*Even so* in Christ shall all be made alive." Hence, the fact is established and must be admitted, that all who shall have a revival from death, into which they were plunged by Adam's transgression, will secure it by virtue of union with Christ—being "in Christ." Any other construction of Paul's argument makes the very important expression "*even so,*" of none effect. So the vital question is suggested, Is the whole race of Adam "in Christ?" This question demands candid and careful consideration. It is admitted that but for Christ's death and resurrection *eternal death* would have been the fate of all mankind. This would have resulted from the life which they derived from Adam. But Christ, having become the second Adam, what change does he make in their case? If all men are "in Christ," or become united to him *unconditionally* so as to secure a revival from death, then the conclusion cannot possibly be avoided that all men will live eternally, for the life which flows from the Second Adam gives eternal exemption from death. As the Scriptures reveal no union with Christ but by re-generation, and as none will be "made alive" but those who are "in Christ," hence relationship to the Second Adam is *conditional*, and the condition of those who are not in Christ remains unchanged, — they perish in precisely the same manner as though Christ had never offered eternal life to the human race. Upon the phrase "in Christ" Dr. Berg says:

"The phrase (*en Christo*), in Christ, is a *technical* term in Paul's writings, and *always* denote the state of a believer." "I am justified in saying that Paul, in the course of his epistles, uses the expression not less than one hundred and twenty-three times; and in not a *single* passage, in which *en Christo* is used by him, does it mean anything but that which Paul indicates, when he says: 'If any man be *in Christ* he is a new creature.' This is the *key-text* which opens the meaning in every instance."

From the examination of this subject thus far it seems to us that nothing is clearer than that Paul had no reference whatever to the revival of the ungodly dead, but his whole purpose was to prove the resurrection of those who had "fallen asleep *in* Christ." As all men in Adam die, so all who are "in Christ" shall be made alive; for "the dead shall be raised *incorruptible.*" Paul says "If we believe that Christ *died* and rose again, EVEN so them also that sleep in Jesus will God bring with him."—1 Thess. iv. 14. As Christ "dieth no more,"—"death hath no more dominion over him," so the members of his body will triumph over death, even as God "brought again from the dead our Lord Jesus Christ." (Heb. xiii. 20.)

Again: The context fully shows that we have not mistaken Paul's meaning. He says: "If Christ be not raised, your faith is vain," and "they *also* which have *fallen* asleep in Christ are perished." If death is only the suspension of life to the posterity of Adam, this passage possesses no force,—in fact, it becomes shorn of all meaning. But death is the *destruction* of Adamic life, and hence revival from death depends upon the gift of an *indestructible* life by the Second Adam. Thus in their primary sense, *death* and *perish* are synonymous terms. God gave his only begotten Son that "whosoever believeth in him should not *perish*,"—*i. e.*, "I will raise him up at the last day," says Jesus.

In this connection we will introduce the valuable criticism of Dr. G. W. F. Mortimer (late Head Master of the City of London School), in a letter to the Rev. Mr. Minton in January, 1870. Dr. Mortimer says:

"I hesitate not to bear my testimony to the correctness of your statements as to two matters of much importance. *First*, that *appolume*, whenever and wherever it occurs in a Greek author, has but one meaning: *the destruction of the object to which it is the active verb; second*, that an immortality inherent in man is an unscriptural figment. . . . See 1 Cor. xv, 17, 18 where Paul hesitates not to say,—I give a literal translation of the passage,—'But if Christ has not risen [from the dead] your faith is vain: ye are yet in your sins: and as a consequence [*ara kai*] those who fall asleep in Christ were *annihilated* [when they fall asleep].' That this is the right rendering of the double aorist *koimethenes* and *apolonto* is indisputible. . . . This passage states that but for the success of Christ's interposition on his behalf, proved by his resurrection from the dead, death *annihilates the Christian*. Well might Paul add, in contemplation of such a destiny: 'Let us eat and drink, for to-morrow we *die*.' The only scriptural reply is: 'But now Christ has risen from the dead, a first-fruits of those who have fallen asleep.' I omit *egeneto*, which is admitted to be an interpolation."

There are two incontrovertible facts set forth in Paul's argument in 1st Cor. xv.

First: That all who are *out* of Christ are annihilated when they fall asleep in death,—that is, they die never to have a resurrection, and thus they receive "the wages of sin" which "is death."

Second: That if Christ be not raised from the dead then all who "fall asleep in Christ" have "ALSO *perished*,"—their hope of revival from death is cut off, because it depends entirely upon the resurrection of Christ. But as Christ *has* risen from the dead, triumphed over death, Paul therefore argues that all who are "*in Christ*" shall be "*made alive*" at the sounding of the last trump, when "this mortal shall put on immortality;" that as certainly as all men "die" by being "in Adam," so surely all who are "in Christ" will be "made alive." W. H. S.

An Age of Corruption.

So great has become the corruption of our times, pervading every branch of society, and eating away at the vitals of both church and state, that many, suddenly awaking from their delusive dreams that through modern progress the world is drifting into the looked for millennial age, inquire in apparent horror, What are we coming to?

This condition of society, though a marked evil of the times, is a subject no longer confined to the religious press and the pulpit; it has become a fruitful topic for discussion in both secular and daily journals. Man retires at night only to awake in the morning to behold some new horrors in the annals of crime. The first day of the week, instead of a day of quiet, religious worship and rest, has become marked above all others for blackening crimes, drunkenness and debauchery. The dark fog of corruption has settled with terrible effect over the religious as well as the political world, and men, who have been lulled to sleep by the "peace and safety" cry of latter-day scoffers, begin to see that the encouragement for the conversion of the world was better in the first and second centuries than now, and instead of drifting into the much talked of age of purity, peace and plenty, the tendency is wholly the other way. A writer in a late number of "The Golden Age" makes this confession:

The telegraphic wires are freighted with announcements of enormous defalcations among government officials. The sessions of our legislature are one long carnival of bribery. Even the courts of justice have caught the infection, and many of our judges are tainted with the suspicion of corruption. The vigorous language of old Hugh Latimer could almost be used with truth in describing our office holders. "They all love bribes," said he, speaking of the judges of his day. "Bribery is a princely kind of thievery. They will be waged by the rich either to give sentence against the poor, or to put off the poor man's cause. This is the noble theft of princes and magistrates. They are the bribe takers. Now-a-days they call them gentle rewards. Let them leave their coloring and call them by their Christian name—bribes."

In short, turn which way we will, and we are confronted with the startling fact that secret bribery and even robbery are practised to an enormous extent by those in places of public trust.

"For gold his sword the hireling ruffian draws:
For gold the hireling judge distorts the law;
Wealth heaped on wealth, nor truth nor safety buys;
The dangers gather as the treasures rise."

Such a state of affairs is alarming to those who love their country and realize that she has nothing to fear so much as the "felon's undermining hand of dark corruption." Such general and wide-spread venality certainly wears an ominous look and seems to threaten the permanency of our institutions.

That "such a state affairs is alarming," is painfully true. But can we scripturally expect any moral improvement in the world prior to the return of the rightful claimant to David's throne? It is true that mankind "love to feed on golden dreams," but did they lend one listening ear to God's words of truth they would behold the vanity of all earthly dreams, and instead of surveying the moral conditions of our times with sad perplexity and forebodings, they would see in them the sure evidence of the soon rising of "the Sun of Righteousness" to gladden with his regal presence the "little flock" who are waiting and watching for the morn, to whom it will be their Father's great pleasure to give the kingdom; they would see that "evil men" are to "wax worse and worse, deceiving and being deceived," just prior to the time when the great stone of Daniel's prophecy shall dash into pieces all earthly governments, and fill the whole earth.

O may God unvail the minds of mankind that they may behold the true tendency of our times, and feel how rapidly we are nearing that awful time when a "great voice out of the temple of heaven, from the throne," shall declare "IT IS DONE!"

Something New.

By the time this week's paper reaches its many readers we shall have ready for distribution a SCRIPTURE CARD of envelope size, a perfect gem, embodying in a condensed, attractive and striking manner, the principal features of our faith by direct reference to the passages of Scriptures that prove them. It is designed especially to scatter broadcast everywhere,—among saints and sinners,—to attract attention to the great truths of the Bible, and also to widely bring into notice the paper that heralds them forth to the world from week to week. Brethren and sisters are doing well in sending new subscribers, and we want to help them all we can. This card is got up neatly, and of the right size to enclose in letters, to use for book marks, and to carry in the pocket. Now brethern and sisters, write immediately for such quantity as you can use to advantage, as they are published for gratuitous distribution. Let us all take hold in earnest and push forward the great work of "Life only in Christ" by extending the circulation of the HERALD. If all will put forth earnest effort in this direction the result would surprise them. W. H. S.

What is Needed.

The cause of Christ now needs devoted and spiritual-minded men and women to stand up for God against heathen traditions and the growing conformity of the church to the world; needs those who feel the electrifying truth of the Master's soon coming to stand up fearlessly against latter-day scoffers and sound in trumpet-tones in the ears of a sleep-world, "Behold the Bridegroom cometh!" and the HERALD OF LIFE needs a score or more of the same class to enrich its columns with their best thoughts, — articles, expositions, letters, and choice selections that come in their way. Making a good paper is like building a house,—it can't be done without the proper material is first obtained.

W. H. S.

The Beginning of the Gospel.

BY J. S. POTTER.

There are various views and opinions among religionists, and even among Adventists, as to the *time* when the gospel dispensation commenced. Now if we can settle this matter by the unerring "word of truth," we shall be able to understand whether baptism was a *carnal* Jewish ordinance, or whether it is a Christian rite; and as I believe they both began at the same time, I shall endeavor to present some of the evidence relative to this subject which seems satisfactory to my own mind, that *water baptism* is a Christian ordinance, and binding on the church of God until Christ comes the second time without a *sin*-offering unto salvation.

First, then, when did the gospel begin? Mark says, "The *beginning of the gospel* of Jesus Christ, the Son of God; as it is *written* in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee; the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." According to Mark's testimony this *messenger*, or his *message*, was the beginning of the gospel of Jesus Christ, and he "cried in the wilderness." "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field." This sounds like the apostle Peter's preaching (Pet. i. 24), but we will turn to Matthew and see who this messenger was, and what else he cried. "In those days came John the Baptist, *preaching* in the wilderness of Judæa, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness."

The prophet Malachi says of John the Baptist, Behold, I will send *my messenger*, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant." What covenant? We answer, the "New Covenant." What does a messenger do? Why, he does business for him that sent him. Who sent John the Baptist? Answer, the God of heaven. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." Again: Luke's testimony of what John's father Zacharias prophecied, being filled with the Holy Ghost (1 chap., 76, 77 verses), "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins," etc. Please read the whole chapter, for it is a blessed one.

How did John give knowledge of salvation? Answer: Mark says, "John did baptize in the wilderness, and preach the baptism of repentance for the *remission of sins*" . . . "and were baptized of him in the river of Jordan confessing their sins." Luke says, "Now in the fifteenth year of the reign of Tiberius Cæsar," "the *word of God* came unto John the son of Zacharias in the *wilderness*. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." We read, "the Pharisees and lawyers rejected the council of God against themselves, not being baptized of him." Again: "The law and the prophets were *until John:* since that time the kingdom of God is preached, and *from* (not after) the days of John the Baptist, the kingdom of heaven suffereth violence and the violent take it by force." So we see that John did preach the gospel or the good news of the kingdom of God. Our Saviour at one time interrogated a certain class by these words: "the *baptism* of John, was it from *heaven* or of *men?*" and they durst not answer.

Now as I have shown that John did preach the gospel of the kingdom, let us see if our Saviour preached the *same* gospel. Mark says: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." We find that the twelve apostles preached the same, and so did the seventy that were sent out two and two.

But says one (1.) "This baptism (of John) took place under the *Jewish dispensation*. The Jewish dispensation continued in force till the death of Christ." In answer to this I would say, by the same principle the laws of the British government continued in force (in this country) till 1783, although there was another form of government declared in 1776, but the old one lapped over the new one seven years, until peace was declared—but that did not destroy the new government.

(2.) "Christian baptism originated in the express command of Christ, Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. No such origin can be claimed for the baptism of John, who baptized some time *before* he *knew Christ*. He ascribes his commission to the *Father*." On this last quotation I would say to Mr. Robert Hall, if I still was a member of the Baptist church, I should consider him not very sound in the faith, for I know that the Baptists, as a body, never took any such position, but always believed that the baptism of John was *valid Christian baptism*. And again, I would ask Mr. Hall where did Christ get his authority to "command?" We read in Mark xxviii. 18: "And Jesus came and spake unto them (the eleven) saying, All power is *given* unto me in heaven and in earth." It is plain that Jesus Christ got his power and authority from his Father, from the same source that John the Baptist obtained his.

Hear what the Lord said! "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that *I shall command him*. And it shall come to pass, that whosoever shall not hearken unto my words, which he shall speak in my name, I will require it of him." The apostle Peter directly applies this prophecy to Jesus Christ. The apostle John says: "The law was given by Moses, but *grace* and *truth* came by Jesus Christ." When did Jesus come? Answer: He came when he was manifested unto Israel, by being baptized in the river Jordan by John the Baptist. And a voice said: "This is my beloved Son, in whom I am well pleased."

I wish now to notice some of Br. Green's points on Baptism, in the HERALD OF LIFE of August 23.

1. Br. Green asked the question: "Is baptism by water a Christian ordinance?" and then says, "The only way to answer this question is to appeal to the divine record, and if the evidence goes to support the idea that water baptism is to be administered as a Christian ordinance, then all are bound to attend to it." In answer to the question, *first*, I would say, that *water baptism* is a *Christian ordinance*, and binding on the church until Jesus comes the second time, or, to the end of the world. *Second*, that it was commanded by the God of heaven, by Jesus Christ, and by the apostles, which the "divine record" will abundantly show.

The whole account of baptism in the New Testament is plain and intelligible; but as Br. Green has given some new definitions to the word baptize, I will also give a few from the very learned Dr. John Gale, whose accurate knowledge of Greek, (as I understand) was never doubted. He has traced the original word in profane writers, and has proved that with the Greeks *bapto* signified I dip; *baptai*, dyers; *baphia*, a dye house; *bapsis*, dying by dipping; *bammata*, dying drugs; *baphikee*, the art of dying; *dibiphos*, double dyed; *baptisterion*, a dying vat, etc.

Baptizo is a Greek word, and is derived from the word *bapto*. The English translators did not translate the word, but only dropped the *o* and and added *e* in its place, and according to the definitions named above, the word baptize conveys two ideas, the one literal *dipping*, the other figurative *coloring*, meaning that John by baptizing persons in the river Jordan conferred a character, a moral hue, as dyers by dipping in a dying vat set a tint or color. Hence John is called, by early Latins, John *tinter*, the exact Latin of Joannes baptistes, John the Baptist.

Tertullian, the first Latin father, has preserved both the ideas, *demissus in aqun* is the first, *depped* and *tintus*, the other *colored*, or characterized, so that the single word baptism stands for both dipping, the *mode* and a person of real character, the only *subject* of baptism.

[*To be Continued.*]

EAST BOSTON, MASS.

From J. H. Yenser.

It is wonderful how ministers have changed here of late in regard to preaching orthodox dogmas. I am sorry to say however there are some yet who hold to their old views of the immortality of the soul, yet they say very little about it, and use Bible language in their preaching, and no longer look upon us who stand up for the truth as being infidels. May the Lord by his Spirit awaken the people that they may come to a speedy knowledge of the truth, and may He help us to live daily more and more for Jesus,—live more and more by faith which brings a present and full salvation from sin, and eternal life when Jesus comes. May the grace of God and the communion of the Holy Spirit be with us all until the LIFE-GIVER comes and bids us "well-done."

HARRISBURG, PA.

The Day of the Lord at Hand.

The day of the Lord is at hand, and then all men shall appear and be manifested as they really are; there shall be no borrowed colors in that day; men borrow the lustre of Christianity, but how many counterfeit masks will be burned in the day of God!

How many do I see who are sowing only the flesh; alas! what a crop will that be!

I find this world, now that I have looked upon it at both sides, is but the fool's idol. O Lord, let it not be the nest that my soul buildeth in. This world, in its gain and glory, is but the great and notable deceiver by which the sons of men have been beguiled these five thousand years.

Build your nest upon no tree here in the enemy's country, for God hath sold the forest to Death; and every tree upon which we would rest, is ready to be cut down, to the end we may flee and mount up and build our hopes on high, where death and judgment cannot come!

This body of sin and corruption embitters and poisons our enjoyments. Oh! that I were where I shall sin no more! Who of the children of God have not cause to say that they are weary of this vain life, and that they long to go home and enjoy rest?

I know no obligation the saints have to this world, seeing we fare upon the smoke of it. Oh! then let us pull up the stakes of our tent, and be moving toward our home, for here we have no continuing city! Only let us not grow weary; the miles to that land are every day growing fewer and shorter.

Why are not our thoughts more frequently than they are upon our country? Heaven casteth a sweet perfume afar off, to those who have spiritual senses.

Whatever creature you find to have no savor of Christ, let it have no more relish for you than the white of an egg.

Take heed my friend; sinning against light will put out your candle, and stupefy your conscience, and bring upon it less feeling and sense of guiltiness; and when that is done, the devil is like a mad horse that hath broken the bridle, and runneth away with his rider whither he listeth.—*Rutherford's Letters, A. D.* 1628–61.

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HARTFORD, Conn., (Talcott & Post's Hall,) Sunday, Oct. 29.

NEW YORK, (Cooper Institute, Room 24), Sunday, Nov. 5.

PLEASANT VALLEY, Conn., Sunday, Nov. 12.

W. MERIDEN, Conn., Sunday, Dec. 3.

SPRINGFIELD, Mass., Sunday, Dec. 12.

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Will Miss Ly[illegible] A. Reed, who sent $2 for Herald, please give [illegible] P. O. address?

JOHN O'CONNOR.—We have credited you the money for vol. ix.

THE WATCHMAN'S CRY.

DEDICATED TO ELD. GEO. W. BROWN.

I hear the faithful watchman cry,
"Behold! earth's shadows flee away:"
A little while, our toils shall cease,
And night be turned to endless day.
The Bridegroom comes to claim his Bride,
The marriage of the Lamb is come;
The guests, all ready, enter in,
The weary saints are safe at home.

CHORUS.

O Saviour, come, we sigh for thee!
Come, Lord, begin thy glorious reign;
The church her absent Lord would see,
And never, never part again.

O cold and dark the night has been,
And enemies have triumphed long;
But now, far from the reach of sin
At last we'll sing the conqueror's song.
No more we'll weep o'er parted friends;
No more we'll linger by their grave—
Thank God, our every trial ends,
For Christ has come his saints to save.

Before us rise celestial hills,
And fields of pleasure ever green;
No chilling winds, no searching rays,
And no decay shall there be seen.
Our songs of joy shall ne'er grow old;
Beauty and youth shall e'er remain,
Long parted friends together meet,
And never, never part again.

O hallelujah! let the cry
Go through the earth from pole to pole,
Behold the heavenly Bridegroom's nigh,
He's welcome to the faithful soul.
With waiting hearts we bid him come,
We'll gladly answer to his call,
And with the bright angelic throng,
We'll gladly crown him LORD OF ALL.

MARIA M. WEAVER.

WENDELL DEPOT, Mass.

THE LITTLE THREAD.

"FATHER will have done the great chimney to-night, won't he, mother?" said little Tom Howard, as he stood waiting for his father's breakfast, which he carried to him at his work every morning.

"He said he hoped all the scaffolding would be done to-night," answered his mother, "and that'll be a fine sight, for I never liked the ending of those great chimneys, it's so risky; thy father's to be the last up."

"Eh, then, but I'll go and see him, and help 'em to give a shout afore he comes down," said Tom.

"And then," continued his mother "if all goes right, we are to have a frolic to-morrow and go into the country, and take our dinners, and spend all the day amongst the woods."

"Hurrah!" cried Tom, as he ran off to his father's place of work, with a can of milk in one hand and some bread in the other. His mother stood at the door watching him as he went merrily whistling down the street, and then she thought of the dear father he was going to, and the dangerous work he was engaged in, and then her heart sought its sure refuge, and she prayed to God to protect and bless her treasures.

Tom, with a light heart, pursued his way to his father, and, leaving him his breakfast, went to his own work, which was at some distance. In the evening, on his way home, he went round to see how his father was getting on. James Howard, the father, and a number of other workmen, had been building one of those lofty chimneys which, in our great manufacturing towns, almost supply the place of other architectural beauty. This chimney was one of the highest and most tapering that had ever been erected; and as Tom, shading his eyes from the slanting rays of the setting sun, looked up to the top in search of his father, his heart almost sank within him at the appalling height. The scaffolding was almost all down; the men at the bottom were removing the last beams and poles. Tom's father stood alone on the top. He looked all round to see that everything was right, and then waving his hat in the air, the men below answered him with a long, loud cheer, little Tom shouting as heartily as any of them. As their voices died away, however, they heard a very different sound—a cry of alarm and horror from above, "The rope! the rope!" The men looked round, and coiled upon the ground lay the rope, which, before the scaffolding was removed, should have been passed over the top of the chimney, for Tom's father to come down by. The scaffolding had been taken down without their remembering to take the rope up. There was a dead silence. They all knew it was impossible to throw the rope up high enough or skilfully enough to reach the top of the chimney; or, if they could, it would hardly have been safe. They stood in silent dismay, unable to give any help, or think of any means of safety.

And Tom's father. He walked round and round the little circle, the dizzy height seeming every moment to grow more fearful, and the solid earth further and further from him. In the sudden panic he lost his presence of mind, and his senses almost failed him. He shut his eyes—he felt as if, the next moment, he must be dashed to pieces on the ground below.

The day had passed as industriously and swiftly as usual with Tom's mother at home. She was always busily employed for her husband and children in some way or other; and to-day she had been harder at work than usual, getting ready for the holiday to-morrow. She had just finished all her preparations, and her thoughts were silently thanking God for her happy home, and for all the blessings of life, when Tom ran in; his face was white as ashes, and he could hardly get his words out: "Mother! mother! he cannot get down."

"Who, lad, thy father?" asked his mother.

"They've forgotten to leave him the rope," answered Tom, still scarcely able to speak. His mother started up, horror-struck, and stood for a moment as if paralyzed; then, pressing her hands over her face, as if to shut out the terrible picture, and breathing a prayer to God for help, she rushed out of the house.

When she reached the place where her husband was at work, a crowd had collected round the foot of the chimney, and stood there quite helpless, gazing up with faces full of horror. "He says he'll throw himself down," exclaimed they, as Mrs. Howard came up. "He's going to throw himself down."

"Thee must not do that, lad!" cried the wife, with clear, hopeful voice; "thee must not do that. Wait a bit. Take off thy stocking, lad, and unravel it, and let down the thread with a bit of mortar. Doth hear me, Jem?"

The man made a sign of assent, for it seemed as if he could not speak; and, taking off his stocking, unravelled the worsted thread, row after row. The people stood round in breathless suspense, wondering what Tom's mother could be thinking of, and why she sent in such haste for the carpenter's ball of twine.

"Let down one end of the thread with a bit of stone, and keep fast hold of the other," cried she to her husband. The little thread came waving down the tall chimney, blown hither and thither by the wind, but at last it reached the outstretched hands that were waiting for it. Tom held the ball of string, while his mother tied one end of it to the worsted thread. "Now pull it up slowly," cried she to her husband, and she gradually unwound the string as the worsted drew it gently up. It stopped—the string had reached her husband. "Now hold the string fast, and pull it up," cried she, and the string grew heavy, and hard to pull, for Tom and his mother had fastened the thick rope to it. They watched it gradually and slowly uncoiling from the ground, as the string was drawn higher.

There was but one coil left. It had reached the top. "Thank God! thank God!" exclaimed the wife. She hid her face in her hands in silent prayer, and trembling, rejoiced. The rope was up. The iron to which it should be fastened was there all right; but would her husband be able to make use of them? would not the terror of the past hour have so unnerved him as to prevent him from taking the necessary measures for his safety? She did not know the magic influence which her few words had exercised over him. She did not know the strength that the sound of her voice, so calm and steadfast, had filled him with—as if the little thread that carried him the hope of life once more had conveyed to him some portion of that faith in God which nothing ever destroyed or shook in her true heart. She did not know, that as he waited there, the words came over him, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." She lifted up her heart to God for hope and strength. She could do nothing more for her husband, and her heart turned to God, and rested on Him as on a rock.

There was a great shout. "He's safe, mother; he's safe," cried little Tom. "Thous't saved me, Mary," said her husband, folding her in his arms. "But what ails thee? Thou seem'st more sorry than glad about it." But Mary could not speak; and if the strong arm of her husband had not held her up, she would have fallen to the ground; the sudden joy, after such great fear, had overcome her. "Tom," said his father, "let thy mother lean on thy shoulder, and we will take her home." And in their happy home they poured forth their thanks to God for his great goodness; and their happy life together felt dearer and holier for the peril it had been in, and for the nearness that the danger had brought them unto God. And the holiday next day—was it not indeed a thanksgiving day?

The little thread! How much it did for the poor man! Never be ashamed to do a little good deed, or say a little good word.—*English paper.*

AUNT JANE'S EXPERIENCE.

THE other evening, in our prayer-meeting, Aunt Jane rose to tell her experience. It was, manifestly, an honest experience. No one in the church would ever question Aunt Jane's honesty, and yet every one was astonished at Aunt Jane's experience. She confessed to pride—she, whom we had always regarded as the humblest of the humble. She told us of the trials which her children caused her—and we, all the while, had been wishing our children were like Aunt Jane's. She spoke of her temper—meekest of women—and of the petty trials, the wear and tear of her every-day life. The coming of her Lord in the clouds of heaven was to her far less a burden and a grief—nay! was it not a triumph and a joy?—than these petty worries of the homely routine of care.

How much we learned from Aunt Jane's experience! First, that our cares were just like those of her whom we esteemed so far above us. That was—strangely enough, and yet naturally enough—a consoling thought. Misery loves company, especially if it be the company of God's elect. Again, that there was help for all cases in the indwelling Spirit of Christ, and the hope of his coming and glory.—*Examiner and Chronicle.*

WHAT an incentive to holiness, to purity of life and conduct, lies in the fact that the body of a saint is the temple of God—a truer, nobler temple than that which Solomon dedicated by his prayers, Jesus consecrated by his presence.—*Dr. Guthrie.*

THE POWER OF A HYMN.

A GENTLEMAN in China, intrusted with packages for a young man from his friends in the United States, learned that he would probably be found in a certain gambling-house. He went thither, but not seeing the young man, sat down and waited in the hope that he might come in. The place was a bedlam of noises, men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other forty years of age. They were betting and drinking in a terrible way—the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun, and the young man sat lazily back in his chair while the old man shuffled his cards. The man was a long time dealing the cards, and the young man, looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing the hymn of Phœbe Cary, beginning,

"One sweetly solemn thought
Comes to me o'er and o'er."

The words, says the writer of the story, repeated in such a vile place, at first made me shudder. A Sabbath-school hymn in a gambling-den! But while the young man sang, the elder stopped dealing the cards, stared at the singer a moment, and, throwing the cards on the floor, exclaimed: "Harry, where did you learn that tune?" "What tune?" 'Why, that one you've been singing." The young man said he did not know what he had been singing, when the elder repeated the words, with tears in his eyes, and the young man said he had learned them in a Sunday-school in America. "Come," said the elder, getting up, "come, Harry, here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game, and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that, for old America's sake, if for no other, you will quit this infernal business."

The gentleman who tells the story (originally published in the "Boston Daily News,') saw these two men leave the gambling-house together, and walk away arm in arm; and he remarks: "It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian hearts, have been the means of awakening in the breasts of two tempted and erring men on the other side of the globe a resolution to lead a better life." It was a source of great joy to Miss Cary, as we happen to know. Before us lies a private letter from her to an aged friend in this city, with the printed story enclosed, and containing this comment: "I enclose the hymn and the story for you, not because I am vain of the notice, but because I thought you would feel a peculiar interest in them when you know the hymn was written eighteen years ago (1842) in your house. I composed it in the little back third-story bedroom, one Sunday morning, after coming from church; and it makes me very happy to think that any word I could say has done a little good in the world."—*Tribune.*

CHRISTIAN EXPERIENCE.—Shallow waters are easily muddled. After a night of storm the waters of the bay, along the beach, stirred by the winds, are foul and black with the mire and the dirt. But look beyond, out into the deep water, how blue and clear it is! The white caps on the surface show the violence of the wind, but the water is too deep for the storms that sweep its surface to stir up the earth at the bottom. So in Christian experience. A shallow experience is easily disturbed; the merest trifles becloud and darken the soul whose piety is superficial; while the most furious storm of life fails to darken or disturb the soul which has attained a deep experience of the things of God. The agitation may produce a sparkle on the surface, but in the calm depths of such a spirit reigns eternal tranquility, the peace of God that passeth all understanding.

NOT ALL ALIKE.—"We shall find it very useful to ourselves to remember this lesson. We must not expect all believers in Christ to be exactly like one another. We must not set down others as having no grace because their experience does not entirely tally with our own. The sheep in the Lord's flock have severally their own peculiarities. The trees in the Lord's garden are not all precisely alike. All true servants of God agree in the principal things of religion. All feel their sins, and all trust in Christ. But in minor matters they often differ widely. Let not one despise another on this account. There will be Marthas and there will be Marys in the church till the Lord comes."—*Ryle.*

"UPSETTIN' SINS."—Dr. McCosh (now President of Princeton College) tells the story of a negro who prayed earnestly that he and his colored brethren might be preserved from what he called their "upsettin' sins."

"Brudder," said one of his friends at the close of the meeting, "you ain't got de hang of dat ar word. It's '*besettin*,' not '*upsettin*.'"

"Brudder," replied the other, "if dats so, it's so. But I was prayin' de Lord to save us from the sin of intoxication, and if dat ain't a upsettin' sin, I dunno what am."

A GENTLEMAN was one day asked by a friend how he kept himself from quarrels. He answered: "By letting the angry person have all the quarrel to himself."

CHILDREN'S DEPARTMENT.

He who checks a child with terror
Stops its play, and stills its song,
Not alone commits an error,
But a grievous moral wrong.
Give it play, and never fear it,
Active life is no defect;
Never, never break its heart,
Curb it only to direct.

GRANDFATHER'S BIBLE CLASS.

NUMBER FIVE.

Grandpa.—Children, we have the pleasure of meeting again. The subject of our lesson will be man, his trial, temptation, and punishment for disobedience. Your attention is called to Gen. ii. 16, 17: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

John.—Surely God had given Adam enough to satisfy any reasonable man, and it does seem to me that the trial was a very easy one.

Mary.—I suppose if Adam had been left alone, he would not have been so likely to have eaten of the tree.

William.—Grandpa, do you think the tree spoken of was a literal tree, with fruit on it like we see growing now?

Grandpa.—Like John, I think the trial was a very easy one, and the Lord was very kind to Adam, in giving him all the fruit of the garden but the one prohibited, God seems to have adapted the trial to Adam's simple nature, and made the trial an animal one. And like Mary I think if there had been no outside influence, Adam would not have been so likely to have yielded. But that was what constituted the trial. Whether the tree was a literal tree or not, the simple fact was obedience or disobedience. God being the creator of the man, commanded him to do what he was capable of doing. If God had commanded the man to do something of which he was incapable of doing, there would have been no trial about the matter. If I should command you to do an impossible thing it would be no trial, but an absurdity on my part. So the Lord commanded the man to do something that he was competent to perform.

Mary.—It does seem very simple and easy just to appeal to one's appetite, and after placing everything before them that was good for food, just to require one dish to be left alone.

William.—Is it to be supposed that Adam knew as much as men know at the present time? We can see and know how foolish Adam acted, but did Adam have the knowledge we have?

Grandpa.—It is not to be supposed Adam knew what we know at the present time, for it would have been of no use to him. He knew how to name all cattle, and the fowls of the air, and every beast of the field; and he knew what God meant when He said, "In the day thou eatest thereof (of the tree) thou shalt surely die (literally, utterly die)." He knew that, and that was all that was necessary for him to know concerning his trial.

Mary.—But our catechism says the devil tempted Eve, and she did eat, and then gave to her husband, and he did eat.

William.—Grandpa, do you think satan that tempted our parents, was a literal being like our Sunday-school teacher says he was?

Grandpa.—William, you asked the question, was the tree a literal tree, and now you ask if satan was literal. The Bible says the Lord God made to grow out of the ground every tree—the tree of knowledge also. And it says, "And God said, let the earth bring forth cattle . . . and the beast of the field;" and we read, "Now the serpent was more subtle than any beast of the field which the Lord God had made." That is, he was acute, keen. Now there is not one word said in this whole narrative about a devil or satan, but the simple statement that: "The serpent said unto the woman, Yea hath God said ye shall not eat of every tree of the garden."

Mary.—But could the serpent talk as the Bible says it did?

Grandpa.—How the serpent tempted the woman I am unable to say. Moses has just given us the fact as it was made known to him. He has not informed us any thing of the shape or form of the beast called the serpent, and for me to give you my opinion would be only conjecture. The question before us is the question of the man's trial.

John.—There seems to have been some parleying with the serpent or in the mind of the woman, about what God did mean about the penalty.

Grandpa.—Yes, the woman admits the fact that God did say, "Ye shall not eat of it, neither shall ye touch it *lest* ye die." Here was an evasion of the plain truth. God in his command said ye shall *surely die.*

William.—What was the reason for Eve's making this alteration in the command?

Grandpa.—It seems she was already beginning to listen favorably to the suggestion of the serpent.

Mary.—But would we not suppose that when the serpent contradicted the words of the Lord so flatly by saying, "Ye shall not surely die," Eve would have had her eyes opened to the true nature of the case?

Grandpa.—But stop for one moment before we condemn the serpent too soon for his flat contradiction. If we give him the credit that Moses said belonged to him, we would hardly suppose he would begin so abruptly. He first begins with a question, "Yea, hath God said ye shall not eat of every tree of the garden?" as though there was some doubt of the matter; and then the woman answered, "We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it lest ye die."

William.—It does seem the woman began to desire the fruit in her own mind, or began to equivocate about what God had said to her, and gave the serpent room for saying what he did,

Grandpa.—Yes, the equivocation on the part of Eve gave cause for the remark, "Ye shall not surely die."

But we have extended our lesson longer than we intended, and therefore will close for the present.

FAITH AND WORKS.

A FEW weeks since, while stopping with a friend who lives in the country, I noticed him, one morning, busily engaged among his large flock of hens. Going out to where he was, I found that some of them had flown out over the high pickets around the yard, and escaped. As ast as they were caught, I noticed that my friend clipped one of their wings with a pair of shears. I said to him,

"Why do you not clip both wings?"

His reply was, "If I should do that, then they might still fly out."

"How so?" said I.

"Why, if I should clip their wings alike," said he, "then they could fly straight ahead, and might get out; but now, with one wing cut, when they attempt to fly they go round and round, and so cannot leave the ground."

I thought this might illustrate two things mentioned in the Bible, namely: faith and works. Let one wing be faith, and the other be works. Now, if we have both these wings, we can go straight forward, and fly up from the world, and escape this prison-house of sin; but if one of these wings be clipped—that is, if faith or works be imperfect—we cannot rise, but are bound to earth, and must remain here when the Saviour comes, to perish with the wicked.

Now, my little readers, with your faith let there be works, so that you can go straight forward, and not round and round like the poor wing-clipped fowl.—*Young Pilgrim.*

HOW TO DO GOOD.

"MAMMA," said a little girl to her mother, "I do want to do all the good I can; but then, you see, mamma, I'm only a little girl, and I have to be at school all the day, and I don't know much. And what can I do?"

"Well, my dear," said her mother, "did you ever think how long you live at a time?" Is it an hour, or a minute, or a second?"

"O mamma! who ever heard of anybody living a whole hour at once? Why, we have to live just a little bit at a time—a second or so at once."

"Well, my child, if God only gives us life by the second, don't you think we ought to try and do good by the second? If we cannot have an hour's life at once, ought we to try and do an hour's work at once? I have read in a book by an old author these words: 'Life is made up of two heaps—one of sorrow, and one of happiness; and whoever carries the very least atom from one to the other does God service.' Now, my child, there is never a day in which you do not carry a great many atoms to the one heap or the other. Do you think you have carried any atoms to the joy-heap to-day?"—*The Congregationalist.*

GIVING THE HEART.

"MOTHER," said a little boy, who had only numbered five summers, "what does it mean to give your whole heart to God?"

The mother put down her sewing, and, looking at her boy, said:

"Charlie, do you love anybody?"

With a look of surprise the child answered:

—"I love you; I love my father, and my sister, and Henry."

"Then you give your heart to your father, to Henry, to your sister, to me; and you show that love by doing all you can for us, and obeying all our commands."

The child's face looked bright with a new thought.

"And you ought," continued his mother, "to love God the best, because he gave you your father and mother, and he gave you his dear Son Jesus Christ, who came from heaven to die, that you may live forever."—*Household Magazine.*

OBEYING GOD WITH DELIGHT.—"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend; "he always seems so pleased to mind, and I don't." What a painful truth did this child speak! Shall the poor little dog thus readily obey his master, and we rebel against God, who is our Creator, Preserver, our Father, our Saviour, and the beautiful Giver of everything we love?—*Good Words.*

WHAT LITTLE BOYS ARE GOOD FOR.—"Get out of my way! what are you good for?" said a cross old man to a little bright-eyed urchin, who happened to stand in his way. The little fellow, as he stepped one side, replied very gently, "They make men out of such things as we are." Some people don't like to have little children about them. But whoever read of little folks bothering the blessed Jesus? He always had a place for children in his heart, and in his arms, and among his blessings.

A HEAD properly constituted can accommodate itself to whatever pillows the vicissitudes of fortune may place under it.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
Wm. H. SPENCER, Assistant.

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THE BEGINNING OF THE GOSPEL.

BY J. S. POTTER.

(Continued from last week.)

2. "BAPTISM by water was a Jewish ordinance, or a part of the law." The "divine record" says, "the law and the prophets were until John, (not after John), since that time the kingdom of God is preached," etc.

. Again: "Baptism by water was a part of the righteousness of the law, for John and Christ came to fulfill the law, which law was finished when Jesus was nailed to the cross."

If that be the case, then John did not fulfill his part of the contract, so to speak, for he was "beheaded" a *good while* before Jesus was "nailed to the cross." We read that Christ "became the *end* of the law for righteousness to every one that believeth," and there were a good many who *believed* on him *before* he "was nailed to the cross!"

3. "That baptizing in water was a Jewish ordinance and was practiced by them, history abundantly shows, and is no more a gospel ordinance than circumcision." On this point, if our brother means to say that the Jews had a practice of bathing themselves in rivers, pools, and baths, I can agree with him, but if he means, that the Jews *practiced gospel baptism,* I shall take exceptions, and ask for the proof. Purifications of proselytes, indeed, there were among the Jews, but there never was any such ceremony as baptism in practice before the time of John. If such a rite had existed, the regular priests, and not John (with his camels hair cloak) would have administered it, and there would have been no need of a new and extraordinary appointment from heaven to give being to an old established custom. It is to be obseervered, that whatever these washings were, they were traditional, and censured by Jesus Christ in the gospel by Mark, chap. vii. 6–9.

PETER AT THE HOUSE OF CORNELIUS.

4. Br. Green thinks he *sees* "that Peter's zeal for the law was unbated." I have read the tenth and eleventh chapters of Acts, including the sermon that Peter preached on that occasion, and I find not one word about the law, but his whole discourse was based upon the resurrection of Jesus Christ from the dead, and *after* "the Holy Ghost fell on all them which heard the word," Peter cried out, "Can any *man forbid water,* that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." For my part, I think Peter understood his commission, and no doubt he was aware that "The *law* was given by *Moses,* but *grace and truth* came by Jesus Christ"—*water baptism included.*

PAUL AT CORINTH.

5. "Paul was convinced that he had been conforming to the law by baptizing with water, and repudiated it, and declared it was no part of the gospel, and that it only engendered contention," etc.

I cannot see that Paul done any such thing as thou sayest. The case of Paul at Corinth stands thus: Paul went to Corinth and preached the *gospel* to the people about two years, and congregated a large church, "for the Lord had much people in that city."

Some time after the departure of Paul from Corinth, the church had fallen into many disorders, and he wrote two epistles to correct them: one from Ephesus in the close of the year fifty-seven, or in the beginning of fifty-eight, and the other from some part of Greece, in the year fifty-eight. The Corinthian church was very large, and the members were not inferior to any in *spiritual gifts,* but through the influence of some false apostle, a deceitful worker, the church had divided into factions, and some of Paul's friends wrote to him for his advice. This first epistle is an answer to their letter. Hear Paul from the 12th to the 17th verses: "Now this I say, that every one of you saith, I am of Paul, and I of Appolos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of *you* (Corinthians) but Crispus and Gaius; *lest any should say that I had baptized in mine own name.* And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize but to preach the gospel."

It is true that Paul was not on that "mountain" in "Galilee," when the eleven were "commanded" to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, for he was not yet converted, or chosen to be an Apostle; but as soon as the "commandment came" Paul "was not disobedient unto the heavenly vision," but went straight to "Damascus" and received the *rite of baptism* by "one Ananias." Paul does not say a word that *water baptism* "was no part of the gospel," neither did he "*repudiate it,*" but the whole trouble was on account of their "*envying,* and *strife,* and *division.*" He says: "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed?" "I have planted, Apollos watered, but God gave the increase."

If Paul had baptized a large number of that church, there would have been so many more to say, *I am of Paul!* and that is the reason he "thanked God," that he baptized so few of the Corinthian Church.

Luke says, "*Many* of the Corinthians hearing believed, and were baptized."—Acts xviii. 8. And if Paul did not baptize many of *that church,* no doubt they were baptized by Apollos and others of the disciples. Paul did not "thank God" he had not baptized in other places, and I would ask, who baptized "Lydia" and "her household," and the jailor and his household? And what was Paul and Silas doing "out of the city by a *river side,* where prayer was wont to be made?"

6. "Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved." "This certainly is not water baptism." This certainly is water baptism, for they were commanded to baptize "in the *name* of the Father, and of the Son, and of the *Holy Ghost.* I think it would be very odd for an apostle, to baptize with the Holy Ghost, in the *name* of the Holy Ghost!

7. "What does Peter mean by saying" "*not putting away the filth of the flesh?*" Peter means by this, the carnal Jewish washings (that some people take for baptism), which the Jews, in common with all the people of the East, practiced for cleanliness, health and pleasure, and for washing off "the *filth* of the flesh," but that was *not baptism.*

8. "If we can ascertain that baptism now saves us, then we can determine what Peter means by 'like figure.' What is Peter talking about?" Answer: Peter is talking about "*eight souls*" that "*were saved by water.*" "The like figure"—figure of what? Why, figure of the *water* that *saved* the eight souls, (water) "baptism doth *also now save us,* by the resurrection of Jesus Christ." How by the resurrection? Answer: By being "*buried* with him by baptism into death: (figuratively) that *like* as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." "If ye then be *risen* with Christ, "(from the watery grave) seek those things which are above, where Christ sitteth on the right hand of God." Thus speaks Paul.

9. Again, Br. Green says: "It is evident that Peter in this instance repudiates water baptism, which only put away the "filth of the flesh," and substituted the true baptism "of a good *conscience* toward God." This last named *baptism* is all *new* to me; I never found it in my Bible, nor yet among the traditions of men. And as to Peter *repudiating water baptism,* by saying, it "only put away the "*filth of the flesh,*" I find nothing of the kind but right the reverse. Peter says, "*not* the putting away the filth of the flesh," but the answer of a good conscience toward God." What was the answer of a good conscience? Answer: By being *baptized in water* as our divine Lord and Master was, in the river of of Jordan, when a voice from heaven said "This is my beloved Son, in whom I am well pleased."

10. "It is generally claimed that water baptism is a figure or type of Christ's death and resurrection. If that is so, I would ask, why extend the type beyond the antitype? John baptized with water before Christ was, crucified, or before he was buried, and the type must have had its antitype fulfilled, and therefore ceased; and to extend it into this dispensation is only turning things around and putting the type after the antitype." Not so fast, brother; you are speaking about the death, burial, and resurrection of Christ, and you say, "It was wicked hands that buried Jesus." This is a great mistake. Let us hear what the "divine record" says. "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' *disciple:* he went to Pilate. and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock." I think we have settled the matter about Christ's *burial,* and as to who put him to death it matters not, for it was all prophesied of, and all in the plan and purpose of God.

Now about the "type" and "antitype." The type reaches to "the end of the world," and the antitype will not have its fulfillment until all the saints are raised from the dead; that takes place at "the end of the world." You know that Christ has a *body,* "the church," and only the *Head* has been raised, and when Christ's *body* is raised "up at the last day," then "type" and "antitype" will be fulfilled and "therefore cease."

Question: Is *water baptism* a type of the death, burial, and resurrection? Yes, I claim that it is, and shall endeavor to prove it by "the word of truth." But, first, let me say, when I was a member of the Baptist Church as far as I had the light, I was settled on the ordinance of baptism being a *type,* and when I got into the Advent faith (so called) and understood the plan of redemption in a clearer light, I became stronger yet, but when I saw the glorious light of *no future life out of Christ,* and that none would have a resurrection to life but those who have been *baptized* into Christ, I saw baptism in a clearer light than I ever saw it before, and I often wonder why "life believers" are not more interested in the subject.

Now let us hear an apostle, that was well acquainted with the *Law* and the *gospel.* He says: "Know ye not, that so many of us as were baptized *into Jesus Christ* were baptized *into his death?* Therefore we are *buried with him* by (water) baptism into death: that like (figure) as Christ was raised up from the dead by the glory of the Father, *even so* we also (that have been raised up from a watery grave) should walk in newness of life. For if we have been *planted* together in the likeness of his *death,* we shall be also in the likeness of his *resurrection:* knowing this, that our old man is crucified with him, that the body of sin might be destroyed (by water baptism), that henceforth we should not serve sin. For he that is dead (and buried) is freed from sin. Now if we be dead with Christ, we believe that we shall also *live with him:* (in the resurection at the last day) knowing that Christ being *raised* from the dead dieth no more; *death* hath no more dominion over him."

Again: "*Buried* with him in (water) baptism, wherein also ye are *risen* with him (out of the water, "*figure*" of the resurrection) through the faith of the operation of God, (by his Spirit) who hath raised him from the dead."

Again: Paul says: "If ye be *risen with Christ,* (out of the baptismal water), seek those things which are above, where Christ sitteth on the right hand of God."

Again: "Whom God hath *raised up,* having loosed the pains of death: because it was not possible that he should be holden of it." "And hath *raised us up together* (in a figure), and made us sit together in heavenly places in Christ Jesus." "The like figure whereunto even *baptism* doth also now save us by the *resurrection* of Jesus Christ."—Peter.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration,* and renewing of the Holy Ghost." Here I claim the washing of regeneration is spoken of in a *borrowed sense,* and is typical and means *water baptism,* and the *renewing* of the Holy Ghost is another thing, in other words, it is the baptism of the Holy Ghost. "Except a man be *born* of water and of the Spirit, he cannot enter the kingdom of God." When is a man *born* of water? Answer: When he is *baptized in water* and raised up again, a *figure* of the resurrection, or beings *born* from the *dead* by the Spirit.

THE CASE OF PAUL AT EPHESUS.

11. Paul, in company with Aquila and Priscilla, arrived here in the year fifty-four. He went as usual to the synagogue, and reasoned with the Jews—but he did not stop long, and soon set off for Jerusalem, leaving his companions at Ephesus. During his absence, one Apollos, an Alexandrian Jew, an eloquent speaker, and a desciple of John the Baptist, came to Ephesus, and spoke in the synagogue with great zeal, for he was fervent in spirit, and was instructed in the way of the Lord. These desciples of John at Ephesus knew nothing of the history of Jesus. Aquila and Priscilla informed Apollos of the whole, and so taught *him* the way of God more perfectly, as he had not heard of the decent of the Holy Ghost at Jerusalem. Paul, the year after his departure, returned to Ephesus, and found about twelve disciples of John. They had been baptized, but had not heard about the Holy Ghost.

The dialogue between Paul and the twelve stands thus:

Paul.—Have ye (*twelve*) received the Holy Ghost since ye believed?

Twelve.—We have not so much as heard whether there be any Holy Ghost.

Paul.—Into what then were ye baptized?

Twelve.—Into John's baptism.

Paul—John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus; and they who *understood* this were baptized into the name of the Lord Jesus.

This is what Paul *said,* and it went to authenticate the *baptism of John,* and the twelve considered themselves the disciples of Christ.

"And when Paul had laid his hands upon them," they received the gift of tongues and prophecy. A case much like the above happened at Samaria. Philip had taught them the gospel, and had baptized both men and women, but the apostles at Jerusalem sent Peter and John to lay on hands. They did so, and the Samaritans received the Holy Ghost.

12. "But says one, Did not Paul have his sins washed away by being baptised by water, when Ananias said: Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord?" I answer, he did, and it was according to the uniform practice in the primitive church.

Now I would ask, What does the word *arise,* mean in this connection? We read that Joseph was told to "*Arise,* and take the young child." "When he *arose,* he took the young child." "*Arise* and *go* into Damascus." "*Arise,* and be baptized." "And he *arose,* and was baptized." It seems to me there is action in all these cases.

Now let us try and get the whole truth on this subject. I learn three things in this case of Paul's conversion, first, he received his *sight*—second, he *arose* and was *baptized*—third, he received the *Holy Ghost.*

In conclusion I would say, that the word *Baptise* is confessedly *Greek,* and that native Greeks must understand their own language best, and that they have always understood the word baptism to signify dipping, and therefore from their first embracing of Christianity to this day, they have always baptized by immersion. This is an authority for the meaning of the word baptize, so that a man who is obliged to trust human testimony, and who baptizes by immersion, because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it.

In the German Testament, Matt. iii. 1 is rendered: "In those days came John *der tauffer,* John the dipper;" and the Dutch, "in those days came John *een dooper,* John the dipper."

The Saxon Testament adds another idea, by naming the administrator, "John *Se Tulluhtere,* John the fuller." The Islandick language translates baptism *skirn,* scouring. These convey two ideas, *cleansing by washing.*

According to history—"The Syrians, the Armenians, the Persians, and all Eastern Christianity have understood the Greek word baptism, to signify dipping, and agreeably to their own versions, they all, and always administer baptism by immersion, but Mohammed in the Alcoran has most fully translated the orignal word. He calls baptism *sebgatallah,* that is *divine dying,* or the tinging of God, from *sebgah* dying, and *Allah* God. Mohammed made use of this compound term for baptism, because in his time Christians administered baptism as dyers *tinge,* by immersion, and not as now (in the west) by aspersion."

To this sense of the word all circumstances and descriptions agree, as baptizing *in* the river Jordan—going *down into* the water—coming *up out of* the water, *buried* in baptism, *baptized into his death, planted* in the *likeness* of his death, and the rest, so that the proper answer to the question, how did John and the apostles administer baptism, is by immersion.

EAST BOSTON, Mass.

HADES.

As I am one who believes that human souls do not "survive, really and consciously, from the hour of death to the hour of resurrection,' and as Mr. Maude, in his review of Mr. Govett in your "Rainbow" for August has in my opinion, misrepresented the view I hold in common with others of your readers, I will, with your leave, make a few observations.

Mr. Maude characterizes the view I hold as degrading man from his true dignity, making him "a true brother of the ape and the mollusk." (373.) I am wholly ignorant how my view is thus with justice characterized. I do not see how the scriptural truth that God formed both man and beast originally out of the very same material,—earth—makes man the true brother of the beast. God, out of the same material, formed two creatures, one incomparably higher than the other; just as the potter out of the same clay forms one vessel to honor and another to disdishonor. It is not to the rude material, but to the workmanship of the rude ma-, terial that we look to estimate the value of the work. Man was made to know God; through that knowledge to live for ever, to exercise his reason upon themes of which the brutes know nothing, to rule as a god over this world. Surely the fact that he who was made in this grandeur, was made out of the same material as the beast subject to death does not detract from the value of the work, while it enhances the skill of the worker.

And here let me say a few words on what appears the very unscriptural view which Mr Maude puts forward with respect to those souls whom he supposes to live in Hades. It only illustrates the extreme danger of the views, he, in common with most others, holds on the intermediate state. If men really survive death in the shape of unsubstantial ghosts, every one feels they must be doing something. Judgment and retribution are accordingly generally supposed to go on in this hades states, before that time of resurrection which God has fixed on for these processes. Mr. Maude in his view of what goes on in hades, seems to unite the Roman error of a purgatory, with something very like "Origen's Universal Restoration." He supposes the people of God will in hades receive a "*development of the divine life,*" while among the unsaved an *evangelistic work* will be carried on, "compared with which the results of modern missions may appear small indeed,"

I must enter my solemn protest against views of this kind, for which I deny that there is any foundation in Scripture, and which really would make that missionary work which our Lord commanded to be carried on in this life appear utterly or positively injurious, "*Now*" is God's accepted time: *now* is the day of salvation," not in Mr. Maude's ghost world! But views such as Mr. Maude's will, and must ever, be appearing, so long as sober Christians believe in a ghost-world of hades, such as Virgil sang, and Lucian ridiculed.

And now let me say a few words to those who have accepted the view of the final destruction of the wicked, and who yet believe that in the first death men do not really and truly die. They appear to me to afford a weapon to our Augustinian opponents, which I only wonder that they have been slow to use. If, when God said to Adam, "In the day thou eatest thou shalt die," the death thus brought on man was consistent with man's survival in a true though altered condition; why may not the same principle of interpretation be applied to the death which Paul tells us is the wages of sin in hell? If death and destruction are now consistent with survival, why may they not be so hereafter? If we would succeed in our effort to overthrow the error of endless evil, we must be consistent in our interpretation of God's word. Death and destruction must mean the same throughout it. It is the addition of the adjective "everlasting" to the death in hell which must make the essential difference between the first and the second death.

The subject of the intermediate state has occupied much of my thoughts of late. Whoever has taken the trouble to read what I have written upon it in successive numbers of the "Rainbow" will perceive inconsistencies of my statements. This is because my views have been gradually altering as I saw more light. I how believe that I see what Scripture teaches on this great subject, and am ready, with the permission of the Editor, to lay my views before the readers of the "Rainbow."—*Henry Constable.*

A STRANGE COUNTRY.

GREENLAND is in all likelihood a large wedged-shaped island, covered everywhere in the interior with a sheet of ice of unknown depth. The coast-line surrounding this *mer de glace* is of valuable breadth, and has the aspect of a circlet of bare, bleak islands, rising to the height of about two thousand feet, and separated by deep inlets or fords, which are the channels through which the overflow of the interior ice finds its way to the sea. During the short Arctic summer the snow clears off this outskirting land, on which the population of Greenland lives and the Danish trading-posts are built.

Though a familiar subject of conversation among the colonists from the earliest times, very few of them have ever visited the great interior sea of ice; whilst the natives have a great horror of it, not only because of the dangers it presents, but from a belief that it is inhabited by evil spirits of monstrous forms. At the inlets, where the interior ice sometimes reaches the sea, it presents "ice-walls," varying in height from one thousand to three thousand feet, according to the depth of the valley. This wall is always steep, because bergs are continually breaking off from it, thus rendering approach to it very dangerous, on account, not only of the falling ice, but of the waves which it produces. One of faces, known as Humboldt's Glacier, is about sixty miles abroad.

Once fairly on the ice in the interior, a dreary scene meets the view—one great ice field, unbroken in all directions, except in those in which the outskirting land is seen. The traveler, however, finds it traversed with *crevasses,* the bottom of which he is unable to see, or to reach with his sounding-line The surface of the field rises continuously but gently, the gradient diminishing towards the interior. In the winter it must be covered with a deep layer of snow, and the surface must be as smooth as a glassy lake; but in the summer this covering is converted into water, which, in the form of streams, finds its way to the sea, directly by flowing on the surface to the edge, or indirectly by falling into the *crevasses,* and thence by the subglacial routes. As is the case with glacers generally, the surface of the ice is ridged and furrowed; and so far as observation have gone, this increase towards the interior. Nowhere is there to be seen on it a trace of any living thing, or a patch of earth, or a stone, or, in short, anything whatever to remind one of the outer world. An afternoon breeze blows over it regularly with such piercing bitterness, that the explorers found their Eskimo dogs crouched under the lee of the sleds for shelter.

There seems every probability that the country is covered with one continnons, almost level field of ice, concealing or obliterating all indications of hill and valley, without a single break, for upwards of twelve hundred miles from north to south, and four hundred from east to west. Its thickness is unknown; but when it is remembered that every square mile contains six hundred and forty acres, that the weight of an inch of rain is upward of one hundred tons per acre, and that, even exclusive of the pressure, the specific gravity of the ice is about eight-ninths of that of water, it will be seen that the unbroken ice-field of Greenland must have an area of upwards of three hundred million acres, and a weight of more than twenty-seven thousand million tons for every inch of its thickness.—*Popular Science Review.*

DIFFERENT VIEWS OF DEATH.

IT is singular to note in how many different ways death is regarded by mankind, and the variety of feelings produced by its consideration. To some it is an object of hope, to others of dread; some love to ponder on its import and bearings, others turn from it with aversions, and dismiss it imperiously from their thoughts. Some think of it but as a door, which, opening, will lead to more complete developments and higher existence, while to others it appears to be a termination to all their plans and aims, a sudden cutting short of life, with all its varied excitements. To some it is a theme which enkindles the imagination and inspires the soul, to others it suggests chiefly its outward trappings and symbols, the body arrayed for the tomb, the tomb, the funeral, the house of mourning, the grave. It is not only the varied opinions which men hold as to the meaning of death as an enterance to a future life which operate to produce these different effects on the mind. Natural temperament, habits of thought, courage or timidity, the tendency of the mind to dwell on the material or the spiritual, all contribute to tinge the subject with their peculiar coloring. It is noted of Sir Walter Scott that amid his boldest flourishes of martial enthusiasm, and his most charming passages of natural description, there is a constant tendency to return from subjects of life, to dwell on death; and it is mentioned as illustrative of the popular character of his disposition that he loves to depict its outward symbols, and linger fondly over the images of death and the details of funeral ceremonies, at times even going out of his way to describe these scenes with a minuteness that shows them to have held a large place in his meditations.

It is rare to find one so full of rich vitality, and with so ardent a love for nature in all her living form of beauty as Scott, who likewise love to dwell on the theme of death. Yet whilst it may tinge his writings with a shade of tender melancholy, he does not invest it with that calamitous and hopless character with which so many clothe it in their thoughts. Apart from the natural and inevitable grief which must attend the parting from their dear friends, death in itself considered is not a woe, nor should our meditations upon it partake wholly of sorrowful features. That they so frequently do, and that they are for this reason so generally avoided, is chiefly owing to a current belief that the things of this life are hostile to man's spiritual being; that time and eternity are so antagonistic in their nature, that there can be no congeniality or harmony between them. The love of life, and of all that is known by experience to constitute life, is strong in man, and hence the shrinking from what is supposed to be at variance with it. A firm belief in the wisdom, consistency, and harmony of the workings of Divine Providence will dispel this error. As we already occupy a definite place in the arrangements of this world, as these arrangements must be parts of a great whole, under the same government and as our happiness and interests are promoted here only by faithful fidelity to duty, so the same great principles will underlie any other world or different state, and the same power and love uphold and regulate it.

A pure and virtuous life will more than all beside strip death of the terror and gloom so often thrown around it. The nature of all vital force is *cumulative.* A falling body does not gather momentum more surely, than the character gathers force in whatever direction it is guided. The energy of the will augments with every volition, the capacity of the benevolent affections, the sense of honor, the love of truth and goodness are forever increasing in those who cherish them. To the

sensual passions, unholy desires, selfishness, pride, avarice — all that tends to crush goodness out of the soul, gain power with fearful rapidity in those who suffer them to take root in their hearts. This is what gives to immortal life all its dignity, and only as we take in this idea can we form any adequate notion of its power. To those who regard the material part of life as all in all, death, coming only to dissolve it, will seem a cruel tyrant, crushing all that is most dearly prized; but to those who think of life as something nobler than mere physical existence, who recognize the ever increasing power of character, death will be but the agent which sets the spirit from earthly limits, and as such will bring no terrors.—*Selected. by* J. G.

NATURE OF THE ATONEMENT.

BY J. C. DAY.

[*Concluded from Sept.* 27.]

IF then the atonement is that which removes the legal impediment to pardon, and thus becomes the ground of remission, it is entirely distinct from the influence which secures the gift of faith. The atonement is that which satisfies God as protector of the authority of the law. He was satisfied when the end of the punishment of believers was so answered that the law was safe, though they were pardoned. That satisfaction, of course, had nothing to do with making believers. It was the state of finding the death of Christ to have answered the end of punishment of men viewed as already believing, or the state of finding the sins of believers pardonable.

That satisfaction certainly was not produced by any merit supporting a claim on the Father for an influence to make believers, for they are already believers. Besides, to establish a claim against a person, is a strange way to satisfy him for an offence. To oblige another to satisfy me, is not to satisfy him.

It was not merit, as we have seen, which reconciled remission with the honor of the law, and certainly it was not a claim to the gift of faith which rendered the sins of believers pardonable. Nor could it result from that satisfaction, in itself considered, that faith would ever be bestowed. Because the sins of believers were pardonable, it did not follow that God was bound to make men believers. And that which so secured the law as to make the sins of believers pardonable, fully satisfied the protector of the law. If the law was safe this point was gained, and he had not to wait for a claim to be established against himself before he could be satisfied. He was satisfied in the security of his law if never called upon to bestow a gift on men. And that relation of things which satisfaction implied was complete though none were ever to believe, for though none ever believed, it would still be true that believers might be pardoned without injuring the law.

If their atonement was the influence which satisfied the protector of the law, and rendered the sins of believers pardonable, it was not atonement which secured the gift of faith. The gift of faith was Christ's reward conferred for the merit of his obedience unto death, that is, for making atonement. There is a distinction between the atonement and the reward for making atonement, no less clear than between a day's work and its wages. And there is an equal distinction to be drawn between the influence of the atonement and the claim to the reward, no less clear than between the influence of a physician and his title to a fee. Atonement exerted its influence upon God's law, and spread itself as a covering over sinning agents; the claim of Christ exerted itself upon God's promise, and stood related to passive receivers of sanctifying impressions.

From this then it would appear that the atonement rendered the pardon of all men consistent with the honor of the law, on conditions that they as agents should believe. By this means the atonement became, in relation to all who hear the gospel, a provision for moral agents. The whole benefit is offered to them, and so far as can be done before they have performed their part, is actually made over to them by covenant, and they are exhorted to receive it. This done it is a complete provision for them as moral agents. It places pardon so within their reach that they can possess it by only doing their duty, no natural impossibility being in the way, and nothing but a foolish neglect on their part, and for which they are wholly to blame. Thus they are brought into a salvable state, and fairly put upon probation. This was all that atonement properly considered could do. The Redeemer by his sin-offering cleared every difficulty out of the way of the pardon of all but unbelief, and thus suspended the whole issue upon our faith as free moral agents.

SOUTH ASHBURNHAM, Mass.

THE SOCIETY OF FRIENDS.

THERE has been a most wonderful change in the Society of Friends in America during the past ten years. From being merely conservative and respectable, and leaning strongly toward legal views of the Gospel, and consequent frigidity in their 'formal negation of all form,' they have in large sections become evangelical and aggressive. In some places they have even been the principal instruments in reaching the unconverted masses outside of any denomination. A number of evangelists have arisen among them who give themselves wholly to gospel work from place to place. Instead of slowly dying out, persistently adhering to their peculiar formalism, the spirit of life has burst the grave's clothes; and peculiarities of dress and address, even when continued in, no longer have stress lain upon them.—*The Methodist Home Journal.*

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MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

IT is claimed by many theorists, theologists in particular, that the doctrine was held in a "base form" by the Egyptian. That the Egyptians, or heathen generally held it in a base form is certainly a bold assumption, and, we think, an unwarranted one, for it may properly be considered a real question whether the doctrine of inherent immortality as now held is not more base and inconsistent than as held by many heathen. While the arguments that are now offered in proof of the existence of deathless entities in human beings prove equally the existence of such entities in brute animals, the doctrine as now held denies immortality to them, whereas heathen philosophy accorded it. Richard Watson, having claimed that "the presence of an immaterial soul with the body is the source of animal life," says:

"It is granted that, on the premises laid down, not only must an immaterial principle be allowed to man, but to all animals possessed of volition; and few, perhaps none, are found *without this property*. . . . It does however follow that they are *immortal*, because they are *immaterial*. The truth is, that God only hath independent immortality, because He only is self-existent, and neither human nor brute souls are of necessity immortal."—*Institute, Part 2.*

Bishop Warburton says:

"I think it may be strictly demonstrated that man has an immaterial soul; but then the same arguments which prove *that*, prove likewise that the souls of all living animals are immortal."

Not a few other deep thinkers have arrived at conclusions in this matter not unlike those of Watson and Warburton. Isaac Taylor says:

"As to the pretended demonstrations of immortality drawn from the assumed simplicity and indestructibility of the soul as an immaterial substance, they appear altogether inconclusive, or if conclusive, then such as must be admitted to apply with scarcely diminished force to all sentient orders; and it must be granted that *whatever has felt*, and has *acted spontaneously*, must live *again and forever*."

And why should not the same arguments which are supposed to prove that man has an immaterial entity within him, prove that inferior animals are also thus endowed? Does the presence of animal life afford proof? They have it. Does consciousness? They possess it. Does mind? That phenomena is exhibited in them. Does reason? They are endowed with that faculty. Is this denied? Surely not by any one who has taken any interest in the subject. Notwithstanding the wolf's keen appetite for flesh, it is only after serving a long apprenticeship that he becomes a good hunter. Young swallows, who have never effected a migration, are trained by repeated evolutions performed in troops. After they have become sufficiently experienced in their trial trips, the whole army takes its flight under the guidance of experienced leaders. The bird of prey *teaches* its young ones to launch out into the air, to hover, and to measure the distance at which a victim is to be struck. James Hogg, better known as the Ettric Shepherd, a Scottish writer, has said of one of his dogs:

"He had never turned sheep in his life; but as soon as he discovered that it was his duty to do so, and that it obliged me, I can never forget with what anxiety and eagerness he learned his different evolutions; he would try every way, deliberately, till he found out what I wanted him to do; and when once I made him *understand* a direction, he never mistook or forgot it. Well as I knew him, he often astonished me, for when hard pressed, in accomplishing the task which was set him, he had expedients of the moment, that bespoke a great share of the *reasoning faculty*."

Evidences of the exercise of reasoning faculties, by brute animals, are so numerous it seems almost a waste of time to note any particular ones. John Locke says: "Birds learning of tunes, and the endeavors some may observe in them to hit the notes right, put it past doubt with me that they have *perception*, and retain *ideas* in their *memories* and *use them for patterns*."

"The possession of this kind of intelligence and reasoning power, is not confined to the human species. We have already seen that there are many instinctive actions in man as well as in animals. It is no less true that, in the higher animals, there is often the same *exercise of reasoning power* as in man. The degree of this power is much less in them than in him, but its *nature is the same*. Whenever, in an animal, we see any action performed, with the evident intention of accomplishing a particular object, such an action is plainly the result of reasoning power, not essentially different from our own. . . .

"The teachibility of many animals, and their capacity of forming new habits, or improving the old ones, are instances of the same kind of intellectual power, and are quite different from instinct, strictly speaking. It is this faculty which especially predominates over the other in the higher classes of animals, and which finally attains its maximum of development in the human species."—*Dalton, in Treatise on Human Physiology.*

None, we think, will deny that lower animals are possessed of reasoning faculties. The *quality* of mind, or larger capacity to reason cannot be reasonably regarded as evidencing the existence of an immaterial entity in man, and not in other animals, for some of the lower types of the human species rank quite as low, if not lower in the scale of intelligence than some of the higher types of the brute. As, then, the Egyptians, like many other heathen, did hold that the lower animals are possessed of a soul-entity, Warburton, Watson, and others must be considered as testifying that the doctrine as held by the heathen was more consistent in some respects, at least, than as now held. Since belief in the immortality of the soul is held by so many to be an essential item of faith, we should, if any weight is to attach to the claim, expect to find the Egyptians, the originators of the doctrine, giving evidence of its power. We certainly shall not just here deny that they did afford such evidence abundantly, and if so then the general character of that people will determine somewhat the tendency of belief in the doctrine. Let us see what was their character. Tytler, the historian, speaking of Egyptian superstition, says:

"The same animals that were regarded, in one province, with the most superstitious reverence, were, in another, the objects of detestation and abhorrence. In one quarter they tamed the crocodiles, adorned them with gold and jewels, and worshipped them; in another they killed those animals without mercy. In one province the most sacred animal was a dog; in another they reckoned dog's flesh as the most delicate food. Cats were adorned in one district, and rats in another. From these differences arose perpetual and violent animosities; for there are no contentions so rancorous as those which spring from the most trifling differences in religious worship or opinion. 'The multitude,' says Diodorus, 'have been often inflamed into the highest pitch of fury, on account of the sacrilegious murder of a *divine cat*.'

"The extravagant length to which the Egyptians carried their veneration for their consecrated animals exceeds all belief. The sacred crocodile, the dog, or the cat were kept in an inclosed space set apart adjoining to the temples dedicated to their worship. They were constantly attended by men of the highest rank, whose business was to provide them with the choicest victuals, which they were at pains to dress in the manner they supposed most agreeable to their palate. They washed them in warm baths, and anointed them with the richest perfumes. The finest carpets were spread for them to lie on; chains of gold and circlets of precious stones were hung around their legs and necks; and when the stupid animal, insensible of the honors that were bestowed on him, died, like the rest of his kind, the whole province was filled with lamentation; and not only the fortunes of the priests, but the public revenue was without scruple expended in the performance of the most sumptuous funeral obsequies.

"It is not then to be wondered at that the superstitions of the Egyptians were a copious subject of ridicule to other nations of antiquity, and contributed to degrade them in the opinion of those whose objects of religious worship, if not fundamentally more rational, were less ludicrous, less childish and unmanly. What could they think of a nation where, as Herodotus tells us, if a house was on fire, the father of a family would take more pains to save his cats than his wife and children? where a mother would be transported with joy at the news of her child being devoured by a crocodile; or where the soldiers, returning from a military expedition, would come home loaded with a precious booty of dogs, cats, hawks, and vultures?

"The general character of the Egyptians, with respect to morals, contributed likewise to draw upon them the disesteem of other nations. They have been generally accused by the ancients of great cunning and insincerity in their dealings."

Such were they who originated the doctrine of the immortality of the soul. Who will longer claim that belief in it tends to restrain men from the commission of evil, or incite them to acts of goodness? It has been asserted that the Egyptians "seemed to think that the chief end of man was to be buried well, and with them masonry and embalment were the chief arts in request." That this is true is, we think, generally conceded. And what does it show? Why, that notwithstanding their speculation about their real life inhering in something *within* them, they considered the outward, the visible self the most worthy object of attention. It strongly indicates, too, that they did not fully believe what they professed, an example followed by many of their heathen disciples of other nations, and by not a few in the present day respecting certain views attendant upon belief of the doctrine of man's immortality. It may not be a pleasant reflection for some, nor flattering to their pride, but it is well for all to remember that the idea of inherent immortality was not revealed to the Hebrews, but was conceived by a people who worshipped cats, dogs, crocodiles, etc.; a people whose general character, with respect to morals, drew "upon them the disesteem of other nations."

Of the Greeks, Pythagoras stands prominent as a teacher of the doctrine. He became a Roman citizen. He flourished about 520 B. C. Like the Egyptians, he particularly taught the *transmigration of souls*. He it was of whom Xenophanes, his contemporary, relates that, "seeing a dog beaten, and hearing him howl, begged the striker to desist, adding, 'It is the soul of a friend of mine, whom I recognize by his voice.'" Could the deceased friend have heard the remark, he would most likely have regarded such a reference to his voice as any thing but complimentary. That human souls should inhabit dogs, and instead of uttering words of wisdom, become howling brutes, may be thought very base, as it surely is, but it is not so base as that souls should inherit tables, writing-desks, and other senseless things: nor is the howling of a dog much more unlike the sweetest sounds of the human voice than is very much of the trash which reaches the world through the medium of tables unlike the living utterances of those to whom it is attributed.

Next comes Socrates, who lived something less than a century later than Pythagoras. He did not teach transmigration, but he taught some things equally absurd. It is recorded in history that—

"This philosopher believed in the Divine origin of dreams and omens, and was a supporter of the doctrine of the immortality of the soul."

Socrates wrote no books, but Plato wrote his life. Plato was the pupil of Socrates, and became thoroughly imbued with his philosophy. After the death of Socrates Plato traveled considerably, remaining, in one of his journeys, some time in the Greek cities of lower Italy, the home of Pythagoreanism. Here he seems to have so far departed from the philosophy of Socrates as to adopt the Pythagorean doctrine of transmigration, which he afterward taught. History informs us that his "general mode of philosophizing was in antiquity regarded as strongly Pythagorean." Then came Cicero, an able defender of inherent immortality. He was less popular than Plato, whose writings were favorites alike with Pagan and Christian antiquity; and thus it came about that his teachings corrupted the Christian church, as they had already corrupted the Hebrew; for the Pharisaic belief was truly Pythagorean. True, Paul is appealed to for proof that the Pharisees believed in a resurrection; but it is clear that their idea of a resurrection was simply transmigration: and even this peculiar sort of resurrection they denied to the notoriously wicked. In Acts xxiii. 8, we read—"For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." Concerning this Prideaux remarks:

"The Pharisees confess both: that is, first: there is to be resurrection from the dead; and second: that there are angels and spirits. But according to Josephus this resurrection of them was no more than a Pythagorean resurrection; that is, a resurrection of the soul only by transmigration into another body, and being born anew with it. But from this resurrection they excluded all that were notoriously wicked. . . . But as to lesser crimes, their opinion was that they were punished in the bodies which the souls of those that committed them were next sent into."

The question put to Jesus by the disciples, "Who did sin, this man or his parents that he was born blind?" shows conclusively that they were not only familiar with the doctrine of transmigration but, until better taught, believed it. Nothing but an assumption of transmigration of souls could suggest the query whether the man himself had sinned, that he should be *born* blind, for if being *born* blind was because of *his own* sin, the sin must of course have been committed while in another body.

In the early days of Christianity the church was much perplexed by certain Platonic philosophers, known as "New Platonic," who, professing to accept the Christian religion insisted upon being recognized as Christians. In the second century they succeeded in this. It seems to have been thought that as they were learned and respected it was best to recognize them. From this time the Platonic theory of inherent immortality, slightly modified, began to spread in the church, and continued gradually to do so until certain ecclesiastical dignitaries conceived the idea, as we have already shown, of turning it to financial account, which idea they utilized by making denial of the doctrine punishable as heresy, thus seeking to *compel* belief in it.

It is a common remark that "belief in the immortality of the soul is and has been almost universal. We have clearly shown that this is not now, and has not been the case in the Christian church; and we will also show that it is not true of the heathen. Prof. Leland, in his work on "The Advantages and Necessity of the Christian Revelation," says:

"What that great man, Cicero, says of the philosophers of his time is remarkable. In that celebrated treatise where he sets himself to prove the immortality of the soul, he represents the *contrary* as the *prevailing* opinion; that there were crowds of opponents, not the epicureans only, but, which he could not account for, those that were the most learned, had that doctrine in contempt."

Prof. Stewart says:

"Cicero, incomparably the most able defender of the soul's immortality the heathen world can yet boast, very ingenuously confesses, that after all the arguments which he had adduced in order to confirm the doctrine in question, it so fell out, that his mind was satisfied of it only when directly employed in contemplating the arguments adduced in its favor. At *all other times* he fell unconsciously into a state of *doubt and darkness*."

This admission by Cicero, affords a complete refutation of the claim often made by believers of the doctrine, that people *know* they are immortal because they are conscious of it. If there were any truth in such arguments then all would experience the same feeling, which is not the case. Prof. Hudson (*Debt and Grace*) quotes from Socrates as follows:

"Can the soul, which goes to the presence of a good and wise God (whither my soul shall shortly go), can this soul of ours, when separated from the body, be immediately dispersed and destroyed, as *most men assert?*"

It is known that some of the early fathers held to the existence of a soul-entity in man, but they believed it to be mortal, and that the securing of its immortality depended upon conditions. If men will persist in teaching the doctrine of inherent immortality, why, let them do it; but since the origin of the doctrine is so obvious, we protest, in the name of both reason and revelation, against their palming it off upon the unsuspecting as a Bible doctrine. It has "*no source in the* gospel," but "comes, on the contrary, from the Platonists," and "it was *just when the coming of Christ was denied* in the Church, or at least began to be lost sight of, that" it "came in to *replace that of the resurrection*."

THE WESTERN CALAMITIES.

WE had hoped that the brief accounts of the terrible conflagrations, which we published last week, were greatly exaggerated, but later dispatches convey the painful information that the whole of the harrowing tale was not told. The loss of property is greater than reported, while the loss of life far exceeds the earlier estimates. The same wind storms which scattered far and wide the fiery element, setting whole villages, towns, and counties on fire, and depopulating them, left fearful destruction of life and property in its track as it swept over the great lakes of the northwest. The wonderful work of desolation that has been going on in Illinois, Wisconsin, and Michigan has scarcely a parallel in the history of any times. The following extract from a dispatch from Milwaukee, dated the latter part of last week, is a fragment of the heart rending story:

The few sufferers who were able to tear their scorched bodies from the great sirocco of fire are coming in sadly to this and neighboring cities, filling the hearts of all with pity and horror with the frightful details. Unlike other calamities, the real details of this far exceed the wild and incredible rumors. These refugees come mourning, not only homes destroyed, but husbands, brothers and children, whose lives went out in the hot flame before their very eyes. From the innumerable small towns dotting the navigable inlets of Green Bay the frightened people bring the same story. The supreme calamity of Peshtego, whose dead are even yet unburied, has overwhelmed the pitiable picture of three counties depopulated. The dead of Peshtego exceed 500. The dead of the desolated counties is estimated at 1,200; with how much truth can only be shown by time.

At Williamson's Mill, a small hamlet on an arm of Green Bay, there were piled up in mounds 35 dead bodies that had fallen lifeless in the hot breath of the simoon. These unfortunates had gathered in a cleared space, where nothing inflammable could be seized by the threatening fire, when a great distance off the flames broke into a vast cloud, and, descending like a whirlwind, struck the whole group lifeless. The sweep was instantaneous. A farmer in a neighboring barn escaped uninjured, though the building was reduced to ashes. The woods caught fire like a flash; even the growing vegetation burst into flame, and the air seemed filled with electricity. Darting figures, with no wound or trace of burn, fell in the wild flight, and none dared stop for rescue.

In addition to the refugees here to tell the dreadful story, a committee of relief sent out from this city reports to-night the results of a mission to the starving country. The evidences of wounded in hospitals, and the dead bodies buried and awaiting burial, leave no room to discredit the first awful announcements of the disaster in the fire-afflicted counties. There are not enough living and uninjured to succor or care for the afflicted. Mrs. Williamson and son are the only members left of a family of seven. Her escape was almost a miracle. Fixing herself on a large piles of staves in a great clearing, she lay on the ground with her youngest son, and heard the death-gasps of her family and the people of the neighborhood. She counts 59 dead, and not a vestige of civilization left in the county. This is the most meager outline of one harrowing incident out of a volume more terrible than anything gone before. Lists of the dead are making up as rapidly as possible, and great efforts are made on every hand to secure and save the afflicted district. The supplies raised so lavishly for Chicago are used for these unhappy sufferers, and they need all that can be done. With the little remnant of population left, recuperation must be a matter of time. They cannot dash forward like the energetic Chicagoans, where the demands of trade make a teeming demand for money and labor.

What must be the sufferings endured by the thousands of afflicted in the burned districts? The few who have sufficiently vivid imagination can picture, but no pen can describe them.

Fires, murderous explosions, tempests, famines, floods, etc., have been constant occurrences during the past few months, not only in our own country but throughout the civilized world. In the far off Indies destructive floods have been almost frequent, late dispatches stating that thousands of lives have been destroyed by them. Earthquakes and hurricanes have become weekly and almost daily events. That we are in the midst of that time of many and great perils spoken of by the Saviour we have no doubt. "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."—Luke xxi. 10, 11. The world will of course doubt and scoff at the idea that we are now living in the time referred to by Jesus, but we doubt, not there will ere long be other and greater evidences and warnings. "Be ye also ready: for in such an hour as *ye think not*, the Son of man cometh."

UNITED, SYSTEMATIC EFFORT.

IT has long been apparent that the interests of the cause in which we, as a Union, are engaged require greater unity of action than has yet been attained. So far as respects the simple maintainence of the paper and the tract cause, there has truly been an admirable unity and determination to sustain them against all opposition, and at whatever cost, because their influence for good has been seen to be powerful. Some of the achievements that have been quietly gained by that arm of service are grand.

But there is another mighty arm of the service, that of preaching. This branch has doubtless been, all things considered, liberally and nobly sustained in many quarters; and yet comparatively little of its real strength has thus far been developed. The force which it is capable of developing is truly great, and we feel certain that two much cannot be done, if done judiciously, in support of such a powerful weapon of warfare in the great battle between truth and error.

As the purposes sought to be accomplished by these various mediums (preaching, paper, and tract publications) are the same, so the interests of both are identical. They sympathize so closely one with the other, that neither can flourish while the other droops. In unity is their greatest strength. There should, then, be an intimate relationship existing between preachers and the paper, they seeking its advancement, it theirs, and both laboring zealously to strengthen the cause by extending gospel knowledge, for just in proportion as this knowledge is increased will both alike prosper.

We are firm in the conviction that if determined effort is made by all friends of the Union and the glorious truths its members are banded to proclaim, the paper may be placed in a self-sustaining position, or nearly so, by our next annual meeting. This conclusion is not extravagant: the object is within our reach. But it will not come to us: we

must, by earnest, sacrificing, united effort come to it. That point gained, or even in proportion as it is neared, it will be easy indeed to establish a fund for the purpose of sending out preachers into new fields, and thus carry the glad tidings to very many who have it not, to those who sit in darkness. Carrying the publications of the Union with them as they go, the preachers will leave the paper and tracts behind them to be constant preachers of truth and righteousness while they are absent in other fields. Thus would knowledge of the truth broaden and deepen; and thus the interests of the whole cause would be subserved. Until the establishment of this fund of which we speak, friends in every part of the field should hold in constant remembrance the importance of missionary labors. But it must not, in that connection, be forgotten that our preachers, like all others, are but mortal, hence subject to life's necessities, and cannot labor effectively without sufficient material aid. We have doubtless most, if not all, done well in this matter, but let us do better still, for God will bless us in it.

Shall we not all take hold and determinedly prosecute the good work? We might justly urge, as an important consideration in this matter, the shortness of time; but the urging of such a motive to action seems almost improper when we contemplate the immeasurable value of teaching truth rather than error. Were the great and glorious consummation a *hundred years* off, rather than the brief period we believe it to be, yet the importance of truth should itself be sufficient to command all the energies of every true lover of Jesus. Let us, then, dear friends, one and all, do our *very best.*

We are sometimes inquired of concerning the post office address of preachers, and also their whereabouts. In order that all may be informed in these particulars, it will unquestionably be mutually advantageous if all preachers will send us their post office addresses, which we will occasionally publish; and also all send in their appointments for weekly publication. All appointment notices reaching us up to each Monday noon will be published that week.

Let us all work together, and, trusting in God, and loving the Lord and one another with a pure heart fervently, prayerfully and diligently press forward. Thus shall we the more perfectly glorify God and please him for whose appearance we await.

THE SCRIPTURE CARDS.

WE call attention of our readers to the cards spoken of by Br. Spencer last week. They are neat and easy to circulate, and the Scripture references which they contain make them valuable to the interests of the cause, and hence should be freely scattered. As they are published by the Union for gratuitous circulation, all that is necessary is to send in orders for such quantity as can be judiciously used.

REPLY TO ARGUMENTS FOR THE RE-LIVING OF THE WICKED DEAD.—No 3.

THE LIMITED TORMENT THEORY.

WE are not unfrequently met with an argument like the following, by those who believe in the resurrection of the wicked dead:

"The saint will not have the wages for his sins, Christ hath received the wages for him. He hath bought him from the demands of the law. But the sinner to receive the wages of sin must be raised from the dead, and live a life of sorrow, tribulation and anguish, to end in the second death."

Though this argument is plausibly put forth, and well calculated to mislead those who do not stop to weigh the sentiments of their acknowledged leaders in the balances of divine truth, yet we believe none who really desire to know the whole truth regarding the destiny of the ungodly, will for a moment accept this assumption without submitting it to a careful comparison with the general tenor of the Scriptures.

This theory is simply a modification of the doctrine of eternal torments. In harmony with that doctrine this theory assumes that all the wicked shall have a resurrection from the dead, but in mortality, and hence, instead of continuing eternally in "tribulation and anguish," their life will finally terminate in a second death. Both classes are agreed that the punishment consists of *torment*, but one denies its eternal duration, because the resurrection does not confer upon the sinner an undying nature. But to fix a limit to this "life of sorrow, tribulation and anguish," this modified torment theory has failed to do. For all that this theory can show to the contrary the "tribulation and anguish" may last an hour, or it may continue a thousand years, according to the enormity of the crimes of some. It is astonishing that any professed Bible student should claim such a theory of future punishment to be revealed truth and in harmony with the known attributes of God's character, when the Scriptures so often and so plainly contradict it.

The reader cannot fail to see that the whole strength of this argument,—the purpose of which is to prove the revival of the wicked dead,—lies in the assumption of future torment as the wages of sin. Without this idea those who thus argue can present no object requiring the revival of the wicked dead, nor from any other standpoint can they consistently claim it except upon the premises of Universalism. This species of reasoning we have sufficiently answered in our previous articles, and hence, it now remains to be shown that the theory of limited torment is equally as unscriptural and fallacious.

The assumption that torment in any degree is the wages of sin entirely ignores the plain and positive declaration of Scripture that the penalty for transgression is not a *condition* but a *state;* not a condition of misery, either of a greater or less extent, but an unending state of death.

It has been said that all punishment consists of *loss*, whether it be the loss of position in society, loss of liberty, or loss of life. That extreme suffering often accompanies the infliction of capital punishment, we freely admit, but the law does not recognize the misery as part of the penalty. In the case of murder in the first degree in this State, the law simply requires the life of the offender. Whatever mental agony he may undergo prior to his execution results from his crime, and is not the penalty or any part of it. If it were possible to execute him without a moment of suffering it would satisfy the full demands of the law, which only claims his life.

By recognizing the manifest difference between the *result* of sin and the *penalty* for sin, we can see the force of the divine declarations that the punishment of the ungodly consists of an eternal loss of life. It is capital punishment. Paul declares in unmistakable language that "*the wages of sin is* DEATH." This is not a *condition*, to be terminated by loss of life. The penalty recognizes no condition of suffering, tribulation and anguish as satisfying its claims. "Death" is the very opposite of life, and hence the penalty is not executed until the offender is fully dead. "*The soul that sinneth it shall die.*" This is a mistake, say some; the soul that sinneth shall live a life of sorrow, tribulation and anguish. Against this mode of reasoning we solemnly protest. If sinners are to "live a life of sorrow, tribulation and anguish" in a future state, then all must frankly confess that God has made no such revelation to man, but on the contrary we are informed plainly by the inspired record that they "*shall not see life*" but "the wrath of God *abideth* on them." What language, either human or divine, can more plainly show that the assumption that torment in any degree is the penalty for sin is purely of human invention, and the very reverse of the teachings of inspiration?

Again: Paul not only shows that "the wages of sin" is the utter extinction of being, but is the very opposite of the reward of the righteous. He says: "The gift of God is eternal life through Jesus Christ our Lord." —Rom. vi. 23. As eternal death is the penalty for sin, hence the punishment of the ungodly embraces the *loss* of what the righteous gain. This is fully manifested in John iii. 17: "God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We have shown in our previous article that death and perish are synonymous, and hence, had not Christ come, the black cloud of eternal death would have settled over the entire race of man, as none would have a revival from the grave; but now through him and by virtue of a new life principle, will the saints of God receive the gift of eternal life,—*i.e.*, a revival from death. The condition of all others remains unchanged. Hence life from the grave and eternal life are one. To miss eternal life is to loose a resurrection when the LIFE-GIVER appears. None, however will fail of resurrection but those who receive "the wages of sin;" for Jesus says, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live."—John xi. 25. Hence to have part in the "resurrection" man must be united to Christ; but "if any man have not the Spirit of Christ he is none of his," and "shall not see life." "Drought and heat consume the snow waters," says Job, "and so doeth the grave those which have sinned," and "they shall be no more remembered." (Job xxiv. 19, 20.)

Oh that men every where might fully realize these great truths, and lay hold of the LIFE-GIVER, and thus escape eternal death. He is the great pattern, and his promises a great anchor. W. H. S.

ARE THE WICKED TO BE BORN AGAIN.

IN the "Advent-Christian Times," of a recent date, the editor, in reply to a correspondent, says:

"The resurrection is undoubtedly the second birth. In it we are 'born again.' But the Scriptures also imply a spiritual birth in this life. 'If any man be in Christ, he is a new creature.'"

We do not refer to this for the purpose of criticism or discussion, for we see no cause of difference, believing that by "spiritual birth" the writer means we are *begotten* by the Spirit of adoption in this life. But the query arose in reading this, which must arise in the mind of any careful reader, that if "the resurrection" is the "second birth," how can any one have a resurrection without being begotten in this life and being "born again?" As "the second birth" is a birth to immortality, and as the resurrection is the second birth, therefore, if this logic is of any force, the wicked raised to life could not die.

If it be said that "*in* Christ shall all be made alive," and it be assumed that the word "*all*" means all men irrespective of character, then we reply, that this assumption is disproved by Paul's declaration: "If any man be *in* Christ, he is a new creature." And further: Christ says that those who are "accounted worthy" of a "resurrection" "are the children of God, being the *children* of the resurrection." We never think of this passage without seeing in it new beauty and force. If Christ had said that those who are not the children of God will have no resurrection, his meaning could not have been more plainly apparent. W. H. S.

THE MORAL RESURRECTION.

A BRIEF COMMENT ON ROMANS VI.

BY W. N. PILE.

"What shall we say then? Shall we continue in sin, that grace may abound?"—ver. 1. The apostle had said in the previous chapter (verses 20, 22), that "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Overlooking the fact that grace was to reign "through righteousness," some might suppose that, as grace was stronger than sin, they might "continue in sin that grace might abound."

The fact is here recognized that "sin *hath* reigned unto *death.*" A state of sin is a state of moral death—"dead in trespasses and in sins." This is the condition of all men, for "all have sinned." *Physical* death is the "wages of sin;" not moral death. As moral death preceded and led to physical death, so a moral resurrection must precede a physical one. To counterwork death its cause must first be abolished; hence we read: "Awake thou that sleepest, and *arise* from the dead, and Christ shall give thee light." There can be no moral life, recognized by God, without *union* with him, for disunion with him *is* moral *death.* When true moral life begins within we commence to "*live* unto God" and hence are "dead" to that which alienated us from Him. That we have the apostle's meaning is evident from verses 2–4, which contain the answer to the question of verse 1, thus: "God forbid. How shall we, that are *dead to sin*, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so *we also* should walk in newness of life."

Here moral life is said to exist in the Christian because he is "*dead* to sin." His death to sin was followed by his resurrection to "live unto God." Paul then introduces the ordinance of baptism for the purpose of *illustrating* our death to sin. Our *death* and *burial* to sin is said to be "*with* Christ." He is the divine pattern not only, but the one in whose death and burial we are associated by faith. Christ "bore our sins in his own body on the tree, that we, being *dead* to sins, should *live* unto righteousness." (1 Pet. ii. 24.) Therefore, something more than his death was needed. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life." We are not *saved*, then, by a *dead* Christ. His death brings reconciliation, but his *life* brings salvation!

The death and resurrection of Christ, therefore, not only represented that saints should live again, though they die, in a physical sense, but also their death to sin and life unto God. This is beautifully set forth in the ordinance of baptism. The work is but half done when the candidate is buried beneath the wave. He must rise again in order to have a *new life.* This appears in verse 4, already quoted.

The analogy between Christ's literal death and resurrection, and the death to sin and resurrection to God in the experience of believers is seen to perfection. Death and burial, in a literal sense, is certainly a separation from the world. Christ's death was not the end of a life *of* sin, but the end of a life *for* sin. The life (blood) which Christ poured out on the cross was never taken again. He was "put to death in the flesh, but quickened (made alive) by the Spirit." (1 Pet. iii. 18.) Paul says he was raised from the dead by "the glory of the Father," (or "into the glory of his Father."—*Syriac.*) Now "*like* as Christ was raised" "*even* so we *also* should walk in newness of life," or more correctly rendered, "in a new life." This proves that Christ's life beyond the grave was a *new* one, viz., spiritual, and also that the believer's experience is analogous in his moral resurrection. Paul states the same truth yet more clearly, in Col. ii. 12, 13: "Buried with him in baptism, wherein also ye are *risen* with him through the *faith* of the operation of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he *quickened* together with him, having *forgiven* you all trespasses." The spiritual, or resurrection life of Christ, is the only life which God recognizes.

The glorious energy of God was required to raise Christ to a new life and so must the same energy operate in us to quicken from the death of trespasses and sins. Christ *died*, but God raised him from the dead. So we may die unto sin by faith in that of Christ but God must infuse the new life.

"For if we have been *planted together* in the likeness of his death we shall be *also* in the likeness of his resurrection."—Verse 5. Here Paul draws upon the realm of nature for an illustration of the same truth before stated. The death and resurrection of Christ are represented as the soil from which genuine believers grow. Jesus says: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." He was that "corn of wheat." Had he not *died* he might have abode alone, and we should have perished, but his love caused him to die, and now "much fruit" shall be brought forth in consequence. All resurrection plants may, therefore, trace their origin to him.

"Knowing this that our old man is crucified with him, that the *body of sin* might be destroyed, that henceforth we should not serve sin."—Verse 6. There seems here to be an enlargement of the figure of the previous verse. A seed is composed of two parts, the *germ* and the *lobes*, or body. When the seed is planted it seems as if it had perished, but soon the body of the seed begins to decompose which affords the first nourishment to the "extremely fine and delicate roots of the embryo plant" contained within the germ, after which it derives the "grosser nourishment of the common soil." In this process the body dies that the *germ* may *live* and the future plant be produced. Christ had a body of "sinful flesh" (Rom. viii. 3), although he never sinned. He was subject to every temptation that we are. His body was given up to death, to deprive it of a *mortal* life, that he might become a "quickening Spirit" to us. In his case then the body died that the germ might live, and the future plant be produced in the resurrection. But how will this principle apply to believers? Verse 6 answers. Christ or spiritual life is implanted within us and "our old man is crucified with him, that the *body* of sin might be destroyed." The Spirit, like the germ in the seed, extracts all the vitality from the decomposing "body of sin," and thus it is "destroyed." As the one grows the other is exhausted and dies. Wicked, corrupt and fleshy self is crucified, and as truly slain as that Christ was crucified and rose, that we might die to sin and live with God. As self dies "Christ lives within us," and the life of Christ saps the life from the "old man."

[*To be Continued.*]

FROM MRS. M. A. COUILLARD.

I TAKE this opportunity to request the continuance of the HERALD OF LIFE to me. I prize it next to my Bible, and do not see that I can get along without it.

I do love Jesus, for he has ever been so good to me, and I continue to look to him for help. Oh how that loving whisper from his sweet lips does soothe my aching heart and relieve me of my heavy burdens! In afflictions darkest hours I pour out all my complaints to him, whom my soul loveth, and when weary with the toils and trials of earthly things, 'tis then I seek refuge at the throne of grace, and tell it all to him who never turns a deaf ear to the humble cry of the weakest of his chosen ones. Oh what a privilege we have that in our deepest afflictions we may go alone and tell it all to Jesus and feel sure of the needed help; and when weeping for the loved ones whose graves are covered with the autumn's winding sheet, we can go and tell it all to him, and ask grace to bear it meekly and submissively. In my severe trials and afflictions I will ever look to him who alone can give us true sympathy, and draw consolation from his blessed promises.

Dear ones in Jesus, who are tried and tempted, cast down and afflicted, sick and suffering, weeping and sighing, go alone and tell Jesus all thy heart's deepest grief, and he will pity you and help you, and give you all needed strength to bear your burdens.

Let us be faithful a few days longer and we shall have no sorrows to tell Jesus, no graves to mourn over, for we shall see him as he is, and be made like him, to shine among the redeemed, and meet our loved ones where tears and sighs shall never come.

SWANVILLE, ME.

FROM NELLIE BROWN.

I LOVE to read the good letters in the HERALD OF LIFE, and should like to hear from all the brethren and sisters through this welcome medium.

I believe the Lord is soon coming, and I want to be ready to meet him, and be crowned with eternal life. The way to life eternal I know is very straight and narrow, and few there be who find it, but I thank the Lord that I am willing to walk in it by denying myself and taking up the cross. I resolved last spring that through God's grace I would reach the kingdom, whatever it might cost, and I find that it will cost about every thing in this world; but I am glad I am on the journey, and I mean to press on till the crown is won,—once gained it will not be taken from me. We have the promise that if we confess Jesus before men he will confess us before his Father in heaven.

ORRINGTON, ME.

FROM LEONARD PLUMER.

I AM delighted with the HERALD OF LIFE as now conducted. I welcome its weekly visits as a friend and instructor, and hope that the same mild and gentle disposition will characterize it to the end.

ROXBURY, Mass.

ELD. LOTT CLOVER.

BR. THORNE: We received a letter from Br. Clover a few days since, in which he appeals to the brethren east for help, that he may have bread for his family while he goes out to the surrounding neighborhoods sowing the precious seed of the kingdom of God.

He is on the borders of Kansas, and from his letter we glean that the influx of settlers consumes the insufficient supply of breadstuff in that locality, which will increase the price till another crop can be harvested.

No doubt it is difficult for many of us in the old settled States, surrounded with so many comforts, to realize the privations and necessities of a border life in the far-off west. Br. Clover is known by Br. Shockey of Nebraska as a man who fears God.

We hope that all hearts will be rightly disposed in this matter. His P. O. address is Glenelder, Kansas. Remittances may be made directly to him. E. WOLCOTT.

KEYPORT, N. J., Oct. 13, 1871.

A DESIRE TO SEE JESUS.

"Sir, we would see Jesus."—John xii. 21.

THE advent of Christ into our world was the most important that ever was, or ever will be, except when he comes the second time to gather his blood-washed home, and release all his way-worn soldiers from the mighty conflict, and bestow upon them a crown of life. But his second coming will be quite a different thing from the first. The first time he came was to usher in the gospel dispensation, to offer salvation to both Jew and Gentile, and to fulfill the predictions of the prophets. And how perfectly did he accomplish his mission, and prove himself to be the begotten Son of God manifested in the flesh. How he astonished the people with his mighty power and his miracles which he did. Even the Jews had to admit his mighty works, and the whole land of Judea felt there was a strange personage in their midst.

The Greeks that came up to Jerusalem to worship, heard of Nazarene, and they wanted to see Jesus. No wonder they were anxious to see him—a man that could speak to the stormy sea, and make it calm, whom the winds and the waves obeyed,—a man that opened the eyes of the blind, unstopped the ears of the deaf, and with the voice of a Divinity, bid devils come out of those whom they possessed and who raised the dead to life. When the Jews put him to death on the cross, the rocks were rent and the earth did quake. When they put him in the tomb, with divine power he burst the strong gates of death, and came forth a mighty conqueror over all his enemies. He led the monster death in chains. Who would not want to see this Jesus?

The apostle speaks of some who love his appearing. What will give us this love at his second appearing, is being assimilated into his likeness, and crucified to the world and the world to us. We must his glorious image bear, be washed in his precious blood. This will give us a relish to see Jesus.

Thousands on earth are not prepared to see Jesus when he comes the second time in the clouds of heaven, and could not endure him. The Bible says they will call on the rocks and mountains to fall upon them and hide them from the presence of Him that sitteth on the throne, and from the wrath of the Lamb.

A theory on his second coming will not prepare us for his appearing. Preaching about it will not do it; but taking the cross, holding on by faith, being grafted into Christ the living vine, washed in the Redeemer's blood, will, thank God, give us a longing to see Jesus. "Blessed are the pure in heart, for they shall see God."—*Selected.*

WHERE ARE WE?

WE do not believe we have reached the millennial age of glory yet, neither have we beheld the triumph of truth and righteousness. Dark war clouds still mantle the sky, and warriors thirst for blood. Crime of the darkest hue are committed in open day, and murderous revelings from the amusements of the night. We ask, then, where are we? Amid all darkness which now covers the earth, there is but one answer, and that we find in the oracles of prophecy. Here the true disciple may rest, and find a calm from the storm of life.

We consult Daniel and he tells us we are in the last days of the metalic age, whose feet are part of iron and part of miry clay, when the stone is about to be cut out of the mountain and smite the feet of the image and become a great mountain, and fill the whole earth. We read the predictions of our Saviour, they tell us of the distress of nations, men's hearts failing them for fear, and for looking after those things that are coming upon the earth. Is it not to-day as it was in the days of Noe? Are they not eating and drinking, marrying and giving in marriage, and crying, "My Lord delayeth his coming?" Let us therefore watch, for we know not what hour our Lord will come.

Paul tells us we are in the perils of the last days, when they are heaping to themselves teachers having itching ears, and the truth they will not endure,

Peter tells us that we are in the age of scoffers, when men will say, where is the promise of his coming? And John, while on the isle of Patmos, portrays in living symbols the great apostacy, and the wide-spread spirit of war, when the vials of God's wrath are being hurled upon apostate Christendom, when the cup of trembling is placed in every nation's hand, and every nation is constrained to drink it to the very dregs.

From this brief outline we behold ourselves on the very margin of the day of judgment. Soon will the cry go forth, "Behold the bridegroom cometh, go ye out to meet him." Are we ready? Are our lamps trimmed and burning, that we can enter in to the marriage supper of the Lamb? Soon we will hear the sounding of the seventh angel, and the universe will ring with the joyful cry, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." —*The Restitution.*

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BY

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APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Oct. 29, and Nov. 5.

NEW BRITAIN, Conn., Sunday, Nov. 12.

WEST MERIDEN, Conn., Sunday, Nov. 19.

W. N. PILE.

W. WINSTED, Conn., Sundays, Nov. 19, and Dec. 17.

HARTFORD, Conn., (Talcott & Post's Hall,) Sunday, Oct. 29.

NEW YORK, (Cooper Institute, Room 24), Sunday, Nov. 5.

PLEASANT VALLEY, Conn., Sunday, Nov. 12.

W. MERIDEN, Conn., Sunday, Dec. 3.

SPRINGFIELD, Mass., Sunday, Dec. 12.

LAWRENCE, Mass., Sundays, Dec. 24 and 31.

W. S. CAMPBELL.

NEW YORK, (Cooper Institute, Room 24), Nov. 26. S. S. BREWER.

POQUAY, Dutchess County, N. Y., Sunday, Oct. 29.

BREWSTER'S, evening, Oct. 31.

EATONTOWN, N. J., Sunday, Nov. 5.

WEST MERIDEN, Conn., Nov. 12.

FORRESTVILLE, evening, Nov. 14.

WAREHOUSE POINT, Sunday, Nov. 19, and longer as duty may suggest.

HARTFORD, Conn., (Talcott & Post's Hall), Sunday, Nov. 26.

EATONTOWN, N. J., Sunday, Dec. 3.

S. W. BISHOP.

OBITUARY.

DIED on Tuesday morning, Oct. 3, infant daughter of Charles A. and Eliza MOWBRAY, aged two months

BUSINESS DEPARTMENT.

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☞ No. 12 of Campaign Documents being exhausted, we can fill no more orders for this number at present.

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TWO DOLLARS EACH FROM—Simon Delicate, W. Valentine, Eletta Reel, Enoch Williams, M. R. Burnham, La Fayette Norris, Joseph J. Sink, M. A. Couillard, William McKinney, H. F. Parsons, Eli Hubbard, Forrester Kelly, Isaac Fondey, Jr., Tobias Roberts, M. A. Hicks, John McAlpine, Thomas Scott, F. St. Amant, J. H. Cotton, Jas. T. Allison, T. Quimby, H. H. Shipley, Geo. Jameson, J. K. Finley, W. E. Corey, Jared Hoadley, Robert Fowler, Aaron Kimball, Stephen Munro, Eld. John Billings.

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PARCELS SENT SINCE LAST ISSUE.

Wm. Chapin, Dr. B. B. Schenck, R. D. Chase, Mrs. Eletta Reel, Daniel Hawks, Wm. McKinney, Eld. Amos Bailey, John B. Manning, N. N. Wood, Joseph J. Sink, Harriet C. Clark, H. R. Perine, Eld. John Billings, Mrs. E. Hollingsworth, J. H. Cotton, David W. Rogers, H. H. Shipley, Geo. Jameson.

TO CORRESPONDENTS.

C. C. BARKER.—Harriet C. Clarke's paper is mailed regularly. The fault must be at the post office.

"Even So, Come, Lord Jesus."

Rev. xxii. 20.

Come, Lord! and tarry not;
Bring the long-looked-for day;
O, why these years of waiting here,
These ages of delay.

Come! for the good are few:
They lift the voice in vain;
Faith waxes fainter on the earth,
And love is on the wane.

Come! for love waxes cold,
Its steps are faint and slow;
Faith now is lost in unbelief:
Hope's lamp burns dim and low.

Come! for creation groans,
Impatient of thy stay,
Worn out with these long years of ill,
These ages of delay.

Come, and make all things new;
Build up this ruined earth;
Restore our faded Paradise—
Creation's second birth!

Come, and begin thy reign
Of everlasting peace;
Come, take the kingdom to thyself,
Great King of righteousness!

The Word of the Lord.

God says of his word: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." It is a blessed assurance, and a beautiful simile.

1. Rain and dew are reviving powers, wonderful in their quickening effects. They carry with them a resurrection force. They recall what had disappeared. They renew what had ceased to be. They start into vigorous and joyous life what was ready to perish. They make a new condition of being out of what they find. And the words of the Lord are spirit and life. They change and refashion the soul, the household, the community, which receives them and drinks them in. That which was dead is made alive again. Another being is superinduced. A fresh consciousness, a new activity, a renewed existence is awakened. Where there was barrenness, there is a putting forth for a happy fruitfulness. Where there was deadness, there springs up life. Where there was desolation, there is bloom and joy. Where there was rocky hardness and parched dryness, there is a genial soil. Where there was dust and misery, there is purity and blessedness.

2. The dew and small rain are gentle in their operations. They never come in tempests. Dew forms under the wing of silence and quietude. It cometh not with observation. The quickest ear cannot hear its motions, and the clearest eye cannot detect the delicacy with which it nourishes and blesses. And yet, when the day dawns, the whole landscape is arrayed in its glittering wealth. God sometimes speaks in thunder and tempest, as the showers sometimes come; but mostly in quiet and gentleness. Elijah found the Lord, not in the great strong wind, not in the earthquake, not in the fire, but in "a still, small voice." Not amid excitements and boisterous agitations, but in thoughtfulness and silence—not in uproar and wild confusion, but in solemn meditation, and the hidden places of prayer and calm soul-searching—does the life-giving power of God impart itself to willing hearts. When we withdraw ourselves from the noise and bustle of the world; when we calm our minds in solitude; when we quietly muse upon the great themes of what and where we are, whither we are going, and what is to become of us; when we lift our thoughts to God who made us and will judge us: these are the moments and attitudes in which the Spirit of God flows in upon our souls to quicken us into salvation, and the word of eternal truth does its most effectual work.

3. Water is the great purifier. It is nature's bath, appointed for the cleansing of all creatures, and the cleansing of all physical pollution. Even the gentle dew and small rain wash off the dust that has collected on the parched grass, and makes it pure and fresh again. And so the Lord cleanses men "with the washing of water by the Word." The Word—the Word—is God's moral sanctifier. "Sanctify them by Thy truth, Thy Word is truth." "Now ye are clean through the Word which I have spoken unto you." The Word of the Lord is pure; and where it enters and dwells, there is purity. It cleanses away the evil of the soul, and purges it of all its filthiness. It carries and imparts absolution, and separates between man and the defilements of earth and sin, so that the apostle could say, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

4. The rain does not come from the stars. The showers do not fall from other worlds. The dews are not imported from the distant heavens. All these blessed things are near us; they reside in our atmosphere, and have their source in what God has ordained for our own world. A little change in the temperature makes them ours. They are in continual readiness to drop in blessing upon the earth. And the Word of God is like them. It is everywhere and always about us and in us, and ready to do all its offices of good upon us. "The Word is nigh thee; even in thy mouth and in thine heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." It surrounds us wherever we go, and needs only the right conditions in the temper of our souls in order to discharge all its treasures into our bosoms. If only the heat of fiery passions be put away, and the flare of this world and its noisy doings be shut out from the soul, and the calm glories of heaven be allowed to spread open their wonders to our contemplation, no matter where and when, there the dews of eternal life will distil in all their reviving freshness, and there the powers of God's salvation are, to touch with the life and cleansing of eternity.

5. The rain, the dew, the showers, are sent to render the earth fruitful. Their presence in their season causes the husbandman to look forward for a plentiful harvest. They moisten the furrows. They develop the springing germs. They nourish the growing plant. They perform a most important part in helping forward every valuable product. When God promised to be as the dew unto Israel, it was that the same might grow as the lily, and cast forth its roots as Lebanon, and spread his branches, and revive as the corn, and fill the face of the earth with beauty, fruit, and fragrance. And for the same is the Word of the Lord intended. God hath said of it: "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my Word be." Whether we be lilies or olive plants, vines or cedars, grain or grass, God's word is meant to impel and strengthen us to spiritual fruitfulness. It is for no other end, but that we should hear it, receive it, and bring forth fruit, walking worthy of the Lord in all well-pleasing, being fruitful in every good work, increasing in the knowledge of God, strengthened with all might according to his glorious power unto all patience and long-suffering with joyfulness, giving thanks to the Father which hath made us meet to be partakers of the inheritance of the saints in light.

6. Rain is not always comfortable while it is falling; but when it ceases, and the clouds clear away from the sky, everything thrills and dances with delight. The dew is chilling to earthly pursuits, and, while it is falling, darkness is upon the world; but when the bright beams of the daylight come, and the rising sun flashes on the hills, and its golden rays illuminate the valleys, it would seem as if an angel had oversown the fields with diamonds and hung a brilliant on every blade and leaf. The very air is redolent of heavenly fragrance; and the whole earth is breathless amid the songs and glories of a celestial baptism. And so there may be discomfort and darkness, clouds and gloom, while the word of the Lord is finding its way into our hearts; but those clouds will soon clear away, and that night be over. And when the sunlight comes, and the day renews itself, and heavenly morning dawns, there shall come visions of beauty and experiences of good, beyond all present imaginings, and over which the universe will thrill with rejoicings at what the Word of the Lord, honestly received into the soul, has wrought. "O earth, earth, earth, hear the Word of the Lord!"—*Prophetic Times.*

The Beessed Secret.

I doubt if there is one man who has been for any length of time in the habit of going to God in prayer as a child goes to a father, who would not be able to testify to innumerable answers to prayer, as plain as any narrated in the Book. And more than that. The very commonest thing among the mutual heart-confidences of Christians, when they have overcome the natural shyness to speak of their most sacred experience, is a confession of this kind uttered in the low tone which is instinctively adopted in speaking on sacred themes when the utterance is honest, and the presence of a listening God is happily recognized. "I have had such unmistakable answers to prayer—palpable to my own consciousness, beyond possibility of question—that if I were to narrate the half of what I am most surely convinced of, I could hardly expect even my best friends to believe me. They would think me, on this matter at least, a credulous and perhaps superstitious dupe. I know it, and the thing remains, therefore, a secret between me and my Father who is in heaven." I say that a physician who was himself unhappily a stranger to the meaning of "fellowship with God," would instinctively put his finger on the wrist and scrutinize the eye of almost every one of the ten thousand times ten thousand who love to pray, if he were to avow to him in a private conference what he most surely believes as the result of his own long experience of the blessedness of prayer. And you might as well try by argument to convince a child sucking an orange that the fruit was not sweet, as to try to convince such a man that he was possibly mistaken.

And such men easily believe all the statements about prayer that they read in the Scriptures—not because they can convince a skeptic that Abraham's servant, for instance, asked of God plain guidance in the matter he was intrusted with, and received it; or because they can historically demonstrate that when Daniel with his three companions "desired mercies of the God of heaven," "the secret was revealed unto Daniel in a night vision, and Daniel blessed the God of heaven;" not because they can establish by scholastic evidence each separate narrative in Scripture, which shows the worth of prayer; but because, by entering in at the gate of prayer, they have found themselves on ground where corresponding phenomena are not strange. "The secret of the Lord is with them that fear him, and he will show them of his covenant." There is many a blessed "secret" between every devout soul and its God, and it is idle for any man who is a stranger to the experience of faith to argue that these things cannot be.—*Sunday Magazine.*

A Skeptical Shoemaker.

We were much struck with the judicious manner in which a Scripture reader recently met the objections of a skeptical shoemaker. He said, "I have read a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings or other."

The reader replied in a very kindly manner, "Will you abide by your own decision on two questions I will put to you? If so, I will freely do the same. I will abide by your own answers; by so doing we shall save much time, and arrive quicker at the truth."

"Well," he said, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is, Suppose all men were Christians, according to the account given to us in the gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say: "Well, if all men were really Christians, in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer, will you do the same?"

"Oh, yes," he readily replied, "no man can deny the goodness of the system in practice; but now for the other question: perhaps I shall get on better with that; you have got a chalk this time against me."

"Well, my next question is this, Suppose all men were infidels, what then would be the state of London and the world?" He seemed still more perplexed, and remained a long time silent, the reader doing the same.

At length he said, "You certainly have beaten me, for I never before saw the two effects upon society; for I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions, and to follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and to speak to them of the things which belong to their everlasting peace. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

My Father Knows the Way.

Walking down W—— street one morning, I saw a little blind boy standing on the sidewalk, with his head bent forward as if eagerly listening. Stepping up to him I said: "Shall I help you across the street, my little friend?"

"Oh! no, thank you; I am waiting for my father."

"Can you trust your father?"

"Oh! yes; my father always takes good care of me, leads me all the time, and when he has my hand I feel perfectly safe."

"But why do you feel safe?"

Raising his sightless eyes, with a sweet smile and look of perfect trust, he replied: "Oh! because my father knows the way. He can see, but I am blind."

This little blind boy preached a sermon to me. Do we, with our hand in our Father's, feel perfectly safe? We are poor blind children, yet do we not often rebel against the way the Father would lead us, and seek to go another way which seems best to us? Because we feel the thorns sometimes, and are pierced by their sharpness, we try some other path, which seems to our blinded eyes to lead to peace and rest. But the Father can see, and shall we shrink from the path he has marked out in wisdom and love?

Though a heavy cross lies before us, though the burden seems too heavy for our weary frame, and our weakness cries out, "Father, save me from this hour," may we not, with our suffering Lord and Saviour, exclaim: "Yet for this cause came I unto this hour. Father, glorify thy name?"

Then, even the burdens will seem precious, as means of drawing us into closer sympathy with our Lord, and we shall be able to rejoice that we are counted worthy to suffer.—*American Messenger.*

How to Keep a Situation.

Lay it down as a foundation rule that you will "be faithful in that which is least." Pick up the loose nails, bits of twine, clean wrapping paper, and put them in their places. Be ready to throw in an odd half hour or hour's time when it will be an accommodation, and don't seem to make a merit of it. Do it heartily. Though not a word be said, be sure your employer will make a note of it. Make yourself indispensable to him, and he will lose many of the opposite kind before he will part with you. Those young men who watch the time to see the very second their working hour is up; who leave, no matter what state the work may be in, at precisely the instant; who are lavish with their employer's goods—will always be first to receive notice that times are dull, and their services are no longer required.—*Workingman.*

Never make money at the expense of your reputation.

Children's Department.

Grandfather's Bible Class.

NUMBER SIX.

Mary.—What are we to understand by the expression, "Then your eyes shall be opened, and ye shall be as gods knowing good and evil?"

Grandpa.—There seems to have been imparted to this tempter the knowledge of the effects of eating of this tree, for up to this time Adam and his wife knew everything around them as only good. They had no knowledge of any thing evil; in fact there was no evil in the world; everything that God had made answered his purpose; and all went on in harmony. And this beast was endowed with the knowledge to understand that disobedience was evil, and therefore as soon as they partook of the fruit of the tree it would be evil, and hence our parents would possess a knowledge which they could not do in any other way.

John.—I supposed from reading the account of the saying of the serpent, they were going to have their eyes opened to see things in a light they never saw before.

Grandpa.—And so they did, just as a little boy or girl gets their eyes opened the first time they do a forbidden thing; they feel a sense of shame in disobeying their parents, and have a knowledge of guilt they never felt before.

William.—Was that the feeling which made Adam say in verse 10, "I heard thy voice in the garden, and I was afraid?"

Grandpa.—Yes. No doubt Adam had often heard the same voice, in the same place before, for unless they had been accustomed to hearing the voice of the Lord they would not have answered as they did so promptly, "I heard thy voice, and I was afraid." The voice was familiar; he knew it was the Lord's; and he also knew he was guilty. His eyes were opened to a sense of guilt or shame, for he had discovered the fact that he was naked—a feeling of shame of which he had no knowledge before, had taken hold of them. The prediction was fulfilled, "Ye shall be as gods, knowing good and evil."

John.—But, grandpa, do you not think there was some excuse for them? The serpent intended to deceive them, for he seems to have understood the result.

Grandpa.—Paul in 1 Tim. ii. 14 says: 'Adam was not deceived, but the woman being deceived was in the transgression." Here Paul intimates that Adam was not deceived, but yielded to the influence of his wife with his eyes open, and so he admits in the judgment, to which I will now call your attention. The Lord brings Adam, Eve and the serpent before him just as we do a criminal before the court, when we wish to give them a trial. Adam is the first criminal. As he stands before the bar of God to answer for himself, he had confessed he was afraid of God, for he had discovered he was naked. The Judge puts the question: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Here is a plain question that needs a direct answer, and Adam knew what depended upon it. Does the man say I was deceived? No! He knew he was not deceived, but blames the Lord like too many of the present day. His answer, "The woman whom thou *gavest* (me) to be with me, she gave me of the *tree*, and I did eat." It sounds very much like this: Lord, if you had left me alone, and not given me the woman, I would not have eaten of the tree.

Just like some little boys and girls, when left alone by their parents to play, in company with some neighboring children; before leaving them their parents enjoin upon them not to do certain things. After awhile they do the very things they were commanded not to do, and on the return of the parents, the first thing done is to go to the parents and tell them the neighboring children caused them to disobey. So with Adam; his very confession is an acknowledgment that he sinned against his own knowledge and convictions of right. Lord, I know I sinned, for I showed that by being afraid, but you ought not to punish me, for "the woman whom thou gavest to be with me she gave me of the tree and I did eat." Very well, says the Judge, we will now see what the woman has to say for herself, so have your wife appear and answer for herself.

Woman.—"And the Lord said unto the woman, What is this that thou hast done?" "And the woman said the serpent beguiled me and I did eat." Very well, as we wish to have the whole truth in this matter, allow the serpent to answer for himself.

Serpent.—"*No!*" The serpent is no party to this matter, for the serpent was not placed under the prohibition; but because you have interfered with my arrangement, "cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

John.—But, grandpa, is not that a strange punishment to give the devil? Our catechism says the devil tempted our first parents, and it does seem to me this is a queer punishment to give him.

Mary.—But, brother John, you know our teacher said the devil was inside the serpent; the serpent was merely the instrument.

Grandpa.—Children, I wish you to recollect we are dealing with the word of God, and God is the Judge in this case, and is not deceived. Now God is dealing with this creature just as if it was one of the beasts of the field which he had made, and just see how unjust it would be in the Lord, to punish an innocent beast of the field, because the devil got inside of him to do his wicked purpose. He punished the serpent for the part he took in the transaction; and the woman was not exonerated because she lay the blame on the serpent; but in the multiplication of her seed, trial and trouble should follow. And now the Judge calls Adam to receive his sentence: "Because thou hast hearkened to the voice of thy wife (instead of me), and hast eaten of the tree which I commanded thee saying, thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust dust shalt thou return."

Mary.—I wish, grandpa, to ask some questions about this judgment; whether Adam is not to have another one in the future, and some questions about the judgment of the serpent; but will postpone them till our next class.

Letter to the Children. No. 1.

BY UNCLE WILLIAM.

Dear Children: In the early days of the Herald I felt desirous of doing something by which I could gain the attention of its young readers, and communicated several short articles signed "Uncle William." Long years have passed since then, and various have been the articles submitted for your profit in the "Children's Department." We have all grown older, and some of you *perhaps*, I say "perhaps" (because I hope good things of the readers of the Herald of Life) have almost forgotten you were children, for a few years now-a-days are almost equal to a life-time formerly, and children, alas! are too unmindful of the fact that innocent usefulness is the loveliest of things, and that cares grow with age, and it is best to remain as long young as possible.

I have long contemplated the presentation in the Herald of Life, of a series of letters calculated to win your attention and I hope prove profitable to you in their perusal. I am fully aware of the task before me, and only that I hoped you would read with the same desire with which I write, I should feel discouraged at the threshold of the Letter No. 1.

To begin at the beginning is a good motto to start with, and as we all have to first creep before we walk—first learn our A B C before we make up words—first learn the value of good parents and friends before we rightly appreciate their value; having learned that the God of the Bible is not only good but wise, even beyond our comprehension, we may be able in some slight degree to trace, as the pen of inspiration has traced for us, some of the thoughts, purposes and ultimate interests of the Creator, God.

We all fully endorse the truth of the Bible in its declaration, that when God had created those things spoken of in the book of Genesis—which you know means *generations*, he pronounced them "very good"—we who live amidst the green fields and flowering shrubbery, and who *watch* the delightful return of the spring season, see the handiwork of a Creator of perfect conception, adapting all his works to a wise end for the creatures of his care; and the deeper insight we have of his power, the greater must be our admiration of his love, and in learning of his works may we love him for his love.

I am Never Alone.

Good Grandfather Jones sat in his easy chair. He was alone. His eyes were so dim that he could not read; he had long ceased to hear any common sound, and it was only in broken whispers that he could hold communion with his friends. Often hours passed by in which the silence of his thought was unbroken. He had outlived his generation. One by one the companions of his boyhood had been laid in the grave. To those to whom the future is one bright path of hope, and happiness, and social love, how unenviable seemed his condition, and how cheerless his days!

I have said he was alone. A gentle, thoughtful child stole into his silent room, and twined her arms lovingly around his neck.

"I feared you would be lonely, dear grandfather," said she, "and so I came to sit with you. Are you not very lonely here, with no one to speak to, or to love?"

The old man paused for a moment, and laid his hand upon the head of the gentle child.

"I am never alone, my child," he said. "How can I be lonely? God is with me; the Comforter comes from the Father to dwell in my soul, and my Saviour is ever near to cheer and instruct me. I sit at his feet and learn of him; and though pain and sickness often warn me that this earthly tabernacle is soon to be dissolved, I know that there is prepared for me a mansion, the glories of which no tongue can tell. The love of God is living water to my soul. Seek, in your youth, this fountain, my child. Drink deep of its living waters; and then when your hair shall be whitened for the grave, when all sources of earthly enjoyment are taken away, you, too, can say, I am never alone."

Let this testimony of an aged and devoted servant of Christ, sink deep into the heart of every one who reads these lines. Seek the source of that consolation which can be your joy in sickness, in trial and in solitude—your stay when all earthly helps have failed. Then it will be your blessed privilege to say, "I, too, am never alone."—*Selected.*

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

On all Books and Pamphlets sent by mail the postage has to be *prepaid.*

SIX SERMONS

On the Inquiry—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on Christ the Life Giver, or the faith of the Gospel, by Geo. Storrs; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the origina Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

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AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
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THE VERNAL BLOOM AT HAND.

BY A. H. CLEAVES.

THE long winter season of the church is drawing to a close; the days of her exile are passing away, and, soon she will sing, In the past! in the past! days of sadness, in the past! are the scenes of my grief.

"Who is this that cometh up from the wilderness, leaning upon her beloved?" "She is the rose of Sharon, and the lily of the valley." "Her beloved spake, and said unto her,—Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land: the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."

The language of love has always been recognized by the church in the voice of Christ; and since the Father loves the Son, He will send him with a great retinue of angels to receive his bride unto himself. She will not be found among the rich and proud daughters of the earth who discover merit in extrinsic riches, while they are blind to the value of a Saviour's heart; but where the daughter of Zion like Rebekah, or the woman of Samaria, receives the stranger at the well of courtesy. She will not be permitted to enjoy the presence of her husband in the land of her nativity; but following the messenger of the bride she will meet her Lord and enter the land of his Father to dwell in the estate of which he is the heir.

The servant of Abraham went into Mesopotamia to take a wife for Isaac, with the instructions that if she refused to follow him he was not to bring Isaac thither, but to leave her and consider himself cleared from the oath. His misgivings were dispelled, however, for he found the daughter of Bethuel at the well, and she ran and told them of her mother's house of him; and presently followed him, after receiving the blessing of her friends; and journeying into the south country they met Isaac as he came from the way of the well Lahai-roi; and he took Rebekah, and she became his wife; and he loved her.

So the woman of Samaria, after meeting Christ at the well, ran to tell her friends of him, and many of the Samaritan's believed on him for the saying of the woman, while they learned that the true worshippers of God were not confined to Jerusalem or Samaria.

Yes, the Saviour loves his church! does she reciprocate the great love wherewith he hath loved her? She exclaims, "Let the heaven and earth praise him, the seas and everything that moveth therein. For God will save Zion and will build the cities of Judah: that they may dwell there and have it in possession. The seed also of his servants shall inherit it: and they that love his name shall dwell therein."

Jacob blessed his sons, saying: "Joseph is a fruitful bough, even a fruitful bough by a well; when branches run over the wall: the blessings of the Father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The Saviour finds his bride by the well; she calls her friends, for he has told her "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." "And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst, come, and whosoever will, let him take the water of life freely."

His bride is "A fountain of gardens, a well of living waters, and streams from Lebanon. Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

Thus the bride spoke, and her beloved came into his garden, saying, "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice: I have eaten my honeycomb with my honey;" and then she slept, awaking to find he had departed. "My beloved had withdrawn himself, and was gone; my soul failed me when he spake. The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me."

So the Saviour visited his waiting bride and partook of her spices, for wise men of the east saw his star: and when they had opened their treasures they presented unto him gifts; gold, and frankincense, and myrrh: and afterwards when the disciples of John wondered that he fasted not, he said unto them: "Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Then Mary poured her box of very precious ointment upon his head, and after partaking of the feast of the passover he withdrew himself from the embrace of his church, no more to drink the fruit of the vine with her until he drinks it new in his Father's kingdom. When he had gone the church mourned, and sought him, but could not find him.

What is Christ to the church? "He is the chiefest among ten thousand; he is altogether lovely." She awaits his return with impatience, saying: "Make haste my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices." Come, Lord Jesus, and come quickly. For eighteen hundred years the watchmen in the streets have grieved the sorrow-stricken church, and yet thy face is hid. Her's are not the gilded domes and frescoed walls where vanity and pride, like the vile weeds of some neglected garden, grow rank and tall in all their shame, nor her's the heart that beats response to canons' cruel roar, and moves untroubled at the sight of desolation's march.

> "Her heart responds with generous warmth another's woe to feel;
> She weeps with pity o'er the wound she wants the power to heal."

And when she reads of flame and sword, with the trail of pain and woe, her eye returns to the letter of comfort, to read, "Thus saith the Lord, my word that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Wandering through the psalms of David she reads of David's son:" There shall be an handful of corn in the earth upon the top of the mountains, the fruit thereof shall shake like Lebanon; and they of the city shall be like grass of the earth." "His name shall endure forever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and amen. The prayers of David the son of Jesse are ended."

Here is the prayer of the church in all ages; the expression of his hope; the age to come which our faith embraces. It is not an age of faith and hope where the gospel of the kingdom is proclaimed, but the state of glory attained to. In the days of its proclamation the faith of the saints is tried: David had well nigh slipped, and his feet were almost gone when he saw the prosperity of the wicked; but he was permitted to see a better day for the church; he saw the handful of corn in the earth, and the nations blessed in him, whose name shall be continued as long as the sun, and after this the whole earth filled with the glory of God.

(*To be Continued.*)

BIBLE PRINCIPLES.—No. 1.

FAITH.

BY S. W. BISHOP.

As it is impossible to please God without faith (Heb. xi. 6), it becomes important to inquire, What constitutes a genuine gospel faith? On this point, we have no doubt, some have made a fatal mistake.

There are two opposing ideas entertained as to the character of faith both of which are equally fallacious.

First: Many suppose faith to consist in a mere sensation, or inspiration of feeling. This, to our mind, is making the fruit to be the tree on which the fruit grows. It would be a mistaken notion to claim that the beautiful fruit of the orange tree is the tree itself; but this would be no more incorrect than to call even right feelings faith.

That those who are under the influence of faith do possess just such feelings as are pleasing to God and profitable to themselves, is strictly true. These feelings are, however, not the faith itself, but the legitimate fruit of faith.

The danger in entertaining this idea of faith, is its direct tendency to lead its votaries to neglect the word of God, which is the only ground of faith; or at least, practically, to make it of but little importance. Those who entertain such an idea of faith will very readily ignore any portion of the sacred word that comes in contact with their favorite position, and forces them into a position of semi-infidelity. For to reject the word of God, or any portion of it, is infidelity, no matter if we are in a perfect paroxism of good feeling while we do it, and are as zealous as a Saul of Tarsus when he persecuted to death the saints of the most high God. It is the idea that faith is a mere abstract feeling, or sensation, that leads so many to say, "It don't make any differance what we believe if we are only good."

Second: In endeavoring to avoid this extreme others have anchored on a position that makes faith a mere intellectuality.

They believe a proposition of truth on the same principle that they embrace a demonstrated algebraic equation, and go no farther, and this they christen faith. They deny the essential office work of the Spirit of God in the work of faith, and the result is *their* faith is made up exclusively of a combination of theoretical ecclesiastic abstractions. This position is quite as dangerous as the other. The logical fruit of such an idea of faith is to lead its adherents to suppose that they will gain eternal life through what they know as natural men. They forget that "the natural man cannot discern the things of the Spirit."

Many and often are the times when a social meeting has been entirely dried up by a long exhortation that had enough of "truth" in it, but the truth spoken lacked the vitalizing principle that can only make it effectual unto salvation.

The true doctrine of faith is, as we understand it, as follows:

First: There can be no faith in the absence of divine truth. Abraham believed God, and, by the testimony of the inspired Paul, that was faith. Faith then is simply believing God. Again: Faith cometh by hearing, and hearing *by the word of God.* This scripture being true, where there is no truth there is an utter destitution of faith.

Second: But the truth may be received by us as a mere intellectual conclusion and we receive no benefit from it whatsoever. As to how we should receive the truth that it may "make us free," "save the soul," "sanctify," "make us clean," let the word of God itself declare. "For our gospel came not unto you in word only, but also in power, and *in the Holy Ghost.*"—1 Thess. i. 5. "Have preached the gospel unto you with *the Holy Ghost sent down from heaven.*"—1 Peter i. 12. "In whom also, after that ye believed, ye were *sealed* with that *Holy Spirit of promise*, which is the earnest of our inheritance until the redemption of the purchased possession."—Eph. i. 13, 14. To understand the word of God, to know intellectually what is truth, is an absolute necessity if we would attain to a genuine faith.

But that truth must be in our hearts, sealed there, by "the Holy Spirit of God," or it falls infinitely short of genuine faith. But when the truth of God is written in our minds by the Spirit of God, it becomes in us a principle of vital faith, and if we remain in this condition of faith, we shall ever be willing, yea, anxious to receive all of truth that is presented to our understanding. Our "theory" will be the word of God. And when that word would fain correct our mistaken notions, we shall not attempt to avoid its righteous decisions by an attempt to impeach divine wisdom manifested in the inspired writings of the holy apostles, but shall, intuitively bow to all its holy decrees.

EATONTOWN, N. J.

THE FALL OF ROMANISM IN EUROPE.

THE anti-papal movement in Europe goes on steadily and irresistibly. It moves like a deep river, not with the noise of a "babbling brook."

It now appears that one of the articles of agreement between Austria and Prussia, at Salzburg, binds the two governments to cooperate in repressing the Ultramontanists, or at least, their hostile treatment of the Anti-Infallibilists. This is all-important news. It is, indeed, a decisive omen. The Bavarian government has recently made cabinet changes which show that its policy will be concurrent with that of Bismark and Beust. But perhaps the most important news on the subject is that of the statement made last week in the Bavarian Parliament, by the cabinet. It declared that the doctrine of Infallibility is dangerous to the State, and that those who did not accept it should be protected and regarded as Roman Catholics. It also declared that the King and Council of State favored a complete separation of the religious and political branches of the government. With such political odds as these, the cause of the Vatican would seem to be finally lost in Europe.

Both Catholic parties have held their great conventions—the Ultramontanes at Mayence, where the city Archbishop and other partizans behaved very clamorously, and committed themselves to such extreme ideas and measures as must severely react against them in the popular mind, and especially in Parliament, where the violent Archbishop is expected to be foolishly rampant. The Reformers, after several successful prelimimary gatherings in Switzerland and elsewhere, have met in Munich, where Dollinger has become chief of the University. Eight thousand enthusiastic adherents crowded the hall. The celebrated canon-law scholar of Prague, Von Schulte, presided; Dollinger made an important speech. Delegations were there from Austria, Prussia, Switzerland, etc. Pere Hyacinthe, Professor Ossinini, of St. Petersburg, the Spanish agent, Signor d'Aldro, and many other notabilities, were prominent. The famous prelate, Strossmayer, sent a letter of adhesion, which produced a sensation.

We think there can now be no sober doubt of the colossal importance of this Catholic disaffection. It threatens to strike away the chief foundations of Popery among the Teutonic peoples. Meanwhile they are sliding away from beneath the system, among the Latin nations. In Italy, hierarchical Popery seems to be fairly played out. The Pope is powerless and self-imprisoned in the Eternal City, and the people there have just celebrated their recovered possession of the city with an enthusiasm which leaves no doubt that the change is thoroughly a popular one. In Spain the son of Victor Emmanuel sits upon the throne. The church party are with his Carlist opponents, and his policy must necessarily be like his Father's — anti-papal. In France, the Church party has received a significant defeat, in the liberal results of the late elections.

Thus, men who, whether in Church or State, bind themselves to the dead past, must die with it. In attempting to restore the past, the Church, in the late Roman Council, committed sucide.—*The Methodist.*

WORDS OF COUNSEL.

Be moderate in your estimates and desires of worldly goods.—It may seem necessary and important to you, but it is not. At best it can serve you but imperfectly, and only for a little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a Christian exhortation which the poet gave when he said,—

> "Lean not on earth; 'twill pierce thee to the heart;
> A broken reed at best, and oft a spear
> On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set your heart on them, nor be proud of them, nor glory on them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find as Solomon found, that all is vanity and vexation of spirit.—Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

Seek after that which is abiding and precious.—The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom he hath sent." "Let us hear the conclusion of the whole matter:—Fear God, and keep his commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet his will, with the life solemnly consecrated to His service, we become linked to His eternal Majesty, so as to share somewhat in his imperishable excellencies, and become "partakers of a divine nature," being the sons and heirs of God, and joint-heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the Gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion by the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you ever gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see that the truth of God is all that is really worth your possessing, and pursue it, and hold to it at any price.

Fix your mind upon the coming again of the Lord Jesus.—He has said that he will come again. Angels have said that he will come again. The Holy Ghost, in the hearts of the prophets and apostles, has given us the repeated assurance that he will come again. There is nothing that can prevent his coming; and every thing demands that he should come speedily. All the prophetic dates, at the end of which his advent is fixed, are almost run out. The signs which characterize the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the church, in all lands, are becoming aroused and expectant, with reference to the speedy fulfillment of all that the Scriptures have spoken. Be not indifferent, then, to the solemn subject and the blessed hope. If the indications of the nearness of that day were even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and excite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet halls, be made to herald to you the Saviour's nearness, believe, nevertheless, that his coming is at hand, and that it is now late in the Saturday evening of this world.

Be firm and unyielding in your faith and adherence to Christ, whatever may occur.—By taking fast hold on Jesus, and making him your hope and life, you take hold of what cannot fail you, and find a sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a Christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.—*Prophetic Times.*

THE EFFECT OF THE MANNERS OF THE WORLD ON BELIEVERS.

THE apostle declared it, as his privilege, that "the world was crucified to him, and he to the world." Another apostle says, "that whosoever will be a friend of the world, is the enemy of God." And Christ assures us, that "we cannot serve God and mammon," insomuch that if we would approve ourselves to be his disciples, "we must take up our cross daily, and follow him."

This is evident, they who are the most given to the modes of this world, and mix most with its customs and pursuits, are the least alive to God, and the least lively in the things of God. Gaiety and foppery of dress, mimicry of worldly pride and parade, the hollow language of fashionable companies and friendships, do ill become a Christian, and never promote his true welfare. It is not indeed the custom at this day to say such things to professors; but they are not, however, the less true, or the less needful.

Poor and wretched are all these fooleries when weighed in the balance of the sanctuary, and especially when they thrust out the enjoyment of things divine. To have gay bodily apparel with cold and naked souls; to possess fulness of bread, with emptiness of grace; to enjoy much worldly company, and lose the society of God and his saints; to be esteemed, polite and gentle in manners with men, and to be awkward and dumb in adresses to God; is all such a complication of folly, meanness, misery, and sin, as a Christian, in his right mind, should be amazed at and abhor.

Are we loved by the world? It is for this reason: The world will love its own. But how then are we "chosen out of the world!" How then can we belong to Christ, whom the world hateth?—This trimming between God and the world is neither for our comfort, nor for the credit of our profession.

Do we fear to be censured for our singularity and precision? A Christian must be singular; for he is one of those who is "not to be numbered with the nations," a stranger, and a pilgrim, or passenger here, and he must be precise, neither loving the world, nor living for the world, for otherwise "the love of the Father is not in him."

On the other hand, an open and generous civility, a gentle and benevolent deportment, bespeaking sincerity of heart and holiness of life, are truly ornamental to the Christian. In avoiding the ape, the believer needs not to stumble upon the bear; nor in shunning grimance and affection, to plunge into sourness and brutality. If meekness, patience, gentleness, good-will, and good works, will please all men; it is his duty, by these means to study to please them. But if they expect his conformity to the world for their pleasure, and are disgusted at the transformation and renewal of his mind, as it is more than probable they will be; it is then his honor and his privilege not in this way to please them, if he would approve himself to be the servant of Christ.

Though the Christian, in one sense, must be in the world, and put his best hand to its business and affairs, according to his lot from God's providence; yet, in another sense, he must come out from the world, and be separate, lest his soul be hindered and defiled. He cannot enter into the spirit of the world without injury and loss: and it is the spirit, not the lawful business, of the world, which contains all the evil. In his calling and concerns, a believer is to glorify God: and he is enabled to do this, first by the prayer of faith over him, and then by the life of faith in them. That business and those intentions, which will not admit of these, are to be avoided as the very plague.

Lord, how poor and vile are all the gay modes of this world, compared with the simplicity and enjoyment of thy truth! How beggarly and unsatisfying are its vanities, how low and crawling its ambition, how fooling and cheating its hopes, how vain and unprofitable its cares, how various and continual its troubles, how wretched and horrible its end! O give me thy wisdom and love, thy grace and thy truth; for this is that better part, which shall never be taken from me!—*Selected by* D. CASS.

MARS' HILL AT ATHENS.

YOU have but a few minutes from the Parthenon through the gate of entrance down to Mars' Hill. Nobody has ever ventured to question the identity of the spot. It was the place of open air trial for great offenses, and Mars, as the legend runs, was the first one tried here for the murder of Halirrhothius. The sixteen stone steps, well-worn, it is true, but easily distinguishable—I have counted them three or four times—lead to the top. Above them there is a bench of stone, excavated from the living rock, and forming three sides of a quadrangle. Here sat the great Council of the Areopagites. This spot, just where your feet are standing, was where Paul stood in the midst of the most sacred associations to the pagan Greek, with the Acropolis and its marble glories and wonderful history just at hand; the Bema, from which Demosthenes had striven to re-animate the Greek soul, about as near; the busy Agora and the city at his feet; statues, temples, altars, palaces; Corinth just beyond his ken; Salamis and Ægina in clear view; Parnes, Pentelicus, Lycabettus, and modest Colonos, with the Grove of the Academy still in its dark and undisturbed beauty. What a scene he beheld, and what a battle he had to fight! But never was a greater victory gained on Greek soil, or a braver man to gain it. And, what to every Christian is a treasure, we know just what he said.

Loose pebbles and fragments of the rock lie about on the top of the little hill; wild flowers grow in luxuriance among the crevices, and invite the pilgrim to pluck and press them. We read and re-read the 17th chapter of the Acts with a new interest. More than once we have climbed the sixteen steps. —*Dr. Hurst.*

"ALL THINGS ARE YOURS."—Child of Jesus, do you know this true? Long ago the Saviour, dying, said, "My peace I give unto you." Have you found in this peace all things? "I shall be satisfied, when I awake, with Thy likeness." Is this your heart-cry? But why not satisfied now? Each new morning God gives us the key—sweet prayer—by which we have free access to His full storehouse, and can take therefrom the best of daily bread. When wearied with toil and cross bearing we can stand with Jesus on the mount and hear again and again his "Blessed," till all earth's trials became shining and transfigured in the light of his countenance. O, there's nothing on earth we need, but we may reach forth our hand and take it! for "All things are ours."

Child of Jesus, you who do not love Him, yet his child because He loves you so, and yearns over you, can you believe all may be yours? For years that might have been golden to you, you have clothed yourself in the garb of poverty, because you would not take the fine robe of His righteousness. Your soul has been hungry for love and peace, but its hunger has never been satisfied, for your daily bread has been "husks." The world may think you rich and full, but you know your poverty. Will you not accept your rich legacy? Do you feel unworthy now to be treated as a child, to have the best robe on, to be met with the kiss of pardon and love? But if Jesus says, "Come, all these I will give you freely," why not come? All things are yours, the promise reads, yours to enjoy on earth. What bliss God may have in store for us we cannot know, but the soul while waiting here can stay full and running over with the peace which the Comforter sends. Sometimes, feeling that we are strangers and pilgrims here, do we not feel that we must save our praise, our best songs of gladness till we reach home? But if we

go singing all the way to heaven's gate, walking in the easiest pathways, stopping to gather all beautiful flowers to gladden us with sweet earth-music, if we so ne hastening and glad, as an eager chi'd, with joys to tell, to our Father's home, will not the welcome be just as kindly as if we came trembling and weary, with no sweet earth-stories of Christ's leading us to tell? Let us believe that every good, every joy is ours. This faith will draw us as nothing else can do, to the heart of Jesus.—*Selected by* J. G.

THE 1335 DAYS, DANIEL xii. 12.

BY S. W. BISHOP.

FOR the consideration of our brethren we wish to offer one thought on this period.

There has been a good deal of discussion as to whether these days are literal days, or whether they are to be understood as so many years. As we look at the matter they are unquestionably years. Our reasons are as follows:

This period in connection with the 1290 days (verse 11), is an explanation of verse 7, and being an explanation, must be literal time. If, therefore, these verses are correctly translated there would be good reason for believing them to be literal days. But we are satisfied that "days is undoubted bad translation of the Hebrew *yomeem*.

Richard Newton ("Divine History of the Church," p. 231), says: "The Hebrew is 1290 — *yomeem*. Now if days were meant the Hebrew would have been 1290 —*yom*, according to the rule in Hebrew Syntax, which requires that when the numeral signifies any number exceeding ten, the thing numbered be put in the singular number." (See Professor Lee's Hebrew Grammar, p. 310.)

Dr. Pick says: "The Hebrew word for year is *shom*, which as well as the plural is generally used to denote an incomplete year. Whenever *yomeem* is used for a year, or years it expresses a full year, or years."

He then gives the following texts of Scripture where *yomeem* occurs: Gen. xli. 1; 1 Sam. xxvii. 7; Lev. xxv. 29; Num. xix. 22; Judge xvii. 10; Gen. xl. 1, together with fourteen other places, and in every place quoted the word is translated years, and signifies full years.

The Hebrew word *yomeem* is the word translated days in Dan. xii. 11, 12, and according to the above authority, correctly translated, should read 1290 and 1335 years. And some of us, at least, are fully satisfied that the 1335 years are nearly completed, when Daniel, together with all who are written in the "Lamb's Book of Life," will "stand in his lot"—receive that eternal life, which God, that cannot lie, promised before the time of the ages.

The matter that deeply concerns us all is to have the requisite preparation to meet the great event, and share the inestimable gift, eternal life through Christ, the only constituted LIFE-GIVER of those who believe. According to the testimony of the inspired writer they will be a pure people who will find admittance to the heavenly kingdom when our Lord shall come from heaven. Paul's testimony is: "Christ gave himself for the Church; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph. v. 25–27.

EATONTOWN, N. J.

FAMINE, FIRE AND FLOOD.

DISASTERS multiply on every hand. Almost every day brings news of new calamities and new suffering. They are not confined to any nation or country. Accounts from Persia represent the famine in that country to be wide-spread and fearfully destructive. In one city of 120,000 inhabitants, 80,000 have perished. In Odessa, incendiary fires of great magnitude have occurred. In a single town (Bogooslay), eight hundred buildings have been burned. A great portion of the inhabitants of this town are of Jewish faith, and the fires are believed to be work of their oppressors. In China most disastrous floods have occurred, resulting in a fearful destruction of property. Three thousand lives have been lost. The shores of the British Provinces have been visited by severe gales, that have resulted in doing great damage to the shipping interests. Houses, bridges, wharves have been demolished, and a large number of vessels destroyed or driven upon the shore. Add to these disasters, the conflagrations that have occurred in our own country, and the story is sad in the highest degree.—*Selected.*

A CLERGYMAN writes from Italy: — "A Catholic priest said to me the other day, 'These gentlemen have certainly simplified matters greatly. They have reduced the creed to a single article—"I believe in the Pope;" the Bible to a single verse—"Thou art Peter;" worship to a single observance—"Thou shalt worship the Blessed Virgin;" and duty to a single rule—"In every difficulty consult the Sacred Congregation at Rome, and obey it exactly." And really there is not much exaggeration in this.'"

AT the beginning of the year 1850 the Jesuit body throughout the world numbered about 4,000. Ten years afterward they had increased to 7,000, and the latest returns now give them as 8,837. Of these, 2,551 are lay coadjutors, 2,417 students and 3,869 priests.

A PRUDENT man is like a pin: his head prevents him from going too far.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 1, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

THE REVIEW.

THIS number of the paper contains our last article in review of Rev. N. D. George The whole has been stereotyped as we have progressed, and will be published in book form, in both paper and cloth covers, and will be ready some time in November, when notice will be given.

We have many times felt that we owe our readers an apology for imposing so lengthy articles upon their attention, but the necessity for so much of haste in the matter as consisted with some degree of thoroughness in the performance of the work will, no doubt, be by all esteemed a sufficient explanation. As it is the book will contain very much matter which did not appear in the paper. We feel confident that all who read the work, giving the arguments due consideration, will be convinced that the popular faith concerning man's nature and destiny is anti-scriptural.

MAN NOT IMMORTAL.

REVIEW OF N. D. GEORGE ON "ANNIHILATION."

SCRIPTURE MOTIVE TO OBEDIENCE AND FAITHFULNESS.

FOR reasons too obvious to require statement, it has become a custom, extensively practiced among preachers and exhorters holding to the popular faith respecting man's nature, to urge meditations on death, etc., as a motive to repentance on the part of unbelievers, and to constancy on the part of believers. With reference to the basis upon which this motive is made to rest, viz., the expectation of an entrance, at death, into a state either of blessedness or woe, we have only to say, there is not a single passage of Scripture that, reasonably interpreted, warrants such an expectation.

If those portions of holy writ that testify to the coming of Christ, as the time for the fruition of Christian hopes, were expunged, what promise, or evidence of whatever character, could any believer produce that would furnish a satisfactory reason for his hope? We know of none. The fulfillment of every promise of a future life is made to depend upon the return of our Lord from heaven. If he comes not, there can be no resurrection; and if there be no resurrection, then even "they which have fallen asleep in Christ are perished," and so "shall not see light." While, therefore, religionists generally, believing they have arguments more effective and precious, so far fail of a proper appreciation of that great central truth in the gospel glad tidings which, like its inseparable companion, "God is love," lends vitality and lustre to all others, that, unlike our Lord himself, the apostles, and early church generally, they wholly neglect to urge it upon the consideration of either sinner or believer, let us inquire whether it, instead of death or torment, is not the great scriptural motive to obedience and godliness.

What is set forth in the gospel as the motive to *repentance?* We answer, the second coming of Christ. "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ . . . whom the heavens must receive until the times of the restitution of all things which God hath spoken."—Acts iii. 19, 21. There is no fact connected with all the future, a contemplation of which by sinners is so effective in inducing penitence, as the coming of Christ. The most important secret of its power, if we except an overwhelming evidence of its nearness, in which case multitudes of cowardly drones would be frightened into a species of repentance, lies in its tendency to lead men to see what they are, and consequently what they need; for the first inquiry suggested to the mind when impressed with that truth is, "What is Christ coming to do?" When it is seen that his first work will be the giving of life and immortality to his people, and sealing the doom of eternal death upon unbelievers, the inevitable query of each is, "What relationship do I sustain toward him?" When the mind reaches this point, the indulgence of a hope of final restoration, a sentiment largely prevalent among both believers and unbelievers, is utterly precluded, and they are left to deal only with stern, inexorable truth. They then realize that life and death are set before them, and that it is theirs to choose.

What is the scriptural motive to *mortification of animal lusts?* We reply, Christ's second coming. "When Christ, who is our life, shall appear, then shall we also appear with him in glory. Mortify, therefore, your members which are upon the earth," etc.—Col. iii. 4, 5. All who have learned the truth that they have not immortality in themselves, but must depend upon the coming of Christ to bestow it, are *therefore*, if not grossly inconsistent, especially careful to "mortify" their "members." They sin not against God by unholy gratification of sensual appetites, but keep all under dominion; using them only to the glory of God and to the honor of Christ. They strive to keep the fleshly nature in subjection to the spiritual, and seek things pertaining to the kingdom of God, which Jesus will establish at his coming.

What is the scriptural motive to a practice of general *obedience and holiness?* We reply, the same. "For the Son of man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works."—Matt. xvi. 27. "We know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself."—1 John iii. 2, 3. We are not, of course, to understand the apostle as intimating that a man may purify himself without divine assistance. He is speaking of those with whom the coming of Christ is an object of hope. Such as truly cherish that hope *do* purify themselves by assiduous application, and use all the means which a merciful and loving God has made available. They grow in grace by careful and constant cultivation of that "faith which worketh by love," and purifies the heart. Contemplating the love of God in Christ Jesus, love fills the heart and reaches out and encircles the whole human family, brethren in Christ especially. And to the *exercise* of this love the coming of Christ is the scriptural motive. "And the Lord make you to *increase and abound in love* toward one another, and toward all men, even as we do toward you: to the end he may establish your hearts unblamable in holiness before God, even the Father, at the coming of our Lord Jesus Christ."—1 Thess. iii. 12, 13.

The coming of Christ is the scriptural motive to spiritual-mindedness. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21.

The same is the motive to deeds of *kindness* and *mercy.* When the Son of man shall come in his glory . . . then shall he say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you. I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink . . . naked, and ye clothed me; I was sick, and ye visited me; for, as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 31–40.

It is also the scriptural motive to *moderation* and *sobriety.* "Let your moderation be known unto all men. The Lord is at hand."—Phil. iv. 5.

So is it also to *patience* and *long-suffering.* "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door."—James v. 8, 9.

And, finally, the coming of Christ is the scriptural motive to *watchfulness.* "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. . . . Blessed are those servants whom the Lord, when he cometh, shall find watching."—Luke xii. 35, 37.

It was not the prospect of death, popularly regarded as a mere transition in conscious existence, that the apostles preached as a motive to repentance and obedience. The dogma, incorporated in later theology, of entering a state either of happiness or woe at death, had no place in their teachings, and for the unexceptionable reason that Jesus taught it not to them. On the contrary, they steadfastly asserted, and diligently labored to convince all deniers that man is wholly mortal; that without a union with Christ the LIFE-GIVER; without receiving the spirit which the Father sends in Jesus' name, and yielding obedience to its indications to duty, thus developing a character in harmony with him, they have no germ of eternal life in them, and cannot, therefore, have a deliverance from the power of death. They have not received the spirit of adoption. They are not begotten of the incorruptible seed, and hence cannot have a resurrection birth.

The two great facts in which are centred all the hopes inspired in the minds of a perishing race by the promises of the gospel, are the coming of Christ, and resurrection, or change, if living, of all who are subjects of an indwelling of the "Spirit of him which raised up Jesus from the dead." To no others has a life of happiness been promised; to *none* has a future life of woe been threatened. No others are cheered by the gospel hope, nor made joyful by the accumulating evidence that the time hastens when a kingdom shall be established whose King shall "rule in righteousness."

Those thrilling words of inspiration, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him;" and "awake and sing, ye that dwell in dust," are judged dull and incompetent by popular-school preachers in exhorting Christians to faithfulness. They have a way, instituted, as we have seen, by heathen philosophers, more pleasing to the creature. The language of the Saviour, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day," makes dull music in the ears of those who have a theory which reduces the resurrection to small moment. The testimony of the "sure word of prophecy," "for, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch;" they "shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power," is regarded by them as rather-soothing than otherwise to the ungodly; so a worse thing, a child of human fancy must needs be urged instead.

O ye professed exponents of divine law, will you not believe God? Must you insist on teaching for doctrine the commandments of men? Will you never recover from the "blindness in part" which "has happened unto" Christendom? Be not wise about what is written. When God says "unto the wicked, O wicked man, thou shalt surely die," do not insist that the tempter's words, "thou shalt not surely die," are true. Point unbelievers to the coming of Christ, and warn them to be on the Lord's side in that terrible day. Point believers there, too, as an event which must *precede* the fruition of their hopes. Do you say, "The doctrine of Christ's second coming has become unpopular by reason of the extravagances and inconsistencies of some of its supporters?" We grant that reproach has thus been brought upon the cause; but, we ask, what truth has not had inconsistent supporters? Faithful John Fletcher said on this subject: "I know many have been grossly mistaken as to years, but because they were rash, shall we be stupid? Because they said, 'to-day,' shall we say 'never,' and cry 'peace, peace,' when we should look about us with eyes full of expectation?" We would that these words of Fletcher's might be written over every pulpit in the land, for peradventure some might be by them spurred to the performance of long neglected duty.

Sir Isaac Newton, in his work on the prophecies, said, that "there is scarcely a prophecy of the Old Testament which does not in something or other relate to the *second coming of Christ.*"

The world "lieth in wickedness." Iniquity is so triumphant that they who insist that all mankind will be converted to Christ before his return, deplore in confusion and dismay its alarming increase, and agonize over its abounding. It will so continue, and change not. "Evil men will wax worse and worse, deceiving and being deceived." Beseech the people, therefore, and "by the coming of our Lord Jesus Christ, and by our gathering together unto him," exhort them to constancy. Direct them to that event, and the attendant reward of saints, as the ever-brightening star of gospel hope, and "crown of rejoicing."

The angelic announcement concerning Jesus was: "He shall be great, and shall be called the Son of the highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Israel forever; and of his kingdom there shall be no end."—Luke i. 31–33. Let no man mistake this prophecy as having reference to his first coming merely, for the circumstances of his first advent were such that it most assuredly did not meet the terms of the announcement. He did not then receive the throne of his father David, but was cast out and put to death. His first coming was to a brief life of humility and grief; but when next he comes it will be to occupy the throne of eternal power and great glory. He then "came to his own and his own received him not;" soon he will come to be welcomed by his tried ones with songs of everlasting triumph. He was then not seen to possess comeliness or beauty that they should desire him; soon "he shall come to be glorified in his saints, and to be admired in all them that believe."

How truly marvelous is it that religionists should allow any thing, much less a heathen doctrine, to obscure the glorious light of the great truth of Christ's second coming. The patriarchs were favored with visions of it, and they rejoiced exceedingly. The prophets prophecied of it, telling its glories in loftiest strains. Jesus himself taught it abundantly, and his followers, catching up the blessed and sanctifying theme, made it the burden of apostolic preaching, and set it up as the great bell of liberty, joyfully ringing out the birth of redemption to every child of the living God. Heavenly beacon, it has cheered the suffering saints amid all the angry storms of suffering, and terrible tempests of persecutions that have howled about them and beat upon them.

Though the signs of the near approach of Christ's return are so numerous and clear that universal attention should be directed to them and it, all, save a few watching ones, are unmindful of it. But this very state of things was foretold. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be."—Matt. xxiv. 38, 39. Truly it is now as then. Each one chooses his favorite phantom, and thinks not of the all-important impending event. That the *world* should occupy such a position is to be expected; but that the *Church* should be to such an extent unmindful is indeed a mournful spectacle.

Church of the living God! Take warning. Let all loins be girt about, and all lamps burning. Stand ye all as men ready and waiting to go forth to meet our returning Lord. The brightening streams that gild the eastern horizon tell us that the long dark night of waiting is about to give place to glorious, eternal day. Soon will "the Redeemer come to Zion;" and then will the redeemed come there with songs of everlasting joy. "Yet a little while, and he that shall come will come, and will not tarry."—Heb. x. 37. "Behold, I come quickly: and my reward is with me."—Rev. xxii. 12. Watch, therefore, . . . for in such an hour as ye think not, the Son of man cometh."

"And who is He? the vast, the awful form. (Rev. x. 1, 2).
Girt with the whirlwind, sandall'd with the storm!
A western cloud around his limbs is spread,
His crown a rainbow, and the sun his head.
To highest heaven he lifts his kingly hand,
And treads at once the ocean and the land:
And hark! His voice amidst the thunder's roar,
His dreadful voice, that time shall be no more.
Lo! thrones are set, and every saint is there (Rev. xx. 6).
Earth's utmost bounds confess their awful sway,
The mountains worship, and the isles obey:
Nor sun, nor moon they need—nor day, nor night;—
God is their temple, and the Lamb their light. (Rev. xxi. 22);
And shall not Israel's sons exulting come,
Hail the glad beam, and claim their ancient home?
On David's throne shall David's offspring reign,
And the dry bones be warm with life again. (Ezek. xxvii).
Hark; white-robed crowds their deep hosannas raise,
And the hoarse flood resounds the sound of praise;
Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong!
Worthy the Lamb, omnipotent to save,
Who died, who lives triumphant o'er the grave."

A NEW HYMN BOOK.

WE would call the attention of our readers to the remarks of Br. Barker concerning the proposed new hymn book, of which he speaks. The enterprise is doubtless a good one, and its success desirable. Few are so well fitted for the task of compiling such a book as he who has it in hand. He is deeply interested in the matter, and with the assistance of friends, as suggested, the selections will not fail to be of the very finest.

We trust all, both individuals and congregations, who are sufficiently in favor of a new hymn book to possess it will send in their orders at once as it is desired to secure enough subscriptions to justify the work, financially, before publishing the book.

THE TRACT WORK—HELP WANTED.

THE publication and distribution of tracts has been an important and effective branch of the work carried forward by the Life and Advent Union. Large numbers of tracts, through the liberality of the Lord's stewards, have gone forth annually into old and new fields, as silent but powerful preachers of the great truths, which as a people, we have been called out to promulgate. This efficient department of our labor should not be lost sight of. As a tract fund has been annually raised, effort in this direction should be put forth without delay. Many are willing and anxious to scatter these precious seeds of truth, but have not the means to purchase them. Hence a fund is *needed* not only to publish tracts, but also to aid in their distribution in new fields. Brethren and sisters, help in this matter. Who will be first to respond? All moneys and pledges for this purpose will be duly acknowledged in the business department each week.

Br. E. Wolcott has kindly donated to the Union the plates of several excellent tracts which will soon appear in the tract list, and others will be added as the means come forward.

The demand for the SCRIPTURE CARDS surpassed our expectation, and a second edition had to be immediately printed, which occasioned unavoidable delay in filling some orders. In ordering these please state the *number* wanted, as it is impossible for us to tell the extent of the field in which you wish to distribute them.

W. H. S.

SPIRITUAL DEGENERACY OF THE CLERGY.

THE present spiritual degeneracy of Christianity is a marked sign of the times. All religious denominations more or less lament the waning of their spiritual power, but we hear none of them say aught against the popular rage for fine and costly churches. While they aim to adapt their religious structures and pulpit instruction to attract the rich, the poor, to whom Jesus preached the gospel, are neglected, and on every hand are perishing for the words of life. This has been a fruitful cause of the spiritual degeneracy of modern churches. Many of them have become almost lifeless, "having the form of godliness, but denying the power thereof."

We have long felt that this present lamented state of christendom is due, in a great measure, to the spiritual defection of the clergy. This conclusion has been more than confirmed by reading the Semi-centennial Sermon of Dr. Bowen before the Oneida Annual Conference of the M. E. Church, in 1864. The spiritual degeneracy of no denomination has been more observable than that of the Methodist. It has been truly said that with her rapidly increasing power she has in proportion lost in spiritual strength. Dr. Bowen in his earnest and out spoken words before his compeers, speaking of the degeneracy of the Methodist clergy, says:

"Possibly, the early pulpit of our church may have had less of general science, or of school oratory, than the pulpit of to-day, but in sound practical theology, and a knowledge of the various susceptibilities and workings of human nature, so necessary to ministerial success, it stood head and shoulders above us. It utterances were plain, pointed and effective; 'turning many to righteousness, and building up believers in their most holy faith.' It might be well said of our fathers in the ministry, that being 'full of faith and the Holy Ghost,' 'their speech and their preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit of power.' In those days God was pleased to put honor upon his ambassadors; pouring out the Holy Spirit upon the field of their labor, and 'opening a great and effectual door' to them on every hand." . . .

"But oh the change that has come over our ministry in latter times! How lamentable the defection observable within a very short period! Popularity is now the goal; and in order to reach it, the style and manner of preaching must be changed. The plain, and simple style of Jesus, of Wesley, and of Hedding, must give place to a turgid, bombastic display, which makes the illiterate masses gape and stare, instead of 'bringing them to repentance and to the knowledge of the truth.' Popular sins must not now be meddled with, as they are too delicate a subject to be treated of in a popular assembly; or, belonging exclusively to politics, the Christian minister has nothing to with them. Such is the pretext. The reason is, that few of us can hew to the line in respect to these sins, but the chips will fly in our faces. And then, it would offend our fashionable hearers—driving them from our congregations, and cutting off their support which will never do. The doctrines, the duties, the institutions of the gospel, everything connected with religion, must be popularized and adapted to the public taste. 'The offence of the cross must cease;' and the cold moral essays, interspersed with anecdote and poetry, and embellished with rhetorical flights and flourishes, must succeed to the preaching of repentance toward God and faith in our Lord Jesus Christ.'"

This picture, so faithfully drawn, applies with equal force to all denominations, and it would be difficult to present the subject more truly or forcibly. He adds:

"We are deeply pained with such shameful prostitution of the sacred desk. Nor do we find any relief to our feelings in the reflection that the period is not distant when,

at our present rate of deterioration, it will be impossible to distinguish between the pulpit and the stage."

Such "shameful prostitution of the sacred desk" cannot but be painful to all devout Christian hearts. Even now, in many localities, it is difficult "to distinguish between the pulpit and the stage." A dark picture indeed, is this, but nevertheless a true one. But many minds obtain relief in the reflection" that the King of Righteousness is soon to come from heaven to change the scene, when many will say "Lord, Lord, open to us," to whom the Master will reply, "I know you not!" While we behold clearly that "the night is far spent," may we all, by daily consecration and diligence, finally be of the number to whom the King shall say unto, "*Enter thou into the joy of thy Lord.*"

W. H. S.

"WHOSOEVER."

"I THANK God," said Richard Baxter, "for that word *whosoever*. If God had said there is mercy for Richard Baxter, I am so vile a sinner that I would have thought he meant some other Richard Baxter, but when He says *whosoever*, I know He means me, the worst of all Richard Baxter's,"

How feebly we comprehend God's promises! How faintly we see the scope of some of His words! "*Whosoever*," says Jesus, "believeth in me hath everlasting life." That means you, reader,—you, sinner. No matter how deep you are in the mire of sin; no matter how stubborn has been your rebellion, or how sadly He has plead with you by night and by day, and watched for you to heed the whisperings of the Spirit and fly to His forgiving bosom; no matter how far you have wandered from Father's house, nor how long you have fed upon the husks of this world, which is the best it can give,—that word means *you*. Oh the love of God that has surrounded you all your days! Think of the compassion and long suffering of Him who thus speaks to you. Realize that you are a perishing mortal; but you may live,—yea, *live eternally*, where tears never enter, and where the shadow of death shall cease to hover over you. *Whosoever!* Oh grasp that word with all your living energy. Why feed upon the perishable things of this world when the bread of life is so near? "I am the bread of life," says Jesus; "if any man eat of this bread he shall live forever." "*Whoso* eateth my flesh and drinketh my blood, hath eternal life, and *I will raise him up at the last day.*"

W. H. S.

MEN OF THE WORLD THINKING SERIOUSLY.

THE startling events of the times are not without effect upon the minds of those who are engaged in worldly pursuits, and unused to surveying our times and the future through heaven's telescope. That these times, truly perilous, are stirring up mankind everywhere to a condition of perplexity and expectancy of some event in the immediate future still more startling, is apparent from the utterances of the secular press. He who was crowned with thorns, is soon to come wearing a crown of glory, the times plainly indicate. The Philadelphia "Daily Press" says:

"If the Millerites and Second Adventists, and all the other people who take a pleasure in fixing a date for terrestial combustion, had only announced that the world, in 1871, would come as near to an end as is possible for a globe, in the light of recent events, we should have been inclined to regard the prediction as the announcement of something that was absolutely certain to transpire before the year lapsed into the void of ages.

Not before, in this century, has old mother earth been so shocked and shaken, or her children visited with the same calamities. Pandora's box is open, or else the vials of heaven's wrath are being poured upon our devoted heads. Fire and famine, shipwreck and earthquakes, disease and disaster, have followed one another in rapid succession and are not yet past. Luckily we live in an age of enlightenment, in which superstition is almost unknown, or else we might have a bull from the Pope excommunicating the winds, the subterranean forces, engineers and mine inspectors."

W. H. S.

THE MORAL RESURRECTION.

A BRIEF COMMENT ON ROMANS VI.

BY W. N. PILE.

(*Concluded.*)

"For he that is dead is freed from sin; now if *we be* dead with Christ, we believe that we shall also live with him."—Verse 7, 8. While it is true that a man physically dead is "freed from sin" as from all other active qualities, this is not all the meaning of Paul. The teaching is that he who is "dead *to sin*" (verse 2) is "*freed from sin.*" If physical death is to destroy sin in us, it is our Saviour. But not so. Christ is the saving power, and to be "dead with him" is to be "free from sin," and to "live with him" is to "walk in that *new life*" prefigured by his resurrection.

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye *also* yourselves to be *dead indeed unto sin*, but *alive* unto God through Jesus Christ our Lord."—Verse 9–11. Christ "died unto sin," we, also, by associating ourselves with him by faith in his death. He "liveth unto God," we also by being "*risen* with him seek those things which are above."—Col. iii. The Father "hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 6.

"Let not sin therefore *reign* in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that *are alive from the dead*, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law but under grace."—Verse 12–14. Here a new illustration is used. Sin is personified as a king whom we are not to allow to "reign" over us. We are to be "dead to sin" therefore our allegiance to him is dissolved. We are to "*yield* ourselves unto God." He is to reign in us by His Spirit. When sin reigns the "lusts" apply to the sovereign for gratification, and it is granted; but when sin is dethroned and the Spirit rules, though the lustful subjects petition again and again they are always *denied*. "Sin shall not have dominion over you." Why? "Ye are not under the law, but under grace." Here sin, in the figure, is represented as exercising His dominion by and through the operation of "the law." The law *once broken* knows no repentance, hence no justification can come by it, as we have all broken it. We can do nothing but acknowledge the rule of sin while under "the law." But once "delivered from the law," and placed "under grace," the "*strength* of sin" (1 Cor. xv. 56) is broken and his "dominion" at an end. We then can bid him defiance.

It follows, therefore, that he who places himself under the law must acknowledge sin "dominion" over him, for he cannot be under "the law" and "under grace" at the same time, for he "that is justified by the law is fallen from grace."—Gal. v. 3.

"What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Verse 15, 16. Shall we, because God has, through His Son, taken us from under the law and placed us under that gracious provision of the gospel, sin against the gracious provision? God forbid! This would be the height of ingratitude, and would justly condemn us. Sin and righteousness are before us as kings. We acknowledge that one to whom we yield ourselves to obey. Every man really believes in that God whom, in his life, he serves.

"But God be thanked, that ye were (or *though* ye were) the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness."—Verses 17–19. The "form of doctrine" delivered to them was the gospel of Christ which proclaimed liberty from the bondage of servitude to the law. The Greek more correctly rendered is—"ye obeyed from the heart that form of doctrine whereunto ye were delivered." Having "died to sin," and thereby "freed from" further service to him, they "became the servants" of their *new* king—"righteousness."

"For when ye were the servants of sin ye were *free from righteousness.*" What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is *death*. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the *end* everlasting *life*. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Verses 20–23. Does the word "free" mean less in verse 22 than in verse 20? We think not. When they served sin they were "*free* from righteousness." On the other hand, when they became "servants to God" they were made "free from sin." This is the comforting assurance of the gospel. "Free from sin!" "No, condemnation!" This is the only way that *ends* in "everlasting life." The "wages" which sin pays as a reward for service rendered is "*death.*" There is no midway position. "Free from righteousness" or "free from sin." We may feel very weak but still be, through grace, "free from sin" and condemnation. We may appear strong, and be "free from righteousness." Christ died for our sins and rose again, but it will be of no avail to them who do not die to sin and rise to newness of life. The use of every doctrine consists in the practice founded upon it. Sanctification, or consecration to God is to be employed, but it is for those who "present their bodies a living sacrifice." A glorious kingdom is promised, but it is to those who watch and pray that they may enter into it. A glorious resurrection is promised, but it is for those who now "know him and the power of his resurrection." We must first rise from the death of "trespasses and sins," and then we shall rise from literal death when "he who is our life shall appear."

SUFFERING well borne is better than suffering removed.

A NEW HYMN BOOK.

THE next week after our Camp-meeting closed, in thinking of what our needs as a people were, a new Hymn and Tune Book seemed, in my thoughts a necessity. Would you, *all of you*, my brethren and sisters, like to have such a book?

My idea is, a book which can be conveniently carried in the pocket, containing 150 to 200 hymns, together with 50 pieces of new and thrilling music; these hymns all to be choice in their sentiments and in their poetry, adapted in their range to every variety of occasion, and expressive of the various phases of Christian experience and emotion. Fully two-thirds of its contents, should, I think, be made up of hymns and tunes which are familiar, and have been *proved*, around which cluster, in many instances, such sweet endearing associations and memories. To these can be added some beautiful gems of poetry and songs not yet published in any book, which, if carefully selected and arranged, would constitute a little handbook of psalmody, not only companionable and pleasant, but experimental and profitable, for, according to Paul, when we are "filled with the Spirit," we shall be speaking to ourselves in psalms and hymns, and the spiritual songs, making melody in the heart unto the Lord. (Eph. v. 19.)

Of all our God-given faculties the capacity of song is certainly one of the most glorious, and in what glad attune should every tongue and voice unite to praise the great Redeemer's name; but for this glad service we need a Hymn Book. Any exercises of this kind will be personally beneficial, only in ratio to the opportunity we have of uniting or joining therein. In my estimation *every one* should possess a copy themselves that they may intelligently unite in the sentiment of the poetry, even if not able to sing, but let all sing who can, by all means.

All to whom I have spoken of a new book, acquiesce in my view of it as a need—a necessity—and now shall we have such a Hymn Book? that's the question, and don't look about and think I am asking some one else. I am asking *you*, my brother and sister; you who are now reading this. What do you say? "Well, what will my say have to do with it?" very much—everything. Br. Thorne's proposition is this: Let all who desire one copy, or more, at 50 cents per copy, bound in cloth, send in their names to the HERALD office at once, thereby guaranteeing the expense of publication.

I think it would be well for every man, woman and child among us to have a copy as their own. Thus furnished, with what zest and pleasure should we all participate in the singing.

Will you not *all*, promptly, send in your names, saying, I will take one, two, three or more copies, as the case may be? Some one might ascertain and report how many Providence church would take, collectively, Springfield, Hartford, New Britain, Meriden, Middletown, etc. Do it at once; let us be in earnest about all our work; every man and every woman at their post. Jesus Christ is our King, our Lord; He wants us *wide awake*, for He is coming soon. One thing more: I have volunteered to compile the little book, and in arranging it I desire to have it *your* book, full of pure Christian sentiment, of sublime and *telling* poetry, and to have that poetry married to good substantial song that will wear; such music as you all can sing and love to sing: in short, I want a plain, simple, practical, valuable little hand-book of psalmody, free from trash, which we can use pleasurably and beneficially in our meetings. Now will you send to *me*, a copy of your favorite hymns and tunes? Most have one, two or more special favorites—will you send them to me? Please do not tell me where to find them, but send the hymn and tune itself. Let all attend to this matter at once without fail. Direct to your brother and fellow servant,

CHAS. C. BARKER,
West Meriden, Conn.

LIBERALITY.

A SHORT SERMON BY A PRINTER.

FOR my text on this occasion I have selected a passage from Isaiah, xxxii. 8: "But the liberal deviseth liberal things, and by liberal things shall he stand," or "be established."—See margin. The divisions of my sermon will appear as you progress in its perusal.

Liberality, in plain English, means, to be free in giving. The apostle of the Gentiles instructs us as follows: "He that giveth, let him do it with simplicity." (Margin, "LIBERALITY.") I am prejudiced in favor of the admonition of Paul, and a believer in the text Isaiah has given, because liberality is one of the neglected fruits of the household of faith. I would have all meetings conducted on the free method. Do away with all contributions on the Sabbath, and if they must be taken, have it occur only when the congregation are all members of the society with whom the meeting may be held. The following anecdote will illustrate the best way to sustain meetings:

"One of the most enterprising and successful Methodist laymen in Indiana says, when he began life for himself, he worked three years for ninety-five dollars, and gave one-tenth of it to the Lord. He continued to do so for many years, finding but little difficulty when making but little. At last the war came on, and he found himself a partner in a hominy-mill, which was run day and night to supply the army. His income was between two and three hundred dollars a day. Now came a terrible conflict. 'Shall I give away between twenty and thirty dollars a day?' The sum seemed to appal him, and one night, after a severe struggle, in which covetousness gained the mastery, he sank into a troubled sleep, but soon awoke to see the hominy-mill in a thousand flames! He has never had any trouble to give one-tenth since."

By the adoption of a plan like the above, viz: the giving of one-tenth, all the expenses of the ministry could easily be made. Publications would be better sustained; tracts would be more plenty, and missionaries realize that they could be of more benefit to the cause by having their families cared for as they should be.

This is a liberal device.—If any one wishes to enjoy the true riches, which Christ alone can give, let them not forget to be LIBERAL while they have the opportunity. Giving does not impoverish a Christian, for, by so doing, he is enabled to lay up treasures in heaven. Covetousness does impoverish, because a man of that stamp cannot enjoy this life as he should, and is of no benefit whatever to the church or world, and will be deprived of enjoying eternal life—lost beyond any power to save.

The need of giving.—It is a duty to sustain open meetings, on the broadest, most liberal manner possible. Instead of some little, small, narrow contracted accommodations for the audience, obtain the best our means afford. Have room enough to invite in your friends and afford them decent seats. Let a courteous, home-like air pervade the entire assembly. Greet strangers with as much suavity of manner as you would if they entered your own house: be attentive to them, whether they are rich or poor. Show yourselves pleased with their attendance, for it is wisdom. Your ranks are depleted by death, by removals, and by backslidings; they must be recruited from among the unbelievers. It is your duty to labor after a liberal, unselfish manner, to bring in new recruits, and teach them the way of life.

The benefit of giving freely.—By so doing we are enabled to make a good use of uncertain riches, and enable the fruits of the Spirit to grow spontaneously. We need not to pretend that we love our brother, for helping him in his necessities proves our love to him and to the church, to the world and to God. But if we shut up our bowels of compassion we prove thereby that the love of God does not dwell in us. Riches will witness against us, and we shall mourn and weep in the day of wrath that is coming, because we denied ourselves of that remembrance which the Lord shows toward those who fed the poor, clothed the naked, visited the sick, raised up the bowed down, delivered the oppressed, and cheerfully sustained the church in her mission to the world. Not that giving alone saves us, but it does save us from the sin of covetousness! These are days when a rich Christian should be rich in good works. Meetings are feebly sustained, the cause languishes in many places. Hospitality grows scarce; oftentimes it comes hard for some families to bear the burden of a prophet's chamber because others will not; of furnishishing food because others of like faith are too selfish to invite home a brother who is visiting the church. And here I will illustrate by an anecdote: By invitation of some old friends I visited a town containing a large number of families of our faith, but found, to my perplexity, that none would entertain me excepting a family which was already overburdened, and who had cared for nearly all the visiting brethren for over nine months previous, simply because the others would not. This circumstance is not the only one. Many a church could be named where hospitality is so scarce you doubt how they can claim to be Christians. The cure for this is to devise liberal measures for the entertaining of "strangers."

What is gained by giving.—Under this head we bring our remarks to a close, for these are days of few words and prompt action:

1. We gain a rich return from the Lord, "for God loveth a cheerful giver" and is "able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work: ... being ENRICHED in everything to all bountifulness" (margin "LIBERALITY").—2 Cor. ix. 8, 9.

2. We show our faith by acceptable works, and by so doing commend ourselves to God, live free from the condemnation which covetousness creates, saves ourselves from the sin of unbelief, and thereby are enabled to do our part in the winning of souls from death to life. For although the servant may feed us with the word of life freely, "without money and without price," yet we are not to "muzzle" him. As freely as we have received the spiritual food, so freely should we give of our goods and store. And may the Lord give us understanding in all these things. Amen.

FROM JOHN W. STOKES.

LIFE only in Christ looks blessed to me. I thank God that He has led me along step by step until He has shown me his blessed truth. Oh it is such a blessed thought and a cheering hope that he has promised eternal life to all his faithful ones at his coming. Everything around indicates the nearness of the end of this dispensation, and I believe that time is very short. Soon Christ will come whose right it is to reign, and put an end to sin and death. All things are growing worse and worse. Well might the apostle say that the last days should be perilous times.

My prayer to God is that he may help us to live more and more for Jesus, and that we may have eternal life when the LIFE-GIVER comes.

I want some of the Scripture Cards for distribution, that I may send them far and near as we have done with Campaign Documents and papers. May the truth of "Life only in Christ" be widely spread, for it takes every stain out of God's character and leaves him a God of *love* and mercy.

LEWISTON, Me.

FROM ELD. JOHN BILLINGS.

TO THE SAINTS SCATTERED ABROAD: I am still alive and bearing testimony to the great truths of the gospel, or the good news that Life is only for those who are in Christ and for no others—*i. e.*, life from the dead. This *greatest* of all truths never looked so precious as it does now, and there never was so much evidence of its truthfulness as at present. But the best of all, we are so soon to realize it. Oh, brethren! in view of the soon coming One is it not time to cast off the works of darkness and put on the armor of light? Let us, now as never before, lift up our heads and rejoice, for our redemption truly draweth nigh.

But what will the great blessing promised to us and all the families of the earth through Abraham and his seed (Christ) avail us if we fail to comply with the conditions as Abraham did. (Gen. xxii. 18.) Now this blessing is freely offered to all the seed of Abraham, and through them to all the families of the earth. All the heavenly hosts are interested in the promulgation of this glorious truth. It was announced to the shepherds by the angels on the eve of the birth of our Saviour, as good news or glad tidings of great joy which is to all people (Luke ii. 10.) Again in the commission to his apostles. (Mark xvi. 15.) Now in every instanes we see the condition, that unless we believe the blessing will do us no good. Again: it is said we cannot believe it unless we hear it, and that in an individual sense. Not so, I think, for when God sends a message of judgment or mercy to a nation or people, when that people are sufficiently informed of the fact, whatever is promised or threatened will certainly come to pass. It was so with the antediluvian world, and we have no reason to believe that every individual person saw the ark or heard Noah preach, but notwithstanding they were condemned by it, although it was never seen by them. Was the sun darkened in all parts of the world? No, but it will condemn them.

NEW RUTLAND, Ill.

THE LAWLESSNESS OF THE LAND.

OUR secular and religious press has much to say about the growing lawlessness of our people, and the reckless disregard of human life, evidently increasing at a most fearful rate in every part of the land, especially in our large cities.

Why should we be surprised at it? Strong governments, in a great measure, keep this lawless spirit in check, but when there is no restraint upon individual freedom, where men grow up without parental restraint, or the more wholesome restraint of God's law, and every man, because he is a man, without regard to his fitness, is permitted to have a voice in the government, and, from his very infancy, is reminded by the demagogue, who governs the land, of his "God-like privileges," this lawless and reckless spirit must of necessity be generated. Nothing but Christian culture can keep it in check. And where is this wholesome Christian culture to be had? A very large proportion of the working people of our land have no Christian training at all, and in most instances, where they have any, it is most defective. Even the very literature of our Sunday-schools is poisoned with this idea of every man's "glorious right as a free citizen of 'the greatest of nations.'" Instead of teaching the boy "to do his duty in the sphere of life in which it pleases God to call him," his Sunday-school book tells him to do right, and he may become President or Sentor.

The French revolution which to-day tears down and destroys everything that is hollowed and sacred, and would rob every prosperous individual of his rights, clearly shows what may always be expected, where unrestrained freedom exists, without Christian culture.

There is not much reason to fear that we are rapidly drifting into the same current, and that fearful revolutions may be in store for us? Like causes may be expected to produce like results. Even now we are beginning to hear in our midst the vandal cry of the communist and the agrarian, "Down with the rich, down with corporations, down with churches." None can deny the fact that the vulgar crowd now governs the land. Men of the highest character are now rarely selected to office. It is well known that the man who controls the most money and distributes it the most freely is the man who gets the office, without regard to his fitness for it. Bribery and corruption are fearfully on the increase. Though it is not yet true, it is a common saying that 'every man in office has his price.' Questions of the deepest interest, connected with the constitutional law, and vitally affecting the welfare of States and individuals, are now constantly settled according to the numerical strength of the party, whose prosperity is to be promoted or insured by its settlement. Solemn compacts, justice, truth, and every thing else that is sacred and holy, are now trodden under foot, where the interests of party demand it. Men in high places violate their oaths of office, and shamelessly say, "We cannot afford to go against our party." Thus we see every thing like Christian principle disappearing from among our rulers, and a very large proportion of the worst elements of our population turned aside from honorable pursuits, and absorbed in an everlasting "hunt for the spoils of office."—*N. Y. Times.*

THE HERALD OF HEALTH.—This health journal for November has come to hand, and appears to be no less interesting than preceding numbers. In addition to its many articles of value to both the sick and well, we notice an article by Mr. Abbot, on the Management of Children that all parents might read with profit; and also one on Early and Late Hours, of special value. The publishers offer each subscriber a premium of a book entitled "Physical Perfection," containing 300 pages and 100 engravings, providing they send 12 cents extra for postage. Terms, $2, per year. Published by WOOD & HOLBROOK, 15 Laight St., N. Y.

W. H. S.

THE MEDIATORIAL KINGDOM,

BY

WILLIAM N. PILE,

Is a pamphlet of 96 pages, in which the work of Christ, from the beginning of his ministry to that connected with his second coming, is discussed; as also the relation of the church to Christ in the gospel dispensation.

This work, the writer believes, brings to view the true position of Jesus and the saints. Every believer in Christ, especially every Adventist, should read it.

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APPOINTMENTS.

SPRINGFIELD, Mass., Sundays, Oct. 29, and Nov. 5.

NEW BRITAIN, Conn., Sunday, Nov. 12.

WEST MERIDEN, Conn., Sunday, Nov. 19.

W. N. PILE.

W. WINSTED, Conn., Sundays, Nov. 19, and Dec. 17.

HARTFORD, Conn., (Talcott & Post's Hall,) Sunday, Oct. 29.

NEW YORK, (Cooper Institute, Room 24), Sunday, Nov. 5.

PLEASANT VALLEY, Conn., Sunday, Nov. 12.

W. MERIDEN, Conn., Sunday, Dec. 3.

SPRINGFIELD, Mass., Sunday, Dec. 12.

LAWRENCE, Mass., Sundays, Dec. 24 and 31.

W. S. CAMPBELL.

WEST MERIDEN, Conn., Nov. 12.

FORRESTVILLE, evening, Nov. 14.

WAREHOUSE POINT, Sunday, Nov. 19, and longer as duty may suggest.

HARTFORD, Conn., (Talcott & Post's Hall), Sunday, Nov. 26.

ANTHONY, R. I., evening, Nov. 30.

PROVIDENCE, R. I., Sunday, Dec. 3.

EATONTOWN, N. J., Sunday, Dec. 10.

NATIC, R. I., evening, Dec. 14.

NEW YORK, (Cooper Institute, Room 24), Sunday, Dec. 17.

S. W. BISHOP.

HARTFORD, Conn., (Talcott & Post's Hall), Nov. 5. C. W. SARGENT.

HARTFORD, Conn., (Talcott & Post's Hall), Nov. 12 and 19. S. S. BREWER.

NEW YORK, (Cooper Institute, Room 24), Sunday, Nov. 12.

MIDDLETOWN, Conn., Nov. 19.

PROVIDENCE, R. I., Sunday, Nov. 26, and Dec. 15.

CHARLESTOWN, Mass., Sundays, Dec. 1 and 8.

WEST MERIDEN, Conn., Sunday, Jan. 5.

WM. STUART.

BUSINESS DEPARTMENT.

☞ Any one wishing the first four volumes of the HERALD OF LIFE, bound, can obtain them cheap by addressing this office.

☞ No. 12 of Campaign Documents being exhausted, we can fill no more orders for this number at present.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—E. W. Smith, George B. Choate, F. C. Barnes, Alexander Dalzell, C. W. Leighton, Lucretia B. Lamb, John B. Lamb, Jeremiah B. Lamb.

TWO DOLLARS EACH FROM—John W. Stokes, S. Clapp, Wm. Delano, Dorothy Barber, A. W. Ward, Joseph Marcey, P. Converse, Z. Adams, W. C. Metcalf, Nathan Howe, Capt. Thomas Chubb, Dr. L. Watson, T. A. Dean, Mrs. Abel Bennett, Amanda Cadwell, Alfred Annable.

VARIOUS SUMS—Daniel Hawks, 25 cents; John T. Cate, $2 25; Amy Cobb, 50 cents; J. S. Potter, 50 cents; L. N. Olmsted, $4; Geo. Atkinson, $3; S. C. Smith, $2 10; Wm. L. Pell, 10 cents; Jacob F. Huber, $2 50; Celia A. Hicks, 25 cents; Mrs. John Pell, 50 cents; Mrs. Catharine Briggaman, $2 50.

PARCELS SENT SINCE LAST ISSUE.

John R. Greene, G. S. Sheldon, L. N. Olmsted, D. Cass, Henry Lees, Dr. J. W. Bechtle, W. Fahnestock, H. H. Morrill, Daniel Hawks, E. W. Smith, John Craig, J. S. Potter, A. W. Ward, C. W. Sargent, Lucretia B. Lamb, Joseph Marcey, Z. Adams, Alexander Dalzell, Capt. Thomas Chubb, C. W. Leighton, C. C. Barker, Mrs. Abel Bennett, Mrs. L. F. Rand, A. M. Billings, James Rodda, V. Stone, George Flint, Wm. B. Dayton.

TO CORRESPONDENTS.

SILAS GOODELL.—James Rodda's paper has been mailed regularly. We will add the street and No. to his address. If it fails to reach him now, please let us know it.

GEORGE ATKINSON.—The money was received and credited as you directed.

The Lord's Prayer.

BY ELD. B. MATTHIAS.

Father, thou of great compassion,
Take, we pray, our grateful offering,
Which we bring to thee adoring!
Thou, O Lord, hast safely kept us,
And of good hast not bereft us,
But rich gifts thou dost convey us.

Let thy kingdom fill creation,
Let thy will rule every station;
Give to all thy great salvation,
Give each day, thy care and blessing;
Save us from fear, and aught distressing,
We in praises without ceasing.

Now thou God of all compassion,
Haste to hear our intercession;
Give thy Son his bought possession,
Let it be without delaying,
As thy prostrate church are praying,
Over all thy sceptre swaying.

Thine's the kingdom, power and glory,
Bid all nations bow before thee;
For His sake we now implore thee,
Prostrate, at thy feet, are lying.
Come! O come! thy friends are dying!
Speak the word, and all reviving.

Looking Unto Jesus.

BY HELEN ROBERTSON.

A TEACHER, celebrated in sending out well-trained pupils, was asked the secret of this success. He answered, "It is reviewing." We have been taking a view of Jesus in his humiliation and sufferings in Pilate's "judgment hall," and perhaps a *review* will settle the lesson more deeply on our minds, and teach us to "be clothed with humility," seeing "God resists the proud, but giveth grace to the humble."

It may be said, Christ is now resurrected. We would rather view him in that condition. Yes, Paul said, "That I may know him and the power of his resurrection," but he also said, "and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

We will go back and sit down in Pilate's "hall of judgment," and watch the case as it proceeds, noting some things we neglected last time.

Pilate did not want to have any thing to do with the case, so finding out that Jesus belonged to Herod's jurisdiction, he sent him to him. Herod had long been desirous to see Jesus, as he had heard many things of him; he also hoped to see him perform some miracle. Did Jesus tremble before earthly monarchs? Never! He was perfectly innocent; besides he was conscious even then of having more power at his command than the one before whom he stood. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Let us remember this while we watch the proceedings. Herod questioned Jesus in many words, "but he answered him nothing." Ready to hear, but slow to speak, slow to wrath. The chief priests and scribes were present, of course, accusing him. "And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate."

Do some wonder that God did not at that moment take his Son to his throne, and consume the earth with the sinners upon it? The disciples had all forsaken him and fled, and here he was suffering alone. But the Scriptures must be fulfilled; so thus it had to be; but patient suffering for well-doing brought a glorious reward—and it always will.

As we said in a former article, Pilate pronounced him faultless, but still delivered him to the Jews to be crucified, and they took Jesus and led him away. Now they are exultantly triumphant; they have him wholly in their power, and will soon be rid of him. And he *bearing his cross* went forth. Think of it; enough to break the hardest heart. The women are standing afar off beholding, but not daring to come near the infuriated mob, and the man, where is he? Ah, He is treading the wine-press *alone*, and of his friends there are none with him.

They arrive at the place of crucifixion, and there he is numbered with the transgressors; on each side a malefactor, and Jesus in the midst. Thus he ends his earthly career, faithful to death.

The Jews remembered that he said he would rise again in three days, so a watch was set at the sepulchre, lest the disciples would come by night and steal him, and say he had risen. Did they succeed in keeping him where they put him? No, no! God's time has come now. He steps forward and now honors his obedient Son. He raises him up, looses the pains of death, because it was not possible that he should be holden of it. Thou, God, didst not suffer thine Holy One to see corruption.

In all this the way of life from the dead is made known. The fellowship of His sufferings must precede the power of the resurrection. The likeness of death before the likeness of the resurrection. "Be thou faithful unto death, and I will give thee a crown of life." "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

How is it with us? Are we expecting the crown of life when the Master appears? Why, we would be ashamed to wear it, if we have not first meekly borne the cross; if we are not partakers of the afflictions of the gospel. Jesus had a meek and quiet spirit. He was meek and lowly in heart. God wants to see the same ornament on all his children. It is in his sight a pearl of great price. Beareth all things, hopeth all things, endureth all things.

NEW YORK, 41 West 26th St.

Borrowing Trouble.

FOUR times within the compass of ten verses do we find the infallible Teacher saying, "Take no thought," to his disciples, about life—about clothing—about food—about the morrow. (Matt. vi. 25–34.) What does He mean?

Two hundred and eighty years ago, when the authorized translation was made, the word "thought" was often used in the sense of solicitude, anxiety, of which Webster gives the following instance from Bacon as a sample: "Hawis was put in trouble, and died with thought and anguish before his business came to an end." Like the words "conversation" (Phil. i. 27), "let" (2 Thess. ii. 7), "prevent" (1 Thess. iv. 15), and some others, it has so far changed its meaning as to convey to the common reader an improper idea. The word anxiety would better express the sense, hence we have as more modern translations:

"Be not anxious for your life, what ye shall eat, or what ye shall drink, nor for your body, what ye shall put on. Is not life worth more than food, and the body than clothing?"—*Whiting.*

"And why are ye over careful for raiment? Consider the lilies of the field how they grow; they toil not, nor spin; and I say unto you, that not Solomon in all his glory was arrayed like one of these."—*Sharpe.*

"Therefore, be not anxious, saying, What shall we eat? or, What shall we drink? or, With what shall we clothe ourselves? (for after all these things are the Gentiles seeking), because your heavenly Father knoweth that ye have need of all these things."—*Wakefield.*

"Therefore be not anxious about the morrow; for the morrow hath its own anxieties. Sufficient for the day is its own evil."—*Murdock's Trans. of the Syriac.*

Some thought (as we now use the word) about the future is right and necessary (1 Tim. v. 8; Rom. xii. 11), but anxiety, solicitude, trouble, is wrong. To indulge in carking, irritating anxiety is a sin, for it is a manifest distrust of God, and in direct opposition to these precepts of our Saviour. "When you go forward out of to-day," says one writer, "to worry about it, you are over the fence, you are trespassing, and God will scourge you back into your own lot."

When I have been fishing in a mountain stream, I have always found that so long as I kept a short line I could manage my fishing very well; but when I let my line run out, the stream took it down, and there I was, at the mercy of every stick that stuck up in the stream, and every rock that jutted from the banks.

How often do we find ourselves "borrowing trouble!" It is poor stuff to borrow, yet we will keep at it! Jacob did his share of it much to his sorrow (Gen. xlii. 36–38), and we of the nineteenth century, with the loving words of Jesus sounding in our ears, do not act much more wisely. O that we were better children! If we were more trustful we would be more happy.—*Selected.*

Give and it Shall be Given Unto You.

THE following interesting narrative is vouched for as being a true story of actual occurrence:

Some years ago a rich English banker was conveying in his carriage a missionary to a public meeting. The conversation turned on the difficulty of raising funds to carry on the various religious societies.

"Sir," said the banker, "few know the struggles which a rich man has, when conscience whispers that he is but a steward and ought out of his abundance give largely. As an evidence of this, I will just give you a sketch of my life.

"My mother was a poor, pious widow. She succeeded in placing me as an errand boy in a large wholesale West Indian store. I became pious in early life and joined myself to the church. My dear mother watched carefully over me and made my home the happiest place to me. This kept me out of bad society, and habits of regularity, obedience, and diligence in business were acquired by me. I was promoted by degrees and became junior, then senior warehouseman and bookkeeper, in all which situations I gave satisfaction to my employers. As soon as I had a fixed salary I resolved to devote a tenth part of my income to the cause of my Saviour, and great was my delight, on receiving my first quarter, in laying aside the Lord's portion. It was prayed over, and I entreated Him to strengthen me to keep to my resolution. My employers were also bankers, and were very prosperous. After a few years they gave me the situation of cashier in their bank, and my salary was considerably advanced. I still kept to my resolution of devoting the tenth part of my income to the cause of Christ.

"In a few years the seniors of the firm retired from the business. The juniors made me an offer of being received into the house as junior partner, which I gladly accepted. The times were prosperous. We made a great deal of money, and at the close of the first year my share was considerable. Now came the tug of war. Hitherto I had given my ten, twenty and thirty pounds a year without a struggle, but now, when it amounted to ten times as much, the desire to accumulate was strong within me, and many were my struggles, and oftentimes I hardly could make up my mind what to do. I was rising in the world, my expenses were increasing, and many feelings hitherto dormant in my heart strongly developed themselves.

"As was my duty, I made it a subject of prayer, and was enabled to keep my resolution. For many years I had to pass through the same ordeal, but still have been enabled to dedicate a tenth of my income to my Saviour's cause, and now, in my old age, I do rejoice that I could do so. God's blessing has rested on me. I have for years been the head of the house, my fortune has increased, ere long I shall retire from business, and in a few years, at most, must render an account of my stewardship; and in reviewing the past, my only regret is that I did not do more for the cause of my Saviour."

Manna.

GOD taught his people by actions, as well as words. This entrance showed them their whole journey; wherein they should taste of much bitterness; but at last, through the mercy of God, sweetened with comfort.

They must come whom God brings. His hand is in all the motions of his meanest creatures.

In vain shall Moses be upon the hill, if Joshua be not in the valley. Prayer without means is a mockery of God.

There cannot be a more brotherly office, than to help one another in our prayers, and to excite our mutual devotions. No Christian may think it enough to pray alone; he is no true Israelite, that will not be ready to lift up the weary hands of God's saints.

The more familiar acquaintance we have with God, the more do we partake of him. He who passes by the fire, may have some gleams of heat; but he who stands by it has his color changed. It is not possible that a man should have any long conference with God, and be no wise affected. If we are strangers from God, it is no wonder if our faces be earthly: but he who sets himself apart to God, shall find a kind of majesty and awful respect put upon him in the minds of others.

It is good for a man sometimes to hide his graces; some talents are improved by being laid up; Moses had more glory by his vail, than by his face. Christian modesty teaches a wise man not to expose himself to the fairest show, and to live at the utmost pitch of his strength.

I would never desire a better proof of a false teacher, than flattery. True meaning has no need to uphold itself by soothing. There is nothing easier than to persuade men to think well of themselves. When a man's self-love meets with another's flattery, it is high praise indeed that will not be believed.

He who will pass to the promised land, must neither stand upon length of way, nor difficulty. Every way has its inconveniences; the nearest has more danger, the farthest has more pain; either, or both, must be overcome, if ever we will enter the rest of God.

There can be no fitter disposition for a leader of God's people, than constancy in his undertakings, without either weariness or change.

While Moses was tending his sheep, God appeared to him. God never graces the idle with his visions; when he finds us in our callings, we find him in the tokens of his mercy.

God commonly uses Satan in the execution of judgment, never in the works of mercy to men.—*Bishop Hall's "Meditations."*

Humor of John Wesley.

WESLEY'S humor, however, enhanced the blandness of his piety, and enabled him sometimes to convey reproof in a manner which could hardly be resented with ill-temper. "Michael Fenwick," he says, "was often hindered from settling in business, because God had other work for him to do. He is just made to travel with me, being an excellent groom, valet-de-chambre, nurse, and upon occasions a tolerable preacher." This good man, one day, was vain enough to complain to him, that, though constantly traveling with him, his own name was never inserted in Wesley's published journals. In the next number of the journals he found his egotism effectually rebuked. "I left Epworth," wrote Wesley, "with great satisfaction, and, about one, preached at Clayworth. I think none were unmoved but Michael Fenwick, who fell fast asleep under an adjoining hay-rick.

He could be noble in his reproofs as in all things else. Joseph Bradford was for many years his traveling companion, and considered no assistance to him as too servile, but was subject to changes of temper. Wesley directed him to carry a package of letters to the post; Bradford wished to hear his sermon first; Wesley was urgent, and insisted; Bradford refused. "Then," said Wesley, "you and I must part." "Very good, sir," replied Bradford. They slept over it. On rising the next morning Wesley accosted his old friend, and asked if he had considered what he had said, "that they must part?" "Yes, sir," was the reply. "Will you ask my pardon?" rejoined Wesley. "No, sir." "You won't?" "No, sir." "Then I will ask yours," replied the great man. Bradford melted under the example, and wept like a child.

The aptness of Wesley's replies sometimes took the form of severe repartee, but only when it was deserved. "Sir," said a blustering, low-lived man, who attempted to push against him and throw him down, "Sir, I never make way for a fool." "I always do," replied Wesley, stepping aside and calmly passing on.—*Stephens's History of Methodism.*

The Little Twig.

I SAW a little twig scarcely an inch long, so tender an infant hand could break it; rough and unseemly, without comeliness; and when I saw it there was no beauty that I should desire it.

It said: "If I were comely and beautiful like those spring flowers I see, I could attract, and please, and fulfill a mission."

It said: "If I were like yonder oak or cedar, I could afford shelter to God's weary sheep at noonday, and the fowls of heaven should sing among my branches."

It said: "If I were even strong, I might bear some burden, or serve a purpose as a peg, a bolt, or a pin, in God's great building that is going up. But so unsightly, so weak, so small!"

A voice said to it: "Abide in me, and I in you. He that abideth in me, and I in him, the same bringeth forth much fruit." And so it rested in faith, homely and weak, apparently doing nothing.

It was not long until a glory of leaves crowned it (Psa. cxix. 4), and in God's time I saw the heavy fruit it bore.

The little twig rejoiced as passers-by admired the fruit, and praised the tree; and it dropped the fruit as though it had not borne it, and waited again on God, barren, unseemly, and fruitless, all through the frosty winter.

What a waiting on God was that! What a faith still to "abide," when it could not feel one drop of the tree's life-blood; and reckon itself alive, though chill blasts smote it, and coats of ice wrapped it round. But it abode, and in due time it rejoiced in a wealth of leaves, and bore again the luscious, heavy fruit.—*Earnest Christian.*

Children's Department.

Grandfather's Bible Class.

NUMBER SEVEN.

Mary.—Grandpa, at our last lesson we were on the punishment of sin, and the judgment of our first parents. It seems to me the judgment of Adam and all concerned in the first sin was final, and, if so, it does seem to me that when Adam died and returned to the dust he received all God promised him.

William.—And do you mean to say, Mary, that is all the punishment there is to be?

Grandpa.—Recollect, William, Adam knew nothing but what God told him, and the way to understand this subject, so far as Adam and Eve were concerned, we must try and forget all we have read in the Bible, and all we have heard in Sunday-school, and just place ourselves in Adam and Eve's place. God comes to them and says, I commanded you, saying, ye shall not eat of the tree of knowledge, for in the day you do ye shall surely die. Now the question is, How would you understand the Lord? And if there is any doubt in your mind, when the Lord in judgment passes sentence, he says dust thou art and unto dust shalt thou return, then how would you understand him?

William.—But, grandpa, we read of other judgments and other punishments in the Bible.

Grandpa.—Yes, but we are dealing with Adam and his wife; and in all the accounts Moses gives of the history of the creation, there is no mention of any place of punishment called *hell*, neither is there any punishment except death, and so far as our first parents are concerned, God never said one word about any other punishment, so far as we have any record of it.

John.—Are you, then, to understand, when the Lord says thou shalt surely die, that he meant that man should return to the dust and be no more?

Grandpa.—Children, when we spent so much of our time at the first lessons to show that the promise of God to man of this earth to keep it and dress it for his own abode, it was our purpose to show that the Lord made a tangible earth as the abode of a tangible man; and if the man had obeyed the Lord, there is no evidence in the Bible that man would have ever been removed from the earth. But man having sinned in disobeying God, he removes man from the earth as a man by returning him back again to the earth or dust.

William.—But, grandpa, what becomes of the soul that God breathed in man?

Grandpa.—You forget, William, it was not a soul but the breath of life that God breathed into man. The man was made out of the dust of the ground, everything complete, except there was no breath in him, and then God breathed into the man's nostrils, and the breath that we all breathe through the nostrils, and the man—the whole man—became "a living soul." The man was a soul before God breathed into his nostrils. The change that took place in his condition was that he became a *living* soul when the breath was put into him, and it was for this living soul or man that God provided this beautiful earth, and gave man the garden for a dwelling place; and when the man sinned and lost the right to the garden, God had provided no other place for him, so He told him he should return back again to the dust. Now, if, as your teacher says, the Lord placed an immortal soul in man, the Lord says nothing about such a thing, and certainly the Lord has provided no place of abode for such a soul, for He does not say one word about it.

Mary.—But, grandpa, we read a great many things about the soul in our hymn books and other places. One of our hymns says:

"But O the soul that never dies,
At once it leaves the clay;
Ye thoughts pursue it where it flies,
And track its wondrous way."

Now what becomes of the soul when it leaves the clay body?

Grandpa.—There is no doubt the poet believed in a soul that could leave the clay and fly away, in the language of another hymn, "Beyond the bounds of time and space." But although this may be good rhyme or poetry, it certainly is not good theology, for the reason that the Bible says nothing about it. When God passed sentence upon the man it was that the man, Adam, that had sinned, should return to the dust of the ground *out* of which he was taken. Now that is God's definition of what death meant. When God said thou shalt surely die, some able men have said that meant death temporal, spiritual and eternal, and by this they mean the man's body shall return to the dust at the end of his days, after living in the world spiritually dead in trespasses and sins, and then his soul shall be eternally dead in torments, but alive all the time. Now, children, when I was a Sunday-school teacher I used to find this one of the hardest things to explain to my children. One little boy would ask me how a man or soul could be dead and alive all the time, and then some bright little fellow would ask the teacher which part of the man sinned, the soul that was put in him or the body that went to the dust. But you see if we leave God to explain, we are relieved from all difficulty. The man sinned, and the man returned to the dust and perished. We might bring many passages of Scripture to prove this, but as we wish to confine ourselves to God's dealings with Adam, and as he had no knowledge except what God gave him, we wish to confine ourselves to God's dealings with the first pair; and then when we understand that we will proceed with the race of mankind, of whom we form a part.

Mary.—Now, grandpa, I would like to know something about the serpent. Our teacher in school says the serpent that tempted our parents was the devil, and I would like to know if we have such a person to deal with. He says, we read in Rev. xx., of that "Old serpent which is the devil and satan," and he says it is the same one that tempted our first parents.

Grandpa.—When your teacher goes into the book of Revelation to instruct children, and to prove plain Bible testimony, or contradict any of the plain sayings of the Lord we think he is departing from his duty as a teacher. We may at some future time, as we progress in the Scriptures, say something of the devil and satan, but at present we wish to confine ourselves to our lesson in Genesis.

Mary.—Well, grandpa, do you suppose the serpent was a snake as represented in the pictures we see?

Grandpa.—No, I suppose it was an animal little inferior to man, and from my reading of the history of the event, I should suppose it was jealousy which caused the whole temptation. We read that the Lord caused the whole animal creation to pass before the man before the woman was formed, and Adam named them all, and whatever Adam called them that was the name thereof. "But among them all there was not found an helpmeet for Adam." It seems then from the animal creation to which Adam was connected he was told to select a companion, but none was found to suit him, and then the Lord made one to his liking, and when the woman was made and pleased the man, then the ruin was contemplated by the serpent—but we will adjourn for the present.

Letter to the Children. No. 2.

BY UNCLE WILLIAM.

DEAR CHILDREN: My former letter being introductory, I will now enter upon my subject, which is particularly with reference to the account given us in the Bible concerning the six days of creation, so that whilst we take our walks together to gaze on the earth's beauty and heaven's brightness, you may be led more and more not merely to sip the honey from the flower and pass on, but, reflecting on what you see, may get instruction from every object around.

The first chapter of Genesis has suggested matter for the deepest minds to reflect upon. Astronomers and geologists have alike striven for the mastery in their scientific researches; endless seems the race; new discoveries are constantly presenting themselves, and like children on the sea-shore, they now and then gather a shell, sometimes brighter and more complex in its character, but *all* suggesting design and perfect adjustment. Theologians—those who write about God's Word—have alike written extensively on this and subsequent chapters. To those who are only simple enough to *believe* all things written in Moses and the prophets, there is little there that to *them* warrants their labored efforts and piled up volumes. With these we shall have nothing to do, and shall confine our thoughts to what is written, and thus, I hope, pass a pleasant time with each other in contemplation and reflection.

In Job xxxviii God interrogates the prophet thus: "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Wherefore are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy." Here, then, we learn what Job did not know. When these things for the first time came into existence, there were those who "shouted for joy;" they were not silent spectators of the stupendous work of creation, and there is a day coming when again a shout, deep and lasting, shall burst forth from a redeemed host in ascriptions of praise, for *more* than creation, *more* than preservation, for it will be of redemption of a purchased possession of saints in light—a new heavens and new earth.

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L. C. THORNE, Editor.
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THE EVENING OF THE INSTITUTION OF THE LORD'S SUPPER AND THE DAY OF CRUCIFIXION

BY J. R. LEDERER.

THERE are now, as there ever have been, two classes of Bible readers; one who candidly seeks for light and instruction, the other to criticise and to draw fresh nourishment for their unbelief. Both classes find indeed, that which they seek for. To the former, the Word of God becomes "the savor of life unto life," and to the latter, "the savor of death unto death." There are, however, a considerable number of passages, both in the Old and in the New Testament, which offer difficulties even to the candid and light-seeking Bible student; many of such difficulties remain unsolved, and nothing, perhaps, but the undeserved mercy of God keeps the faithful from falling away into unbelief.

It is the design of this article to speak of some difficulties respecting the two subjects with which we have headed it; viz: when did Christ institute the "Lord's Supper," that is, a supper consisting of breaking and eating bread and drinking wine from the cup, to remember his body which was broken, and his blood which was shed, to redeem his people from sin and death? And, is it correct, as all Christians seem to agree, that the day of the crucifixion of Jesus was Friday, and the day of preparation of the Passover, or Feast of unleavened bread? To obtain a clear view of the difficulties connected with these questions, we must examine what the Evangelists say on the subjects.

Matthew xxvi. 17, 20: "Now the first day of the Feast of unleavened bread, the disciples came to Jesus, saying: When wilt thou that we prepare for thee to eat the passover (lamb)? . . . Now when the even was come, he sat down with the twelve."

Mark xiv. 12, 17 and part of the 18th ver.: "And the first day of the unleavened bread, when they killed the passover (lamb), his disciples said unto him: Where wilt thou that we go and prepare that thou mayest eat the passover? . . . And in the evening he came with the twelve. And as they sat and did eat, Jesus said," etc.

Luke xxii. 7, 14: "Then came the day of unleavened bread, when the passover must be killed. . . . And when the hour was come, he sat down, and the twelve apostles with him."

We see that these three Evangelists perfectly agree in their statement, that it was "the first day of unleavened bread, when the passover must be killed." Before, however, we proceed to quote from the testimony of John we must remove another difficult expression of the three already quoted, although it is no difficulty to a Jew, or even to a Gentile who is well acquainted with Jewish customs; that is the expression: "The first day of unleavened bread," which in fact they would say and understand, *the day of preparation.* It was and still is a rabbinical law, that the Jews must remove all leavened things from the house, except so much as the family wants for their next breakfast, *on the evening before the day of preparation,* on which they may eat leavened bread only until eight o'clock in the morning. The day of preparation, the 14th of Nissau, therefore, was justly called sometimes, the first day of unleavened bread.

John gives no special account of the supper in connection with the passover; he only speaks of the crucifixion, that it took place on *the day of preparation.* The difficulty, then, is this: If, according to the three first Evangelists, Jesus ate the passover with his disciples in the evening of the day of preparation, which was the lawful time to eat it, the crucifixion must have taken place on the first day of the Feast itself, which would contradict not only the statement of John, but also their own words. For Matt. says, (chap. xxvii. 62): "Now the next day (after the crucifixion) that followed the day of preparation," and by which is understood, that the crucifixion took place the day before, which was the day of preparation.

Mark says plainly (chap. xv. 42): "Now when the even was come, because it was the preparation, that is the day before the Sabbath, Joseph of Arimathea . . . craved the body of Jesus."

Luke uses the same plain language. He says, (chap. xxiii. 54): "And that day was the preparation, and the Sabbath drew nigh." But, more than all this, it would contradict the Jewish law which was practised at that time, namely, that on the Sabbath or any other Feast (all Mosaic Feasts were called in the Bible Sabbaths), no court could be in session, and no sentence pronounced or executed on any criminal.

This seeming contradiction also can be easily removed, if we are well acquainted with the Jewish circumstances, political and religious, of that age when Jesus appeared and claimed to be that long expected and longingly desired Messiah.

We have no special records to show whether or not the Jews kept their feasts regularly during the first, or Solomanic temple. It seems rather that they did not, sunk as they were most of the time in gross idolatry and other sins; and it was therefore, so great and remarkable an event if a feast was, now and then celebrated, that the historian was found to pen it as a memorial event in the history of his people. Thus the celebration of the Passover during the reign of Joshiyahu is made mention of as a great event; and of the Feast of Tabernacles which was celebrated under Ezra the Scribe after their return from Babylon, it is said: "The children of Israel *had not done so* from the days of Joshua, the son of Nun." The captivity of seventy years in Babylon brought the Jews to reflection; they renewed the covenant with their God, and promised to keep his laws and statutes, as they received them through the hand of Moses.

From that time, therefore, the Jews tried to keep all the feasts conscientiously and in the exact time. This was not an easy matter, however, as they possessed no astronomical knowledge, which was almost indispensable for a people who counted according to lunar years and months. In order to find out the precise time of the renewal of the moon they proceeded in the following manner: There were at all times men appointed to closely observe the waning and renewing of the moon; and when they saw that it was renewed, they came before the Sanhedrin, or high council, at Jerusalem, (and sometimes, when that high tribunal was compelled to take their abode at some other place, the men went thither,) and testified that they had seen the new moon. There was a room adjoining to the hall of justice, — where the Sanhedrin held its sessions — where large tables were fastened on the wall with a number of figures representing the moon in all its phases. The witnesses were brought into this chamber, and closely examined in which form they had seen the new moon. If their testimony was found correct, and in harmony with each other, (for they were tried separately,) the president of the Sanhedrin arose and solemnly declared: "The month is sanctified;" that is, a new month begins, and this day is set apart as the New Moon Feast.*

As soon as the president had pronounced the sanctification of the day, a high pole with pitch on its top, which was erected for the purpose on the top of the highest mountain around Jerusalem, was set on fire, and the next moment, similar poles which had been erected for the same purpose, on the highest places all over the land, were lighted,† so that within a few minutes the whole country was informed that a new month had begun. On these proceedings depended the fixing of the day of any feast occurring in the course of that month.

There are, however, several instances mentioned in the Talmud, when the Sanhedrin, in spite of the strict examination of the witnesses, was misled, by which the feasts were fixed on wrong days. This caused many a learned man to acquire exact knowledge in the matter; and, indeed, we find that the determinations of the high council were sometimes opposed by men who understood how to calculate the renewal of the moon on astronomical principles. These men, therefore, kept the feasts according to their calculation. Sometimes, however, these men were compelled, by the power invested in the president of the Sanhedrin, to desecrate the feast which they were convinced was upon the correct day, and to keep that which was fixed by the high tribunal. Such an incident we find in the Talmud, tract Rosh-Hashanah, (the treatise on New Year's Day, folio 25 page 1).

Rabbi Joshua found out that the council was misled by the testimony of the witnesses, and thus fixed the Day of Atonement upon the eleventh instead of the tenth day of Fishri, the seventh month, which was required by the law. He concluded, therefore, to keep that greatest of all feasts on that day, which, according to his calculation, was the exact tenth day. But Rabbi Gamalid, (the older,) who presided at that time over the high council, commanded Rabbi Joshua, by the power vested in him, to come to Yabnah, where the council sat at that time, with staff in hand, money in his pocket, a bundle upon his shoulder—things which were otherwise considered as desecrations—on the very day which he considered as the true Day of Atonement. Rabbi Joshua submitted and came at the appointed time, before the Sanhedrin, furnished with the things just mentioned. When he entered the hall, Rabbi Gamalid, the president, arose from his chair, kissed him upon his forehead, and said: "Salam alaik—Welcome in peace, my beloved master and at the same time my disciple. Thou art worthy to be my master, for thou art greater than me in wisdom and knowledge; thou art, however, my disciple, because thou submitted to my authority." But we have no record that other councils and other presidents were so strict in carrying out their appointments; it is obivious, therefore, that learned men often varied respecting the exact days of the feasts, (except the weekly Sabbath,) and kept them according to their own conviction. *It was the same circumstances in the case before us.* Jesus who certainly knew the exact day upon which the feast of unleavened bread was to come, varied with the appointment of the Sanhedrin with one day—the difference could never be more than one day; he ate, therefore, the passover lamb on the eve of the day of preparation according to his own calculation, while the appointment of the council was a day later. The crucifixion, then, took place on the day of preparation according to the council, which according to the knowledge of Jesus was the first day of the feast. The records of all the Evangelists are, therefore, correct, when they say that Jesus ate the pascal lamb with his twelve disciples, and the crucifixion took place on the day of preparation; the former (the eating of the pascal lamb,) was according to the appointment of Jesus himself; the latter (the crucifixion), according to the general appointment of the high council.

Now the question arises: which day of the week was that, which, according to Christ, was the first day of the feast, and, therefore, a Sabbath, and, according to the council, the day of preparation, and on which the Messiah suffered the death of crucifixion? Was it, indeed, the sixth, or Friday, as is the general belief of Christians of all countries and all denominations, and from a time so remote, that even history gives no record of it? If so, where are the evidences in favor of this opinion? So far as we know, there is nothing in the New Testament to favor the supposition of Friday having been the day of crucifixion; but rather much against it. When the Pharisees requested Jesus to give them a sign that he was, indeed, the expected Messiah, he answered them that they should have no other sign but that of Jonah, for as Jonah was three days and three nights in the bowels of the fish, and then delivered alive to discharge his mission in Nineveh, so shall the Son of man be *three days and three nights in the bowels of the earth,* and then rise again to life. If we, then, assume that the day of crucifixion was Friday, where are the three days and three nights during which Jesus was in the grave? It is said that a part of a day is counted as the whole day. Admitted; but where are the three days then? The burial of Jesus took place, at all events, in the afternoon. One of the Evangelists says: "It was evening." (This means always the afternoon, from half-past one till the coming out of the stars.) Let us count the rest of Friday as one day, the next, Saturday, or Sabbath, makes two days. But the third, that is, the first of the week, cannot be counted to be the third day during which Christ rested in the grave, because we are told that the women, and also some of the disciples came to the grave early in the morning, "as it began to dawn" (Matthew), "very early in the morning" (Luke), "when it was yet dark" (John), *and he was already risen.* We see, then, that Jesus was not even a part of the first day of the week in the grave, and cannot, therefore, be counted as a day. But even if you would press the matter so far as to say, that the few minutes, perhaps, from the dawn of the first day, or Sunday, are also counted as a whole day—which is, indeed, worse than any talmudical suggestion—where are the three nights? You cannot make out three nights between Friday afternoon and Sunday morning.

Now, one of two things must be a fact; either the whole christendom is mistaken in believing Friday to have been the day of crucifixion; or Jesus told his disciples of certain events which should take place with himself, which did not occur exactly as he said. But as the latter is impossible, as all that Christ said is yea and amen, the former must be the fact; Christians are mistaken, and Friday was not the day of crucifixion.

There is another very strong evidence that Friday could not have been the day of crucifixion; for, if it was, then the first day or Sunday could not have been the day of the resurrection. It is a well known fact that the Jews at that time, and even to this day (except the reformed Jews), kept two days instead of one at the commencement and at the end of the feasts as Sabbaths, consequently, Friday being the day of preparation, the following two days, Saturday and Sunday were Sabbath days, and neither the women nor the disciples would have dared to go to the sepulchre. "In the *end* of the Sabbath" says Matthew; "and when the Sabbath was past," says Mark; "And upon the first day of the week" (after they rested on Sabbath day according to the commandment), says Luke; and the same says John. If, then, Friday was the day of crucifixion, Monday, the second day of the week and not the first, was the day of the resurrection.

We, therefore, are firmly convinced that Thursday was the day on which the crucifixion took place; this settles all difficulties: and we think there is nothing which can be objected to this opinion. Nay, more, as we have already said, if our Lord was crucified on Friday, he could not have risen on the first day of the week, and yet all Evangelists agree that Christ had risen, on the first day very early in the morning.

All Protestant Christians agree that the Church of Christ had been corrupted as early as in the third century, why should not the change from Thursday to Friday been made for certain purposes not known now!

Jesus Christ is the Way, the Life and Truth; all that he said, therefore, must be as true as he himself was. He rested, indeed, three days and three nights in the bowels of the earth; then he rose again to life, and to live for evermore.*

*The feast of the new moon was never kept as a Sabbath, a day of rest, like other festivals; but as a day on which, during the temple service special sacrifices besides the "daily" were offered. Now, however, several psalms and additional prayers are recited at the morning service in the synagogue, besides those prescribed for every week day.

†We see that the Jews knew already something of telegraphing 23 centuries ago.

*The writer would be very thankful to the readers of the HERALD OF LIFE to let him know their views on this subject.

BIBLE PRINCIPLES.—No. 2.

HOPE.

BY S. W. BISHOP.

IF we estimate this cardinal principle in the Christian system, according to the importance attached to it in the Holy Scriptures, we shall readily accede to its untold magnitude. Concerning hope many have entertained but vague ideas. Their idea of the Christian's hope is that it consists entirely in an elevated religious feeling. Thus when they are under the influence of a high state of religious excitement, they "feel that their hope for heaven is bright."

But hope is no more a climax of ecstatic feeling than is faith.

Hope is a principle, and when it is a genuine gospel hope it will, as a legitimate result of its own inherent power, produce feelings of animated joy. It is an established definition of hope that is made up of desire and expectation. This definition being correct, in order that we have a hope we must both *desire* and *expect* something. If that hope be the hope of the gospel, we must desire and expect just what the gospel holds out as the object of hope. Let us turn to the gospel and learn from its inspired teachings what is the object of the Christian's hope. The great apostle uses the following language: "Of the hope and resurrection of the dead I am called in question."—Acts xxiii. 6. Here the resurrection of the dead is made the object of Paul's hope. No one, therefore, can have "a good hope through grace" unless he desires and expects the resurrection of the dead as the consummation of that hope. He may have a different hope from this, and it may contain the essential qualities of hope, and still be any thing else than the hope of the gospel. The Mussulman may desire, and, as the result of a wrong system of religious instruction, expect an everlasting home in Mahomet's heaven, but his hope is as far from being the hope of the gospel as is the hope of the hyprocrite which is like the spider's web.

Again we read: "In hope of eternal life, which God, who that cannot lie, promised before the world began."—Titus i. 2. In this quotation the apostle makes eternal life the object of hope. Here is a seeming disagreement in Paul's teachings.

How can we reconcile Paul with himself? Only on one hypothesis, viz., Resurrection from the dead *is* eternal life. On any other principle there must be two gospel hopes, or Paul does not agree with himself. But the entire testimony of the volume of truth is to the effect that life from the dead is life eternal. See Luke xx. 35, 36: But "they which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . neither can they die any more: for they are equal unto the angels; and are the children of God being the children of the resurrection." Here it is positively asserted that all who get a resurrection from the dead do thereby gain an endless existence.

Therefore, to have the hope of the gospel we must desire an endless life, and expect it *only* by a resurrection from the dead or an equivalent change.

This, theoretically, is the Christian's hope.

But the gospel hope is not only a theoretical combination of doctrinal principles; it is also, in its great objects, individually practical. We use the word objects in this place with the respect to what the hope proposes to do for us as individuals. No one can really have a "good hope through grace" unless he has good reason to expect eternal life; and if we are destitute of a Bible qualification to enter on that life, we have no good reason whatever for entertaining such expectation. However correct, therefore, our theory concerning the hope of the gospel, lacking this qualification, we are as destitute of a genuine gospel hope as the veriest infidel. Paul says: "We are saved by hope." But hope can never save us barely because we correctly understand its component parts. That indeed is necessary as an initiatory step, but it is possible for us to take this step and still know nothing whatever of the saving power of hope.

It is natural for men of earth to rest satisfied with works of their own doing. Many are the individuals who are boasting of the unblemished theological consistency of their hope, when in fact, all that they know of its invaluable worth they have learned by the power of their own intellect. Their hope has never received an impregnated touch of the divine. They know nothing whatever, experimentally, of the deep significance of the language of inspiration where we read, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope *through the power of the Holy Ghost.*"—Rom. xv. 13. Herein is revealed the agency through which the God of hope makes hope, with us, to become a personal, practical principle of saving power.

We desire and expect what God has placed before us, as the one object of hope, through the power of the Eternal Spirit. That same Spirit that so inspired the great apostle as that he could fully discern and faithfully teach what it is for which we are to hope, imparts its divinity in so writing the great truth of eternal life, through Christ alone, in the language of the beloved John, "We *know* that when he shall appear we shall be like him; for we shall see him as he is." This is the confinence of that expectation which is an essential element in the one gospel hope, imparted to us; and we by being made a recipient of that germ of an endless life which is our personal surety that eternal life shall be ours in the great consummation day, are truly subjects of hope. May we never for a moment suppose that any but the gospel hope will save us, or that the gospel hope is ours merely because we can arrange with theological exactness the elementary parts of the hope of the gospel in an unobjectionable theory. May we each know for ourselves that we have a divinely granted right to expect that endless life which is the one and only object of the Christian's hope. Then when the LIFE-GIVER shall come we will share in its glorious consummation.

EATONTOWN, N. J.

BRIEF THOUGHTS.

BY MARIA M. WEAVER.

SOMETIMES we hear people who are closely cornered in Bible arguments say, "Well, *I doubt*"—such and such things. Now, who is this amazing great "I?" Simply a poor human being, full of weakness, and liable to err in judgment. What do his *doubts* amount to in God's arrangement to save mankind? Don't give us doubts, we have plenty of them already. Give us certainties, and as there is no one's word *sure* but God's, give us His word alone, unmixed with man's opinions, which we may often be *safe* in doubting.

Another saying has often grated on my ears. Thus: "*Were it not for the reward* I would not serve God another moment." Now the "reward" is certainly a great inducement to make us good children; but do we not read of being rewarded "a *hundred* fold in *this* life, and in the world to come life everlasting." Now right is right, reward or no reward. And I am trying to impress upon my children the honorableness of doing right because it *is* right, instead of thinking they must have a lump of sugar every time they do as they ought.

"But do you suppose we would bear what we do of crosses and buffeting for Christ's sake if we didn't expect any thing for it in the future?" If we bore it in our own strength well might we faint and grow weary in well doing.

But Christ has made every cross easy, and every path bright, every load light. Every care and trial we pass through he will be with us with cheering words, if we only ask his presence. Now what is there so very hard about it? Beside all, in the mind of every one who has an appreciative view of right, truth and justice, we have the consciousness that *we are doing right.* To me this assurance makes every feeling of dread flee away ashamed.

"What did Paul say about being of all men most miserable, if in 'this life only' he had hope?" Well, it would be sad to live in unison with God through this life, all the time expecting to obtain eternal life, if at last we should not get it. So much more should we "double our dilligence to make our calling and election *sure.*"

"You must admit, sister, that Christ did have respect unto the recompense of reward. Do we not read that he '*for the joy set before him*' endured the cross, despised the shame?" Granted, dear reader, but what was that "joy?" Was it purely and entirely selfish? Blessed hope, No! He saw a perishing world, a dying church, a lost race, and *love to them* enabled him to go down unto death that its prisoners might be free. A glory! "Greater love than this hath no man." Love for our own future good is nothing compared with the love Christ had when he gave himself an offering for sin. That he may open a way of life for a dying race and spread peace and happiness over the earth from pole to pole he became our redeemer. Such is his nature, and "we love him because he first loved us. He has given us of his Spirit, made us partakers of the divine nature, and as a consequence we *love* to follow righteousness and truth.

It isn't very inviting to sinners to tell them there isn't joy enough in the Holy Ghost, or peace enough in believing to pay us for serving God. And if we do not serve him because his service is pleasant I am afraid our natures are not quite in harmony with his will.

Another word, if you will bear it. Sometimes we hear preachers bring all the ridiculous sides possible before the audience, when exposing error, and conclude by saying, "I wouldn't believe such a doctrine if the Lord himself declared it, for it is against reason."

Pause a moment, dear brother, and you will see how irreverend such language is. If it is contrary to reason, prove it, and reasonable people can realize it without such a mixture of horrible irreverence. Whatever you say, keep God's name holy. Use it not in vain. "Reverend is His name," and his alone. Such language spoils your arguments, makes you appear very much lacking in fineness of feeling towards a holy God, drives people from you, cripples your usefulness and leaves you with little influence among the spiritual minded ones. "Out of the abundance of the heart the mouth speaketh." Some, perhaps, are ignorant of the manner in which such words are received. Others are not blest with a large amount of "reverence" in their organism, but they can *cultivate* it.

It becomes us to speak in wisdom. Time is short. What little we do should be done to the glory of God. God bless His people.

IRVING, Mass.

WORK DURING SLEEP.

THOSE cases in which the brain is hard at work during sleep, instead of being totally oblivious of everything, may be called dreaming or somnambulism, according to the mode in which the activity displays itself. Many of them are full of interest. Some men have done really hard mental work while at sleep. Condorcet finished a train of calculations in his sleep which had much puzzled him during the day. In 1866, a collegian noticed the peculiarities of a fellow student, who was rather stupid than otherwise during his walking hours, but who got through some excellent work in algebra during sleep. Condillac and Franklin both worked correctly during some of their sleeping hours.

The work done partakes, in many cases, more of the nature of imaginative composition than of scientific calculations. Thus a stanza of excellent verse is in print which Sir John Herschel is said to have composed while asleep, and to have recollected when he awoke. Goethe often set down on paper, during the day, thoughts and ideas which had presented themselves to him during sleep on the preceding night. Coleridge is said to have composed his fragment of "Kubla Khan" during sleep. He had one evening been reading Purchas's "Pilgrim;" some of the romantic incidents struck his fancy; he went to sleep, and his busy brain composed "Kubla Khan." When he awoke in the morning, he wrote out what his mind had invented in sleep, until interrupted by a visitor, with whom he conversed for an hour on business matters; but, alas! he could never again recall the thread of the story, and thus "Kubla Khan" remains a fragment. Dr. Good mentions the case of a gentleman who in his sleep composed an ode in six stanzas, and set it to music. Tartini, the celebrated Italian violinist, one night dreamed that the devil appeared to him, challenged him to a trial of skill on the fiddle, and played a piece wonderful for its beauty and difficulty; when Tartini awoke, he could not remember the exact notes, but he could reproduce the general character of the music, which he did in a composition ever since known as the "Devil's Sonata." Lord Thurlow, when a youth at college, found himself one evening unable to finish a piece of Latin composition which he had undertaken; he went to bed full of the subject, fell asleep, finished his Latin in his sleep, remembered it next morning, and was complimented on the felicitous form which it presented.—*All the Year Round.*

IT is not the revolution that destroys the machinery, but the friction.

A MAN may aspire, and yet be quite content until it is time to rise.

PERILOUS TIMES.

BY J. L. BOYD.

THE following paragraph in the daily papers I submit to the attention of the readers of our HERALD OF LIFE:

"The 'Chicago Times' of the 23d ult., prints a long confession by an alleged member of the International Society, going to show that Chicago was burned by members of that organization, giving details which appear to be confirmed by actual events. The confession asserts that other cities will share the same fate."

The thoughtful reader may well pause now-a-days, and ponder on the above indication of the *mind* and *purpose* of the "evil men" of the world, and realize that, in our midst, in every large city of our boastful "Land of Liberty," there are combinations of men, who band themselves together for the fell purpose of setting cities and towns on fire, so that they can plunder and appropriate movable articles of value, reckless of the miseries and sufferings they entail upon the houseless men, women and children who are deprived of life, of homes, and of the hard-earned surroundings that toilful industry or economical habits have enabled them to, perhaps, slowly gather, only to excite the cupidity of the "bummers" and loafing "idlers," who prefer to steal or beg rather than work for a subsistence. That this class exists in large numbers in all our large cities, on the seaboard and inland, no one familiar with a residence in any one of them need be told; but the developing features of the late calamity in Chicago demonstrates, that the "fires" of "the *last* days," *may* be enkindled by the incendiary, moved upon, as far as they are concerned, to steal and plunder. That this hell-deviltry is systematic and wide-spread in design, and will be carried into execution, and that their purposes are not confined to this side of the Atlantic, the confessions of some of the incendiaries at the capture of Paris by the Germans, who arrested men and women in the very act of firing buildings of the highest value, by means of petroleum, etc., and boasted that their co-adjutors in England, would yet fire the docks and warehouses of London, Liverpool and Glasgow — the three great commercial centres of Great Britain. These outcroppings and growth in "evil men," for the past few months, have insensibly brought my mind to the conclusion, that these developments have been long forming, and will manifest themselves, in still increasing and vaster actions of destruction, and may be the introductory process of bringing on that "time of trouble," spoken of by Daniel the prophet. The Scriptures tells us, that "by fire and sword shall the Lord plead with all flesh;" that "the wicked *are* the Lord's sword;" that "the wrath of man shall praise the Lord, and the remainder he will restrain," etc., which intimate that in "the last days" the earth shall be "filled with violence," as "it was in the days of Noah;" and that these active agencis of men, banded together for such purposes who are only too willing to "set on fire the world" itself, so that they can obtain, by snatching from the flames, the means of gratifying their passions in riotous living, from "hand to mouth."

To the lovers of Jesus,—to those who look unto him as the LIFE-GIVER, preserver, and redeemer of their souls, — they know that their lives "are hid with Christ, in God,"— and that, though the pestilence, and fire, and sword may rage around them, that he will cover them with the overshadowing covering of the Almighty, and that these things shall not come nigh them, to harm them; that under his wings they can trust. Brethren, knowing that these signs are around us let us take courage; for our redemption draweth nigh; it is "at the door."

In the love of Christ, which faileth not, your pilgrim brother.

PHILADELPHIA, Pa.

THE WESTERN FIRES SUPERNATURAL.

THOSE who were exposed to the terrible tornado during which Chicago, Peshtigo, Manistee, White Rock, and other towns on Lake Michigan and Huron were burned, testify nearly unanimously that "the air seemed to be on fire." These words are almost invariably used in describing the phenomena. The fire did not spread gradually from tree to tree and house to house, but a great sheet of flame, overcoming them like the clouds, and moving with the rapidity of a hurricane, rushed upon them without warning. It surrounded them. The atmosphere seemed filled with fire. Many people who inhaled the hot air fell dead. Corpses were found without a trace of fire upon them, or even upon the clothes which still covered them. There were frequently no marks of fire among the adjacent trees and fences. Many were killed in compact masses, as if by a blast of death. They were found huddled together away from trees and buildings. Fish were killed in the streams by the intense heat. Many of these people believed that the last day had come; as well they might. The roaring of the whirlwind which preceded the blaze, sounded enough like the last trump to suggest a prelude to the final catastrophe. The black midnight sky suddenly burst into flame. The flying brands might be easily mistaken for falling stars, and the vision of the apocalypse be reproduced before their terror-stricken eyes. "The moon became as blood. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together." The imagination of those horrified people could without difficulty see prophecy fulfilled in the terrors which encompassed them.—*Detroit Press.*

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RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

RATHER CONFUSED.

A NEIGHBORING paper gives an account of "a man apparently about forty-five years of age," who was taken with a fit, and soon after died. His body was taken to the Morgue. "His hair and whiskers were slightly gray, and he wore a black coat and vest," etc.

A *man* died, and *his body* is taken away to a certain place. The body, then, was not the man but was possessed by the man, which we must understand to be the soul. So when the soul died, his (the soul's) body was taken, etc. His (the soul's) hair and whiskers were slightly gray, and he (the soul) wore a black coat and vest. Strange sort of theological soul that, to have hair and whiskers. But stranger still, it is said that he (the soul) "was taken with a fit, and soon after died." This was no doubt true; but it couldn't have been a theological soul. Our good neighbor tells us all about the man's (the soul's) immediate possessions, body, hair, clothes, etc., why did he not say something about what became of the man himself? The man didn't soar away to some fancied realm, for it is said: "From a paper found on him" (the soul, of course) "it is supposed," etc. This is a confused affair, truly. If our good neighbor. having stated the fact of the man's death, had simply said, "he was taken," etc., all would have been plain, and no violence would have been done to the laws of language or sound sense. But no, he must needs go so far out of his way in order to state, by implication, that the dead person was not a *man*, but only a *body*. The truth has many advantages, and it is reasonable. Better try and find it out, good neighbor, and then cling to it.

IS THE TIME TO BE KNOWN?

[THE following article was written over four years ago in reply to a correspondent, who took the position that the time of the Lord's advent was not to be known, but it was not published. As interest in this subject is unabated, we venture to publish it now in the HERALD OF LIFE, though written for other readers.—W. H. S.]

"Watch and pray, for ye know not when the time is."—Mark xiii. 33.

It is surprising to witness how often this text is brought forward, in this age of wonderful prophetic light, with the fallacious assumption that it affords conclusive evidence that the Church shall know nothing about the time of the Lord's return from heaven. We object to this unwarranted construction of this passage, not only because its tendency is to delude men in to a careless, unwatchful state and increase mightily the latter-day scoffers, whom Peter mentions, but also because it is completely at variance with the general tenor of the Scriptures.

If the people of God are really to know nothing about the time of the Lord's coming, the significant question may well be propounded, Why did God inspire His prophets and apostles to write such a vast amount relating to the Lord's coming, embracing the most sublime prophecies on record, and signs and tokens by which the people of God should know their whereabouts on the stream of time? Can this be a part of *revelation*, and reveal nothing to us? Throw to the winds such absurd reasoning; it is not worthy of consideration. It would darken our only guiding star, and leave us on a broad and dangerous ocean with a *useless* compass and helm. If God's word does not make known anything to us on this subject, we may justly doubt whether it does on any other.

Wherever the warning cry is sounded, "*Behold the Bridegroom cometh!*" the world, and it may be sadly said, a large majority of the professed followers of Christ, turn away with these chilling words: "Ye know not when the time is," and say we shall know nothing about it. Thus from a misunderstanding of the divine word, and from lack of love for Jesus, the God-given message is scoffed at, and the world in its fancied security unconsciously drifts rapidly on to the breakers of "sudden destruction." When we view this through the light radiating from God's throne, we are led to inquire, Oh, why will men choose darkness rather than light? Why ignore the great lessons of the past, and foolishly court drowsiness and sleep, when divinity commands all to awake, and promises a blessing to those who watch?

Inasmuch as "the times and seasons" are revealed in God's prophetic word, and are to be understood, we will consider a few points, suggested by the passage at the head of this article.

Who were these words addressed to? Christ was addressing his disciples. They supposed the kingdom which the prophets had described in wonderous language was then to be established, hence, with hearts burning with loyalty and love, they sought information regarding it. He does not tell them that he knows nothing about the time of its establishment, nor does he intimate that he then possessed perfect knowledge of the times and seasons. He gives them the general signs that should precede his second coming, and adds: "But of that day and hour knoweth no man,"—*i. e.,* no man then knew,—"not the angels of heaven, neither the Son, but *the Father only*." And as if to impress this great fact upon their minds, he adds the words: "*Ye* know not when the time is." Mark, he does not say that it never should be known. Men assume this.

Why was this knowledge retained in His Father's own power? Christ declares that "the Father *only*" knew the day or hour, or the "times and seasons." When Christ had arose from the dead, and was about to ascend up from the sorrowing disciples, in answer to their question, "Will thou at this time restore again the kingdom of Israel?" he again declares unto them, "It is not for *you* to know the times and seasons which the Father hath put in His own power." Christ himself had not yet received that knowledge. He had not yet completed the work for which he had yielded up his life in Gethsemane. He had not yet ascended up to heaven to sit upon his mediatorial throne as our great High Priest. Hence the Father retained this knowledge until the Lamb slain for the sins of the world should sit down at the appointed place at his right hand, as the possessor of all power in heaven and in earth.

This power was not always to be retained. Christ told his disciples while with them: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John xvi. 7. In the 13th verse of the same chapter he again declares: "Howbeit when he, the Spirit of truth, is come, he will guide you into *all* truth, . . . and he will *show you things to come*." This shows clearly that after Christ went away, the mission of the Holy Spirit was to give knowledge regarding "things to come" previously unknown to man. Hence it was "expedient" for him to go away. Daniel says: "The wise shall understand." What wisdom is here referred to? Surely not the wisdom of the world, for this "is foolishness with God." Christ says: "The Holy Ghost, whom the Father will send in my name, he shall *teach you all things*.

When was the knowledge of the times and seasons revealed? In view of this question the book of Revelation presents itself, and we answer that we find this knowledge revealed in this book. Its contents were made known to John by the Holy Spirit near the close of the first century, hence at the time Christ addressed his disciples he could truly say "it is not for you to know the times and seasons." Turning to the Book of Revelation we find the following introduction: "The Revelation of Jesus Christ, which God *gave* unto him, to shew unto His servants things which must shortly come to pass; and he sent and signified it by His angel unto his servant John."

(1.) It is declared that God "*gave*" unto Jesus this revelation. This implies that the contents of this book were previously unknown to him, otherwise it could not have been a *revelation*. In regard to this word, Albert Barnes remarks: "It is used in the sense of making known what is to come—whether by words, signs or symbols—as if a veil was lifted from that which is hidden from human vision, or which is covered by the darkness of the unknown future. . . . 'Surely the Lord doeth nothing but he revealeth his secrets unto his servants.' The idea is that of a disclosure of an extraordinary character, beyond the mere ability of man, by a special communication from heaven."

(2.) The revelation was given to Christ to "*show* unto his servants things which must shortly come to pass." This was given to Christ for the especial purpose of showing unto his people the future history of the Church, her persecution through long and gloomy years, and her final triumph over all foes and exaltation as the bride of the Lamb. "And he sent and signified it by his angel unto his servant John." "*Signified*," says a learned writer, "properly refers to some sign, or signal, or token by which anything is made known, and is a word most happily chosen to denote the manner in which the events referred to were to be communicated to John—for nearly the whole book is made up of signs and symbols."

The objection is not unfrequently made against an exposition of the prophecies of this book, that it is a *sealed book*, and hence impossible to understand. This is a great mistake. The author declares it to be a *revelation*,—not "a sealed book." Can anything be a revelation which reveals nothing to us? But John is strictly commanded to "seal not the sayings of the prophecy of this book, for the time is at hand." And again the declaration is: "*Blessed* is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein."

Space now forbids an exposition of some of those grand and sublime prophecies found in this blessed book, showing our whereabouts in the history of the world, and our unmistakable nearness to the day of the Lord. The book is not sealed,—all may read it, and the promise is, "Blessed is he that readeth."

I thank God that we are not in darkness, that that day should overtake us as a thief. God's prophetic word sheds a halo of glory around our pathway. The King is soon to come. "The time is at hand." The prophetic eye of Daniel beheld this day when he said: "I beheld till the thrones were cast down and the Ancient of days did sit." Oh what momentous times are these! All prophecy centres here. Oh, reader, arouse thyself! Listen not to the soothing words of the world which would lull you into eternal sleep. Awake! Behold the day dawns!

"Oh fly swifter around, ye wheels of time
And bring the welcome day."

REPLY TO ARGUMENTS FOR THE RE-LIVING OF THE WICKED DEAD.—No 4.

DOES REV. XX. 14, 15 PROVE THE REVIVAL OF THE WICKED DEAD?

THE following is the substance of a common argument which is offered and relied upon as conclusive proof of the revival of the wicked dead:

"Death and hell (*hades*) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 14, 15. All who do wickedly, all liars, and whosoever was not found written in the book of life, are to come to their end by *fire*, which is the second death. All the wicked must come out of *hades* in order to be cast into *gehenna* fire, which is the second death."

All who appropriate this portion of the Scriptures (acknowledged to be the most symbolic part of Revelation) to sustain a favorite doctrine, must sensibly feel their utter destitution of scriptural testimony in its favor, and, acting much like drowning men who catch at every passing straw, they seize every inference, no matter how small, that can in any manner be made servicable toward sustaining their theory. Surely those who interpret these Apocalyptic symbols to prove *their* theory should not, in any degree, condemn their orthodox brethren for acting in the same manner for a similar purpose; and who will presume to assert that the doctrine of eternal torments does not find more seeming support in these symbolic pages than the theory of the revival of the wicked dead? But let us briefly consider the argument based upon Rev. xx. 14, 15.

It is assumed that all whose names are not written in the book of life are to be restored to life—delivered from death, and consequently from *hades*—and "come to their end by fire, which is the second death." No one can fail to discover that the whole gist of this argument is in the assumption of future torment for the ungodly in a limited degree. For what object are they to be restored to life and come to their end in the lake of fire, if it be not for the infliction of suffering? Until God makes another revelation to man, and shows that Paul's language in Romans vi. 23 should read, "The wages of sin is *torment* in a lake of fire," such a theory must stand branded as one wholly of *human invention*.

It is thought that the expression, "whosoever" in the 15th verse, of the chapter above referred to, covers all the wicked dead, and hence, upon this hypothesis, it is argued that they must be made alive in order to be "cast into the lake of fire." Thus it will be seen that the whole argument based upon this passage is a mere assumption. But can any one be justified in putting a construction upon it that directly conflicts with some of the plainest declarations of Christ and the apostles, and is at war with the general tenor of the Scriptures?

The Revelator says: "Death and *hades* were cast into the lake of fire. This is the second death." Will those who assert that all the wicked dead are to be restored to life, in order to be cast into the lake of fire, explain how death and *hades* can also be cast into the lake of fire? Was there any death or *hades* before the first man died? All must answer in the negative. Then, if all men are restored to life, could death and *hades* exist to be cast into the lake of fire? It would be absurd to speak of the state of death when none are dead, or of *hades* as the receptacle of the dead, after all men have been delivered from death. Hence, whatever the Revelator designed to teach, he had no reference whatever to the re-living of the wicked dead. On the contrary, the passage shows clearly that all men will not be made alive. The fact that "death and *hades*" exist to be "cast into the lake of fire," together with "whosoever was not found written in the book of life," pretty clearly demonstrates that a portion of the human race still remain in the embrace of death and in the dominion of *hades*, and therefore, the declaration "whosoever was not found written in the book of life was cast into the lake of fire," must refer to the wicked then living upon the earth. But admitting that it embraces all the wicked, it by no means furnishes proof of their revival from death. But says one, It would be no punishment to cast the wicked dead into this lake of fire. True, but it remains to be proven that the punishment of any consists of being cast into a lake of fire. If the penalty for sin is coming "out of *hades*," and being "cast into *gehenna*," and thus die a second time, then the wicked who are alive at that time could not suffer the "second death;" it would be the *first* death to them. But as it is assumed that the *second* death is the penalty for sin, will any therefore maintain, in order to inflict this penalty upon the ungodly who are alive at the coming of Christ, that they are all to be slaughtered by God, and then by the same Almighty power restored to life for the purpose of dying the second death? Upon no other hypothesis can it be claimed that they suffer the second death.

In view of these facts, and others which might be mentioned, we maintain that Rev. xx. 14, 15 affords not the slightest evidence of the revival of the wicked dead. But an exposition of "the lake of fire" and the second death is reserved for a future article, when the fallacy of the argument stated at the head of this article will be made more apparent. W. H. S.

MURMERING.

BY W. N. PILE.

"Neither hast thou delivered thy people at all."—Exodus v. 23.

THESE were the words of Moses. While a shepherd in the wilderness of Midian tending the flock of his father-in-law, Jethro, God had appeared to him in the burning bush and commissioned him to return to Egypt and become the leader of His people Israel. He shrank from the position, but being assured of God's presence he returned to Egypt in the fear of the Lord, from whence he had fled for fear of the king. Israel was expecting deliverance. Slaves of the brick yards of Egypt for the allotted "four hundred years," they sighed and groaned under the oppression, and when the termination of this period drew nigh they began to look for the fulfillment of the promise." God is "not slack concerning His promises, hence the commission of Moses. The Lord then associated Aaron with Moses in this work of deliverance, and they came into Egypt and "gathered together all the elders of the children of Israel; and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed; and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."—Exodus. iv. 29-31.

Moses and Aaron then went in unto Pharaoh and demanded the release of the people; and they doubtless expected compliance on the part of the king, for the demand was made in the name of the "God of the Hebrews." But,

"God moves in a mysterious way,
His wonders to perform."

Instead of letting the people go, Pharaoh said, "Behold the people of the land now are many, and ye make them rest from their burdens. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick, as heretofore; let them go and gather straw for themselves And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle, therefore they cry, saying, Let us go and sacrifice to our God."—Exodus v. 5-8.

This was the first result of the proclamation of deliverance to this people. Their burdens were increased. The oppression became more severe. That which they had good reason to believe would bring the end of their sorrows, but served to increase them. A wail of fresh agony went up from these disappointed Israelites, and they began to murmur against the providence of God and "hearkened not unto Moses for anguish of spirit and for cruel bondage."—Exodus vi. 9.

Pharaoh's taskmasters also began to to reproach Moses and Aaron as the cause of all this trouble, and "said unto them, The Lord look upon you and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hands to slay us."—Exo. v. 21. In this trying situation the murmuring spirit took possession of Moses, and he "returned unto the Lord, and said, Lord, wherefore hast thou so evil treated this people? Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; *neither hast thou delivered thy people at all*."—Exo. v. 22, 23

Now this was very bold language for Moses to use to the Lord. And while we must acknowledge that both leader and people were in a very trying position, yet the message was *from* the *Lord*, and though it produced at first contrary results to those which might be justly expected, they should have patiently borne them and bided God's time. Two purposes were to be accomplished by this seeming failure to deliver them: first, the hearts of God's people were to be softened and subdued; and second, the Egyptians were to be made to feel the judgments of God for their crimes. Now commenced a series of "plagues." The "water is turned to blood," the "frogs" swarm the land, the dust becomes "lice," the "flies" come upon them, the "murrain" attacks the cattle and the sheep, "boils" and "flames" are upon man and beast, the "hail" falls with fire, runs along the ground, the "locusts" cover the earth and devour every green thing; "darkness that can be felt" rests over the land like a pall for three days, and finally the "death of the first born" brings Israel's release.

It is probable that with each successive plague deliverance was expected, and a fresh disappointment came, but at last they "went out," and, notwithstanding the many differments, their exodus was on the very day which the foretold period expired.—Exo. xii. 40, 41.

"These things were written for our admonition upon whom the ends of the world are come." History repeats itself. The plan of redemption embraces a final deliverance to all the "Israel of God" from "the bondage of corruption into the glorious liberty of the children of God." This glorious release comes when Christ appears "the second time without sin unto salvation." The history of the Church in mortality is limited by the great prophetic periods, which are nearly expired. The time of deliverance manifestly approaches. As in Egypt so now, the approach of release is marked by trial and disappointments to God's people, and judgment upon the world. The news of deliverance has gone forth, and many have in joy "bowed their heads and worshipped," but as in Egypt, expectation has been premature, hope has been "deferred," and the heart made "sick" in consequence.

Some, unwilling longer to bear reproach, have made "shipwreck of faith." Murmuring at the providences of God has thrown them upon the shoals of unbelief, and their barks have perished, leaving evidences of the wreck everywhere. Even some of the "Moses," leaders of the people, have, like their prolotype, said unto the Lord: "Neither hast thou delivered thy people at all."

Some have sought for an explanation of the seeming deferrments where God never bade them to look. Because the Lord has not come, and time lingers, they seek an "erring cause" in the supposition that they have been mistaken as to the *manner* of his coming, and thus become an easy prey to the different "Lo here's" and "Lo there's" of these last perilous days. "Nevertheless the foundation standeth sure." Deliverance came to Israel in Egypt. It will as certainly come to all the "Israel of God," and not a moment behind time. The promise is *certain*. "If I go away I will come again," "This *same Jesus* shall so come."

"The Lord himself shall descend." The judgments of God are loudly heralding deliverance to the "little flock." Darkness is spread over the earth, but like Israel in Egypt, there is "light in our dwelling." What though we be brought into disrepute, as Moses and Aaron, shall we shun to declare the "whole counsel of God?" Shall we lay aside the distinctive truths committed to our charge in order to cater to the morbid appetites of an ungodly world and sleeping church? Shall we preach smooth things to please the "itching ears?" The multitude will applaud such a course, and say it is wise and expedient, but will God be pleased? No! Murmurers are not "well pleasing unto the Lord." "With many of them he was not well pleased." They finally "fell through unbelief." Have we murmured? Have we accused God of a failure to deliver us? Are we ready to desert our posts of watching because the night is long? The "foolish virgins" neglected to supply themselves with oil and when the Bridegroom *came* the "door was shut" against them, but they "that were ready went in." Let us not murmur against God, but "patiently wait" and "endure unto the end."

THE FOLLY OF PROPHETICAL UTTERANCES.

BY C. W. SARGENT.

I DESIRE to use space in the HERALD to illustrate the "foolishness" of God in speaking to the Jews by his prophets. As my heading to this article may seem peculiar, I quote Paul's words as a justification for its use, viz.: "*The foolishness of God is wiser than men*."—1 Cor. i. 25. I do not think that such a text would suggest itself to my mind were it not for reading an article on "Conditional Prophecy," in which those words are

called an *absurdity!* History confirms and establishes all prophetic utterances, or else shows the *folly* of those who uttered them, or the people for whom they were given. If a prophet uttered a vision of lies, it was to prove so either by a counter vision which brought out the truth, or by allowing it to pass for its supposed worth, and for the people to find out its falsehood by its non-fulfillment. That false prophets troubled the Jews, and obliged that people to be on their guard as to what they received and believed, is made plain to us in Jeremiah's history. But the Lord gave to the Jews a principle by which to test the prophets, as follows: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."—Deut. xviii. 22.

Again: "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known that the Lord hath sent him."—Jer. xxviii. 9. The Lord also made the character of the prophets a test. If they were light-minded, given to lying, or to adultery, or if they strengthened the hands of the wicked, the Lord rejected them, and told his people not to hearken to their sayings. And this is a test which holds good to this day, and can be safely applied to men who profess to be called of God to preach. With such directions concerning prophets and their work, it is fair to infer that the Lord endorsed all that men like Isaiah, Jeremiah, Ezekiel or Zechariah uttered, as his word. For these were men of his own choosing; men whose characters were harmonious with his will, and whose prophecies relating to the times of the Jews, were all fulfilled. Consequently we consider it safe to follow them in regard to matters which, as yet, remain unfulfilled. If their testimony can be set aside, then the rule quoted above can be broken, and we can contemptuously, and with consistency, talk of "conditional prophecy" as an "absurdity." And how such a position as this can be made an encouragement to unbelief is a matter yet to be proved.

But the objector to this position will ask, "Is not prophecy history written by the finger of God?" One class or division of it is; and concerning which it would be absurd to call conditional.

But what is prophecy? Ans. It is a miracle of knowledge.

"It is a declaration, or description, or repsentation of something future."—*Oswald.*

"A knowledge and manifestation of secret things which a man knows not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven."—*Witsius.*

"The uses of prophecy, besides gradually opening and unfolding the things relating to the Messiah, and the blessings which by him should be conferred upon mankind, are many, great and manifest."—*Jostin.*

There is a necessity of our studying the prophecies from the fact that they set right things before us, as well as rightly defining when and wherefore those things shall be realized. And here it may be proper to add, that if we do not study what God caused to be written by the prophets, and gain a right understanding thereof, that there is no delusion which may not be palmed off on us as truth. Men have become Roman Catholics, Mormons, Shakers, Spiritists, because of their unacquaintance with the Scriptures, although they knew of them. A right understanding of the purposes of God would have saved to the Jews the land of Canaan, and gained for them continued blessings, instead of the bitter cursings of that covenant which they broke. Through ignorance of the prophets, the Jews crucified Christ. [See 1 Cor. ii. 8; Acts xiii. 27; Acts iii. 17].

The work of the prophets was of a twofold nature. They ministered unto their own people, and also to the nations near their own, or to whom God sent them; this work was, therefore, of a local nature, as well as for the time in which they lived. The other work was that of ministering "unto us" who live in an age when the prophetic word is as "a light that shineth in a dark place," unto which we are to take heed until the day dawn. Their prophecies can, therefore, be divided as follows:

1. DESCRIPTIVE PROPHECIES of the future history of the world. (Example: Daniel's visions of the 2d, 7th, 8th, and 12th chapters. Descriptive also of the future state of God's people after the nations named had passed away).

2. SPECIAL PROPHECIES, some of which pertained to the Jews only.

The first classification is not the one called in question. It is the second that has created so much prolonged discussion, for in these special prophecies we find conditions set forth. Many a sermon has been preached portraying the work and the glory of the future ages, in which mortals and immortals are to enjoy the dominion of the earth together, during which time sin and its reputed author is to be somehow or other in some manner restrained, for a specified time; the arguments for which are based on these special prophecies.

The reasons why the word "conditional" is used are readily seen by carefully reading the Scriptures here quoted: "Thou Son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And IF they be ashamed of all they have done, show them the form of the house," etc.—Ezek. xliii. 10, 11. It will be seen that the fulfillment of this whole prophecy relating to the building of a temple in which every appointment was clearly specified, and built in a city called by the name, "The Lord is there," is based on this condition: "*If* they be ashamed of all they have done." Have the Jews ever been ashamed of their iniquities? I find where they were ashamed of Jesus and crucified him, and that they consider him an impostor to this day; but I find no place in history, since this prophecy was written, where they have fulfilled the conditions on their part; consequently the Lord never has, and *now, never will* fulfill His; for in rejecting his Son they also rejected all that he had set forth before them in his prophets.

Zechariah evidently alludes to this same temple in the 6th chapter, and says Christ (the Branch) shall build and bear the glory of the temple, and that he shall sit and rule upon his throne; and also, that they who are afar off shall come and build in this temple; but he adds as a condition: "And this shall come to pass IF ye will diligently OBEY the voice of the Lord your God." All on the condition, "if ye obey."

Here are two special ministrations of the prophets which related to the future welfare of the Jews, and which, had they been fulfilled, would have resulted in their continuing at the head of the nations of the earth, so long as the Lord would have continued with them, both of which have not received a fulfillment, and probably never will, because the Lord has given the kingdom, with its future glorious capital on Mount Zion to another nation. Who doubts this? None who are ready to admit the truth of the following:

"O house of Israel, cannot I do with you as the potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jer. xviii. 6–10.

Did the Lord speak concerning the Jews, to build and to plant them—*i. e.*, establish them permanently? Let him answer by his servant Moses:

"The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, IF THOU SHALT KEEP THE COMMANDMENTS of the Lord thy God, and WALK in his ways. . . . And the Lord shall make thee the head, [governing nation] and not the tail [as they now are], IF THAT THOU HEARKEN unto the commandments."—Deut. xxviii. 9–13.

Their history is too well known to be reviewed here, and I leave the reader to consider whether the Lord was absolute master of them and their destiny, regardless of all the principles which emanate from him, or whether he proved himself unable to foresee the meaning of the words he caused his prophets to utter, and that in due time he will come to himself and find out that the prophets have obligated him to perform certain things which his Son declared never should be done for that people. How is it? Can foolishness be found in prophetical utterances, or is it to be found in the people who refused to hearken unto the Lord their God?

In conclusion, I remark, that special prophecies do not cross the track of descriptive prophecies or absolute statements made by the Saviour. They are a class to be considered by themselves and are not incorporated with the realities of that age upon which the Church of Christ are to enter. And since the kingdom of God is now preached and every man who is desirous of salvation is seeking an entrance through Christ, the living way, thereunto, we are not under the necessity of listening to the cavils of those who wrest the Scriptures or harbor the teachings of unbelief relative to the uncertainty of the sounding of the seventh trumpet, the resurrection of the dead, the changing of the living saints, the restitution of all things described to us in the visions of all the holy prophets—for "he which testifieth these things saith, Surely I come quickly."

CONCORD, N. H.

"WHAT IS MAN?"

BY J. W. SMITH.

THIS question has been asked hundreds of times, and answered in as many ways. We ask the question again, "What is Man?" And we are told that man is a compound being, "consisting of a rational soul and organical body." Now, if this be true, that man is a dual being, composed of "a rational soul" and a mortal body, we wish to ask, which of these two souls did God address in the Garden of Eden? We read that, when God made man and placed him in the Garden of Eden, He said to him, "of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, dying thou shalt die." Now, if man is two souls and not one soul, which of the two souls did God command not to eat "of the tree of the knowledge of good and evil?"

We hope that it will not be denied that God is an All-wise Being. And an All-wise Being can never err, can never be mistaken. But if the assumption that man is a double being; the union of a mortal body and an immaterial immortal soul be true, then, it would appear, that God has been mistaken, for the Omniscience of God and the immateriality and immortality of man's soul cannot be maintained at the same time. We will test this and see. God had just made man, and He knew what he was and all about him, and when He addressed him, it was the rational soul—the intelligent soul that God addressed. Very well, you admit it. God said to the rational, reasonable soul, "thou shalt not eat of it." Now, which of the two souls did God speak to? Why, the soul that could eat, of course. But if the immaterial soul be the rational soul, then God must have been mistaken. But God made no mistake. He addressed the rational soul, and that soul could eat or not of the tree as he chose. Hence, the rational soul can eat and drink, think and act, and there is no other soul in existence.

We think we have proved that there is no such thing as an immaterial soul. We will in a few words prove also that there is no such thing connected with human nature as an immortal soul.

In case Adam transgressed God said, "Thou shalt surely die." Now which of the two souls, the immortal soul that could not die, or the soul that was liable to death in case of sin, did God address? Why, the soul that was subject to death, of course. Well, then, the rational soul was the soul that God addressed, and that soul was subject to death. Who can believe that the *All-wise God* would command a soul not to eat, when in its very nature it could not eat? Who can believe that the *All-wise God* would say to a soul, "thou shalt surely die," when in its very nature it was immortal and could not die?

We are told by our spiritual guides, that the immortal soul is invisible, (and indeed so it is, for it is nowhere), intangible, uncompounded, indivisible; that it has neither shape nor form, figure, nor likeness of any thing in heaven above, or in the earth beneath. This is the mystical nonentity that some preachers get from ten to twenty thousand dollars a year for teaching the people how to save it. When our Lord called some of his disciples, he said to them, "follow me. I will make you fishers of men." But what are our spiritual guides now? Are they "fishers of men?" No, sir. *They are fishers of men's ghosts.*

But, we will go back to Adam. If we cannot find an immortal soul in him, it is not likely we will find it in any of his children, for whatever Adam was his children are the same. After Adam had eaten of the interdicted tree, God said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Now, we are discussing the question, whether there are two souls or one, or whether Adam was one soul or two. And if there are two souls in every man, which of the two is the rational one? We conceive it impossible to err in this matter. Whichever soul God speaks to that is the rational soul.

God said, "in the sweat of thy face shalt thou eat bread." Which soul did God speak to? Why, the soul that had a face, a mouth and teeth in it, of course. The immortal soul has no face, no mouth, no organization, and could not eat; therefore God spake to the man of dust, and that man of dust is the rational man, the reasonable soul. Again, God says, "till thou return unto the ground: for out of it wast thou taken." But it is said, the soul is a spirit and not dust; and Dr. Mattison says, the soul is "a native of the skies." God says, man is a native of the ground. Which shall we believe? Again, God says, "for dust thou art," as if God had said, that's your nature, Adam. And again, "unto dust thou shalt return." As plain as words can make it, that's your destiny, Adam.

But if the destiny of man is happiness in heaven, or misery in hell, was not the Lord mistaken? And what trouble the doctors have given themselves to correct him. Martin Luther says: "It would be great impudence, assuredly, for any one to teach as the philosophy of Aristotle what he cannot prove by the authority of that Ancient Author. You grant it. It is *a fortiori.* The most impudent of all impudence to affirm in the church and among Christians, what Christ has not taught." Now, where in all the Bible is the doctrine of the immortality of man or any part of him to be found? The immortality of the soul is not to be found in the Bible, and this is admitted by some who profess to believe it and teach it to the people. Is it not then "impudent impudence" to teach in the church and among Christians, what God and the inspired prophets, and Jesus Christ and his apostles have not taught? "Assuredly" it is.

The Rev. E. O. Haven, D. D. LL. D., is one of those who teaches the immortality of the soul as a Christian doctrine, and yet admits that the Bible does not teach it. Here is what he says: "The Bible," says the learned Doctor, "recognizes soul as an entity. It assumes this as it assumes also the existence of God. It does not attempt to prove either, nor does it condescend to assert either, but both are assumed." That is to say, because the Bible does not affirm the supposed immortal entity called soul, and is silent about it, therefore the learned Dr. "assumes" it. The Dr. reminds me of a story I heard many years ago. There was a hungry madman, and he was passing a baker's shop, and saw in the window a nice, fresh loaf of bread. He looked at the bread, and says, I will take you; and again, the second time, I will take you; and repeating again, the third time, I will take you, he took the loaf and went off, saying to himself, Silence gives consent. The madman's reasoning and the Dr.'s logic are about equal. If the one is good, just and sound, so is the other. But what is worst of all, the Dr. says, the Bible does not prove the "existence of God." It only "assumes it." Poor man, he neither knows what he says, nor whereof he affirms. But a few words more about the immaterial soul-entity. We only know one word in the English language that is the equivalent of the word immaterial, and that word is *nothing.*

Everything that can be said of the immaterial immortal soul, the same can be said of nothing. If we say the soul is immaterial, so is nothing. If we say the soul is immortal, so is nothing. If we say the soul is uncompounded, so is nothing. If we say the soul is indivisible, so is nothing. If we say the soul is invisible, so is nothing. If we say the soul had no beginning and can have no end, the same may be said of nothing. If we say the soul has no form, shape, or figure, neither has nothing. Somebody has said that ten thousand times ten thousand millions of myriads of these immortal immaterial souls could be comfortably situated on the point of a cambric needle, without experiencing any inconvenience for want of room. According to this view the theological heaven, hell and purgatory won't need to be of vast dimensions to contain all the immaterial souls in existence. But again, the immaterial soul never committed sin; there is not a law of God that it ever violated. We have seen it could not eat the interdicted fruit. It cannot steal, commit adultery, violate the Sabbath, or bear false witness against its neighbor; and if it could covet its neighbor's house, or its neighbor's wife, what on earth could it do with them?

We affirm that God never made an immaterial soul, and that Jesus Christ never died for the sins of such a soul. What a folly then it must be to pray to and worship things that have no existence. And what a folly to pray God to save that which he never made, and for which Christ never died. If Martin Luther were living, he would say, in his own frank way, "*Impudent impudence.*"

We return to the original question, What is man? And the answer is, A creature made of the dust of the ground, and in the image and likeness of the Creator of all things, and who lives by breathing, because "to breathe is to live, and to live is to breathe." And when the power to breathe fails him, he is then buried out of the sight of his fellow-men, according to the decree of God, "Dust thou art, and unto dust shalt thou return."

UPLAND, PA.

LAID UPON THE SHELF.

BY E. C. M. BOYD.

"Well," remarked a brother a few days since, "I suppose it is time for me to be laid upon the shelf. Younger men, with fresher ideas and more vigorous expression, are before the people—I can retire."

Not so, my brother. True, we like the new volumes; they look nice in our library, with their illuminated letters, bright bindings and gilt edges; we like their new ways of expressing old truths: but, we cannot have the old, time-worn books laid away. They are our accustomed companions; we should not be at home without them.

How often when in doubt on some point of history or doctrines, we refer to books; but we go not to the new ones, "oh, no the old book; the passage is marked there—I know just where to place my finger on it; doubtless it is in the new one:"—and so the old book lays at hand, open to the desired texts; on the table, ready for reference at any moment; while the new volume remains for the use of those to whom the old is less familiar.

No, no, brother, not yet "on the shelf." Let us see in the paper still the names that have gladdened our eyes for the past twenty-five years, even though the hands tremble that write them; though broken and feeble, let us hear the voices which in camp and conference, in preaching and prayer meeting have spoken words of exhortation and encouragement—have comforted us with the word of "the hope and promise" when we laid our loved ones to sleep, and rejoiced with us when gladness made its abode in our hearts. Yes, though hand and voice are weak, we know that the heart beats as true and warm as when in the midnight of our going forth they sounded loud the cry, "Behold, the Bridegroom cometh; go ye out to meet him."

Oh, beloved ones, lay not by; but give us still the benefit of the marked passages, the turned down leaves, till the Lord himself shall lay you away to await a new and beautiful "binding."

Oct. 26, 1871.

FROM JOHN CRAIG.

WE are nearly alone here in our faith, but are trying to advance the truth all we can. We shall be glad to distribute a quantity of the "Scripture Cards" among those whom we know would like to read about our faith. Were we able to purchase tracts we would gladly do it to help on the cause we so dearly love. But we thank God, though we are not rich in this world's goods, we are rich in faith and heirs of the kingdom. We thank the Lord for the light we receive from His Book and the HERALD OF LIFE. We send the HERALD around to three or four families to read, but as yet we have got no new subscribers, but we still hope by circulating our tracts to induce some to take the HERALD. May God's blessing rest upon all efforts to do good to our fellow men.

WESTFORD, Mass.

FROM J. A. GOODRICH.

IT seems duty for me to pen a few lines more. Jesus has ever been so good to me, and I continue to look to him for help. During the few days past I have thought much of what Jesus said to his disciples, "these things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." How thankful I am that these blessed words were ever written in the Holy Bible for our consolation. They are precious to me. I believe that I understand their meaning, when I look around me and see the sufferings; and hear of the trials of the dear friends, those that are dear by the ties of Christian friendship. It is then that I feel thankful that there is a Being in whom we can find peace. Yes, we can go to Jesus with our every sorrow. He will listen to the cries of his children and give us that peace that we can obtain nowhere else. He will not forsake us nor turn us empty away. He has promised that his grace shall be sufficient for us.

I often wonder at the goodness of God to us when we are so unworthy. How full of love and pity! It is consoling and comforting to have such a friend as this. O what a blessed thought! He alone can give to the believer that peace which the world can never give nor take away. But the best of all is he says they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run and not be weary; and they shall walk and not faint. O may we be willing to be placed just where the Lord would have us be. But we are commanded to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. And to him that overcometh will I grant to sit with me on my throne even as I also overcome and am set down with my Father in His throne, said Jesus. How much we ought to be encouraged to do right, and pray that we may have grace in our hearts continually; that we may overcome all the evil influences that surround us. If we only have the love of God in our hearts, what a glorious eternity awaits us. Blessed are they that do his commandments, that they may have right to the tree of life; and may enter in through the gates into the city. That may we ever have this peace, be overcomers, and be crowned with eternal life when Jesus comes, is my prayer.

NEW BRITAIN, Nov. 3, 1871.

FROM MRS. CHARLES BARNES.

I REJOICE in the prosperity of our beloved paper, and shall try to obtain some new subscribers.

Jesus is coming to give the saints the kingdom under the whole heaven, and I am glad there will be no wicked ones there. The wicked have had this world to reign over, but the saints are going to reign over the new world *forever* more. I feel that this will be just long enough. I rejoice in the prospect of soon deliverance from Gentile rule. I have been greatly blessed in reading "The Midnight Cry," by Br. Barbour, and I can find no fault with it at all, and I think it gives the Advent movement in its true light. I give God all the glory in bringing me to see a fulfillment of his word.

Dear saints of the Most High, take courage; we are almost home. It seems a blessed privilege to be able to present these truths to the people, and find such a willingness to hear. I do believe that God is now giving the world the last warning; and I expect to see a few more sheaves gathered ere the storm of God's wrath shall burst upon a guilty world. May we be found of him in peace.

STAFFORD SPRINGS, Conn.

FROM ANGELINE F. WATERSON.

I HAVE learned more about the deep things of God during the past year than I have learned in ten years of previous service in the army of the Lord, for which I bless the name of Jesus our risen Saviour. We shall not have to fast and pray much longer, for soon the Bridegroom will come, and will not tarry, and take his waiting bride to be with him forever.

My prayer is that God may shed abroad His light more and more in the hearts of the dear brethren and sisters who read and write for the HERALD OF LIFE.

PLYMOUTH, Mass.

CELIA A. HICKS, New Rutland, Ill., writes: I am still trying to put on the white robe of righteousness bought by the blood of the lovely Jesus, for it is the most attractive and beautiful of anything that can be imagined in this world. I am willing to sell all if I may but obtain it, and all that I can give seems but as filthy rags.

The Judge stands at the door. Already His judgments are abroad in the land, yet there are but few that see the finger of God in all these things. All others are slumbering, and in their dreams they declare that all things continue as they were from the beginning. Even many thus exclaim who profess to love to talk of Jesus the conqueror, but who seem to have no sympathy with the coming of Jesus of Nazareth. What a sad scene our earth presents to the pure and faithful watcher! How earnest we should be that we may save some, pulling them, as it were, out of the fire, hating even the garments spotted by the flesh.

May the Lord bless all the dear saints scattered abroad, and speedily gather them home.

ALFORD, whose Critical Commentary on the New Testament is the most masterly production of the age, and places him in the front rank of expositors, says, "The Lord will come in person to this earth; his risen elect will reign here with him. This is my persuasion, and not mine alone, but that of Christ's waiting people, as it was that of his primitive apostolical church, before controversy blinded the eyes of the fathers to the light of prophecy."

GOOD HEALTH for November has come to hand, and presents its usually interesting table of contents. Published monthly by ALEXANDER MOORE, Boston, Mass., for $2 per year.

IT is a curious fact that though the rain keeps thousands away from church on Sunday, it does not deter a single man from attending to his business on week-days.

AN extreme rigor is sure to arm everything against it, and at length to relax into a supine neglect.—*Burke.*

REVENGE converts a little right into a great wrong.

RICHES gained by deceit cheat no man so much as the gainer.

THE children of God have much in hand and much more in hope.

AGENT FOR THE RAINBOW.

I am now the accredited agent for "The Rainbow," and will supply all orders, postpaid, for $2.25.

GEO. W. YOUNG,
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THE MEDIATORIAL KINGDOM,

BY

WILLIAM N. PILE,

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This work, the writer believes, brings to view the true position of Jesus and the saints. Every believer in Christ, especially every Adventist, should read it.

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Springfield, Mass.,
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APPOINTMENTS.

NEW BRITAIN, Conn., Sunday, Nov. 12.
WEST MERIDEN, Conn., Sunday, Nov. 19.
W. N. PILE.

PLEASANT VALLEY, Conn., Sunday, Nov. 12.
W. WINSTED, Conn., Sunday, Nov. 19.
CHARLESTOWN, Mass., Sundays, Nov. 26, and Jan. 7.
W. MERIDEN, Conn., Sunday, Dec. 3.
SPRINGFIELD, Mass., Sunday, Dec. 10.
HARTFORD, Conn., Sunday, Dec. 17.
LAWRENCE, Mass., Sundays, Dec. 24 and 31.
W. S. CAMPBELL.

WEST MERIDEN, Conn., Nov. 12.
FORRESTVILLE, evening, Nov. 14.
WAREHOUSE POINT, Sunday, Nov. 19, and longer as duty may suggest.
HARTFORD, Conn., (Talcott & Post's Hall), Sunday, Nov. 26.
ANTHONY, R. I., evening, Nov. 30.
PROVIDENCE, R. I., Sunday, Dec. 3.
EATONTOWN, N. J., Sunday, Dec. 10.
NATIC, R. I., evening, Dec. 14.
NEW YORK, (Cooper Institute, Room 24), Sunday, Dec. 17.
S. W. BISHOP.

NEW YORK, (Cooper Institute, Room 24) Nov. 26.
HARTFORD, Conn., (Talcott & Post's Hall), Nov. 12 and 19.
S. S. BREWER.

NEW YORK, (Cooper Institute, Room 24), Sunday, Nov. 12.
MIDDLETOWN, Conn., Nov. 19.
PROVIDENCE, R. I., Sunday, Nov. 26, and Dec. 15.
CHARLESTOWN, Mass., Sundays, Dec. 1 and 8.
WEST MERIDEN, Conn., Sunday, Jan. 5.
WM. STUART.

BUSINESS DEPARTMENT.

☞ Any one wishing the first four volumes of the HERALD OF LIFE, bound, can obtain them cheap by addressing this office.

☞ No. 12 of Campaign Documents being exhausted, we can fill no more orders for this number at present.

CASH RECEIPTS.

ONE DOLLAR EACH FROM—A. Guthrie, Albert K. Morse, Wm. Furguson, Eldridge Tiffany, Edward Mason, Mrs. P. A. Krise, N. A. Mason.

TWO DOLLARS EACH FROM—Siphurus Gates, Jas. Schaff, Geo. W. Curl, David Calkins, A. J. Brimhall, Wm. Ricker, Joseph Lingle, H. A. Arnold, H. Killam, Wm. H. Simmons.

VARIOUS SUMS—Daniel Hawks, 25 cents; Wm. Delano, 10 cents; Z. Adams, 25 cents; J. G. Haskett, $1 25; M. P. Martin, 12 cents; Addie Bickford, 10 cents; Susan L. Swain, 10 cents; Leonard Plumer, 25 cents; C. W. Sargent, 25 cents; Thos. J. Harris, $5; H. J. Sweetland, $1 25; John Beeching, 50 cents; James Hay, $5; H. A. Arnold, (for tracts), $1 25.

PARCELS SENT SINCE LAST ISSUE.

John T. Cate, John Craig, John W. Stokes, E. W. Smith, J. S. Potter, George B. Choate, George W. Brown, S. C. Smith, Jasper Stone, Wm. L. Pell, Jacob F. Huber, Jas. W. Smith, W. Carpenter, Mrs. John Pell, Celia A. Hicks, R. E. Whittier, Eld. Wm. N. Pile.

SOON!

I KNOW not if He come at eve,
Or night, or morn, or noon;
I know the breeze of twilight grey,
That fans the cheek of dying day,
Doth ever whisper—*Soon!*

I know not why our souls should doubt
His promise to appear,
When every flower's opening eye
Looks up into the changing sky,
And seems to murmur—*Near!*

I know not round his blessed feet
What peerless glories throng;
I only know from rending tomb
The good shall burst in beauty's bloom;
And faith assures—*Not long!*

I know not if his chariot wheels
Yet near or distant are;
I only know each thunder-roll
Doth wake an echo in my soul,
That saith—*Not very far!*

I know not if we long must wait
The summer of his smile;
I only know that hope doth sweep
With thrilling touch my heart-strings deep,
And sings—*A little while!*

I know not on this glorious theme
Why lips so oft are dumb;
I only know the saddened earth
Will flash with beauty and with mirth
At sound of '*Lo, I come!*

—*Selected.*

"STILL dost thou wait for feeling? Dost thou say,
'Fain would I love and trust, but hope is dead;
I have no faith, and without faith who may
Rest in the blessing which is only shed
Upon the faithful? I must stand and wait.'
Not so. The Shepherd does not ask of thee
Faith in thy faith, but only faith in Him;
And this He meant in saying, 'Come to Me.'
In light or darkness, seek to do His will,
And leave the work of faith to Jesus still."

THE TWO LIFE PRINCIPLES.

BY JACOB GRIM.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of *blood*, nor of the will of the flesh, nor of the will of man, but of God."—John i. 12, 13.

HERE we have two principles brought to view, and in direct opposition to each other. We will first look at the blood principle, which began with our first parent in his creation. The principle of blood life we find in Gen. iv. The voice of thy brother's blood crieth from the ground, hence the life was recognized in the blood. But more particularly in Gen. ix. 4: "But flesh with the life thereof which is the blood, ye shall not eat;" "surely your blood of your lives, I will require" "the life of man." Here the great principle of the life of man is declared to be the blood. And the apostle recognizes this fact when he says, "of one blood He made every nation of men to dwell on the face of the earth."—Acts xvii. 26.

Now of this same life principle Jesus was partaker, and sprung from the same source; and Dr. Luther Lee recognizes the same fact in the HERALD OF LIFE, No. 42, Aug. 11, 1869, when he says: "The second fact upon which Paul's argument is built, is that Christ the redeemer descended from the same one man Adam, was the seed of the one woman Eve, the wife of the one man Adam." Again says Lee: "The geneology of Christ is carefully traced back to the Adam and Eve of the garden." Paul argues that, as disobedience came by the one man Adam, so obedience must come through the one seed promised in the garden springing from the same Adam.

Here starts the purpose of God. As the first man failed in his trial, and that trial was by a natural man, or one living by the blood of life, so one must be found in the seed of woman, quickened by the same blood, and thereby a competent person to accomplish that of which Adam failed; and this was the great work in which God was engaged. The promise was renewed to Abraham, and God made to him a more full development of his purpose, for his seed was to inherit the land for an everlasting possession, showing that some new principle of life was contemplated. Here we might say that all the promises made under the law were temporal in their nature, and related to promises in the natural or blood life. Even the promises of life made in the law was only temporal life. Lev. xviii. "Which if a man do he shall live in them; I am the Lord." So also the promise of the kingdom was but the promise to establish and build up the same kingdom in the flesh. When the Lord said, "Remove the diadem, take off the cross. . . . I will overturn . . . it: and it (the kingdom) shall be no more until he come whose right it is, and I will give it him."—Ezek. xxi. 26, 27. Now if this was the purpose for which God had been working for these years, why did he not accomplish his work when John the Baptist and Jesus declared the time was fulfilled for the accomplishment of the above works? I ask the question, Did not God promise when he came, He would give it him? Did not God fulfill his promise to his people when He promised, "Remember ye the law of Moses my servant which I commanded . . . for all Israel. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children . . . lest I come and smite the earth with a curse."—Mal. iv. 5, 6. As showing the fulfillment of the above we give the words of Zacharias, being filled with the Holy Ghost: "Blessed be the Lord God of Israel: for He hath visited and redeemed his people, . . . that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." "For all the prophets and the law prophesied until John, and if ye will receive it, this is Elias, which was for to come."—Matt. 13, 14. "And Jesus answered and said unto them, Elias shall truly first come, and restore all things, but I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer from them."—Matt. xvii. 11, 12. "Why say the scribes that Elias must first come? . . . Elias verily cometh first, and restoreth all things; and how it is written of the Son of man . . . But I say unto you, that Elias is indeed come." . . . —Mark ix. 11. "And He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children."—Luke i. 17. Here the angel uses the same words which the Spirit used in Malachi; and I may as well doubt any of the words of Jesus as the above.

First, then, I am led to ask myself, Did God do what He promised he would do for him whose right it was? Second, did Elias perform the work assigned him, and if not did God smite the earth with a curse? These questions are important, and we will endeavor to answer them in all candor, as we understand them. I know there are those who are stumbled at the promise that was made to establish the kingdom, and suppose it was accomplished.

Now in the language of Br. Storrs (in Devil's Tract, Temptation of Jesus): "Let us understand that he was under the promise and oath of God that 'the Lord God shall give unto him the throne of his father David," and that "He shall have dominion also from sea to sea, and from the river to the ends of the earth.' 'Yea, all kings shall fall down before him; all nations shall serve him.'"—Psa. lxxii. 8–11. "The kingdoms of this world," then, were to be possessed by Christ." And the time had come, and as we understand it, this was the great temptation. Jesus was tempted as man, and as man he had his ambitions. And as he stood upon the high pinnacle of fame, as the heir of David with all the promises of God spread out before him, it was the will of the man to possess them, but in the volume of the book it was written of him, that God had another work or purpose to perform, and that was to introduce a new principle of life, and thereby establish a kingdom upon the basis of eternal life.

The hour of Jesus' trial had come, and well was it for the world that He said, "Not my will but thine be done." He who was rich for our sake became poor, that we might through his poverty become rich. The magnitude of the sacrifice is beyond conception. For himself, he had kept the law. Paul says, "Now to him that worketh is the reward not reckoned of grace, but of debt."—Rom. iv. 4. Here we recognize the fact that Jesus having obeyed the law, the law owed him life.

Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again."—John x. 18–20. When Jesus was speaking of his death, "signifying what death he should die, the people answered, We have heard out of the law that Christ abideth forever, and how sayest thou the Son of man must be lifted up? Who is this Son of man?"—John xii. 33, 34. Here then we claim that Jesus had a right to the kingdom of David, being his heir, and a right to live under the law, having kept the law, but the life would have been an animal life, for the law knew no other life, and in that life the kingdom under the covenant would have been perpetual. But God had some better thing in reserve for us, even an everlasting kingdom. "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people . . . but it shall stand forever"—the same kingdom which Jesus taught his disciples to pray for: "thy kingdom come, thy will be done;" the same kingdom which Jesus told Nicodemus, except a man be born again he could not see.

This we think is the glory and consummation of the great work of God, completed in Jesus Christ; the kingdom which Jesus told the judge was not of this world, The sacrifice of the first inheritance in the flesh by Jesus was the impoverishing of himself, and the fall of the Jews, but as Paul says, it was the "riches of the world." Severity indeed to Israel; and I feel while penning this article as if I could break out in the language of the apostle, "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable his judgments, and his ways past finding out, for who hath known the mind of the Lord? or who hath been his counselor?"—Rom. xi.

"Who by him do believe in God, that raised him up from the dead, and gave him glory . . . Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; for all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

PHILADELPHIA Pa.

"IN THY HANDS."

BELIEVER! rejoice that your path is marked out for you. Your lot in life, with all its "accidents," is your Lord's appointing. Dream not, in your own short-sighted wisdom, that, had you occupied some other or more prominent position; had your talents been greater, or your worldly influence more extensive, you might have glorified your God in a way which is at present denied to you. He can be served in the lowliest as well as in the most exalted stations. As the tiniest or smallest star in the world of nature reflects his glory as well as the giant mountain or the blazing sun, so does he graciously own and recognize the humblest effort of lowly love, no less than the most lavish gifts which splendid munificence and costly devotion can cast into his treasury. Let it be your aim and ambition to honor him just in the position he has seen meet to assign you. "Let every man," says the apostle, "wherein he is called, therein abide with God." However limited your sphere, you may become a centre of holy influences to the little world around you. Your heart may be an incense altar of love and affection, kindness and gentleness, to man—your life a perpetual hymn of praise to your Father in heaven.

THE TEACHINGS OF AFFLICTION.

HOW fast we learn in a day of sorrow! It is as if affliction awoke our powers, and lent them new quickness of perception. We advance more in the knowledge of Scripture in a single day than in years before; we learn "songs in the night," though such music was unknown before. A deeper experience has taken us down into the depths of Scripture, and shown us its hidden wonders. Luther used to say, "Were it not for tribulation I should not understand Scripture." And every sorrowing saint responds to this, as having felt it; as did David when he said, "Blessed is the man whom thou chastenest, and teachest him out of thy law: it is good for me that I have been afflicted, that I might learn thy statutes." What teaching, what training of the mind goes on upon a sickbed, or under the pressure of grief! And, O what great and wondrous things will even some little trial whisper in the ear of a soul that is "learning of the Father!"

In some cases this profit is almost unfelt, at least during the continuance of the process. We think we are learning nothing. Sorrow overwhelms us. Disaster stuns us. We become confused, nervous, agitated, or perhaps insensible. We seem to derive no benefit. Yet, ere long, we begin to feel the blessed results. Maturity of judgment, patience in listening to the voice of God, a keener appetite for his Word, a quicker discernment of its meaning—these are soon realized as the gracious results of chastisement. The mind has undergone a most thorough discipline, and has, moreover, made wondrous progress in the knowledge of divine truth, through the teachings of the Holy Ghost.—*Bonar.*

LOVE.

THE heart of Jesus was so full of love that he called little children to his arms, and folded John upon his bosom, and this love made him capable of such divine self-renunciation that he could offer up even his life for the good of a sinful world. By the love of God we are constrained to be reconciled to him. Love breaks the heart; love controls the will; bringing it into submission to the will of God. Love is the touchstone of all peace and joy, the great panacea for all discords in the human family is love. For thousands of years the world has gone on perversely, trying to overcome evil with evil, and with the worst results, as the condition of things plainly testifies. Envyings, strife, hatred, and murder, all are the results of a lack of love one for another. Happy had it been for the inhabitants of earth, had they followed the divine injunction, "Recompense no man evil for evil," but "if thine enemy hunger, feed him, if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

To love others is greater happiness than to be beloved by them. The desire to be loved is ever restless and unsatisfied; but the love that flows out upon others is a perpetual well-spring from on high; and this source of happiness is within the reach of all. Here may the stranger and the friendless satisfy the yearnings of the human heart, and find therein rest and joy.

"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law;" and "this is the message that ye heard from the beginning, that we should love one another."—*Selected.*

"MY EYE IS ON HIM."

"DID you know that young Brown had become a Christian?" said one business man to another.

"Yes, I've heard so, and I have my eye on him to see if he holds out. I want a trusty young man in my business, and if this is real with him he's just the one I want, so I've been watching him ever since I heard of it, watching him closely."

Thus as young Brown went up and down the streets, as he mixed with his old associates, watchful Mr. A. had his eye on him. He noticed how he bore the sneer that sometimes came if he stood up manfully for his new Master, and was not afraid to show his colors. When young Brown did this, Mr. A. said to himself, "I guess he'll do; still I'll watch a little longer."

Though the careless merchant took Sabbath rides himself he was glad to see that young Brown did not.

Although he went to church occasionally from custom, not from the love of it, he was very glad to see this youthful Christian joyfully go up to the house of the Lord.

Thus for more than a year did Mr. A. keep his eye on the unconscious youth. Then he said, "Yes, he will do. He is a real Christian. I can trust him. I can afford to pay well."—*S. S. Times.*

FRAGMENTS.

DIFFICULTY excites the mind to the dignity which sustains and finally conquers misfortune, and the ordeal refines while it chastens.

We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion.

When the arrow of a saint's prayer is put into the bow of Christ's intercession, it pierceth the very heavens.

Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty when your interest is concerned.

He who thinks he can find in himself the means of doing without others is much mistaken; but he who thinks that others cannot do without him is still more mistaken.

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man

God's commands are not an arbitrary display of power. He prohibits nothing because he has the power to prohibit, but because the thing forbidden is destructive to our real happiness and best good.

We should rest satisfied with doing well, and let others talk of us as they please, for they can do us no injury, although they may think they have found a flaw in our proceedings, and are determined to rise on our downfall or profit by our injury.

Sneer not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath!

We do not always stand on the clear mountain heights, whence we can catch the light of our far-off home, and lose sight of all that lies between; now and then we are down in the valley, where the mist of things present lies upon our hearts like the shadow of death, and shuts out from us the fair land of promise, which faith alone makes ours.

CHILDREN'S DEPARTMENT.

GRANDFATHER'S BIBLE CLASS.

NUMBER EIGHT.

Mary.—Grandpa, in our last lesson you stated you did not think the serpent was one of our snake order, and you thought it was jealousy which caused the serpent to ruin our first parent; will you please give us the reason for your belief?

Grandpa.—I told you, children, that it was merely an opinion of mine, and when I gave it to you as such, I did not attempt to prove it, but I will give you my reasons for it. First, then, the Lord brought all the animals before Adam to name them, and he did so. Second, we read that among them all, "There was not found an help-meet for Adam." This implies that one was sought for among them. Third, and because there was none found, the Lord took a rib from the man and made a woman, such an one that would be a suitable companion for the man. Fourth, and when in judgment upon the serpent, "the Lord said, *Because* thou hast done this, thou art cursed above all cattle of the field; upon thy *belly* shalt thou go, and dust shalt thou eat all the days of thy life." Here, then, are the reasons for believing this animal was superior to any beast of the field, had an erect and upright posture, walked like a man, and was assimulated to man; and for the part taken in the temptation was degraded from his erect position.

John.—But some people believe it was a serpent, and satan was inside of the animal.

Grandpa.—Yes, and I have heard preachers say the devil was inside of the serpent, and only used the serpent as the instrument. But preachers are only men like ourselves, and can only know what is written. And I am sure the Bible warrants no such conclusion. What we have said is only drawn from the narrative as we read it, and we can only draw our conclusions from what we read, as from any other book, except God informs us what He means; and in this case He has not informed us further than to say it was more subtle than any beast of the field; the kind or nature is all conjecture.

William.—You suppose, then, grandpa, that the serpent was purely an animal?

Grandpa.—Yes; man was only an animal, and it seems to me one of the lessons that God wished to teach the man was that he belonged to the animal race, when He brought them all before him to select one of his own kind, "an animal." I therefore believe this animal, called the serpent, was some one nearly like his own race; it may be now entirely extinct.

John.—I cannot see that it makes any difference to us to know what it was, or its nature, so far as we are concerned.

Grandpa.—No, only to divest ourselves of the notion that it was some spiritual or supernatural being in the serpent, for they urge that if the tempter was a spiritual being in the serpent, and man only an animal being, he was no match for this spiritual tempter; and the reason is a good one. But if we start the contest equal: the man an animal, and the tempter an animal also, the contest is equal. And now we think we have the question fairly before the class. The man an animal man. The promise of his reward on account of obedience the inheritance of the earth, of which he was to be the ruler, and to have dominion over all God's creation. When God gave him his punishment on account of his disobedience, the punishment was confined to this earth also. "Dust thou art and unto dust shalt thou return," after the sorrow, toil and labor of a life-time of trouble. The woman also was to have her punishment in sorrow, anguish and trouble during her natural life, ending in death. The serpent was not doomed to eternal torment in a lake of fire, but "upon thy *belly* shalt thou go, and dust shalt thou eat all the days of thy life." "I will put enmity between thee and the woman (jealousy), and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here everything is confined to the earth: both the reward and punishment, and I can see no reason for our changing them, unless God has given us some authority for it, but I can find no such authority in the Bible.

Mary.—You think, then, when Adam and his wife died, they paid the whole penalty of the law they broke, and remained in the dust?

Grandpa.—That is just what God said they should do, "surely die." Now if there was any part of them that did not die, or if they are made alive again, then they did not surely die. But God meant just what He said, and intends his word shall be accomplished; and in this first trial and judgment upon Adam and his companions in sin God has given us an example for all time.

William.—But is there no evidence in the Bible that Adam had an opportunity of salvation given him after his fall?

Grandpa.—I know of none. God gave him a law with its promise and curse, and for all that is revealed it was final. God said he should surely die, or, as some translate it, utterly die.

John.—And how does the sin of Adam affect all of his children? What is our condition now?

Grandpa.—You mean, I suppose, how were we affected by the fall; in what was our condition changed?

John.—Yes, you have said that if Adam had obeyed God he would have continued to live forever; now how can we be affected by it?

Grandpa.—Adam was an animal man subject to death. Some say he was a candidate for immortality, neither mortal or immortal. To me this was always a piece of assumption, for the Bible says nothing about it; on the other hand God had provided the means for his continual living, in the "tree of life;" and when Adam was driven from the "tree of life," he was left to his own nature; and when he had run his course he died for the want of the tree of life. Had Adam never been offered the tree of life, he would have perished without having sinned, but having been placed within reach of the tree, and having the promise made him of the continuance of the blessing, he realized a loss he never would have known, if God had never placed him in reach and knowledge of it. Hence our condition, or the condition of the race is Adam's condition, with the loss of the tree of life; mortal, dying, which will be our lesson for the next class.

LETTER TO THE CHILDREN. No. 3.

BY UNCLE WILLIAM.

DEAR CHILDREN: To many this earth is more a place of sorrow and sadness than joy. Days of toil with pinching poverty, and nights of anxious bodings of the coming morrow, makes life to such less desirable to them than to you and I; it is not strange therefore that such do not look around on earth's beauty—beautiful in its ruins, and destined to be all glorious, and *not* see it in its new dress, beautiful as an eternal home, free from blight and the curse.

The first verse of the first chapter of Genesis brings before our minds the sublime truth. "In the beginning God created the heavens and the earth, and the earth was without form and void: and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters." "In six days the Lord made heaven and earth," and we will not stop to ask, was it six days of twenty-four hours each, as many believe, or whether it was a much larger period of time known to the Creator as a day, which many now believe, These are questions you may be called to grapple with in after years, and well for you if your mind is sufficiently stored with plenty of Bible first, then when you come to read the varying opinions of men, you will have a test stone to try what is said. Remember this, the Bible is *not* opposed to true science, nor does *true* science stand opposed to it. Believe this and it will help you.

God said, "Let there be light: and there was light." Did you ever seriously consider the value of light? How precious it is to us; how all vegetable life seeks it, and finds its health in it; how all the busy concerns of life are performed while the glorious orb of day gives forth his power and splendor to make earth joyous, which without it would have been gloom and wretchedness. Indeed death would reign on every side were it not for the blessed light of God's creating. "And God called the light day, and the darkness he called night." Thus we have brought to our notice for the first time the existence of night.

The shades of night bring with them the blessings of rest; how soothing to the weary son of toil, who going forth to his labor returns to his home to find rest and quiet. Ah! how suggestive of the rest that remains for the people of God. Day and night are both from God; they both reveal his glory and superintending care for his creation. Marvellous are his works!

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AND OF THE COMING KINGDOM.

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BIBLE PRINCIPLES.—No. 3.

CHARITY.

BY S. W. BISHOP.

"And now abideth faith, hope, charity, these three, but the greatest of these is charity."—1 Cor. xiii. 13.

IF we are able to decide what is charity, we shall readily ascertain in what sense charity is greater than either faith or hope. Charity is not dealing kindly with the suffering, for "though I give all my goods to feed the poor and have not charity, it profiteth me nothing."—Verse 3.

Charity does not consist in pursuing a course that will necessitate you to compromise your honest convictions of truth, in order to save the feelings of those who are opposed to truth; for, "Charity rejoiceth not in iniquity, but rejoiceth in the truth."—Verse 6.

We may be very zealous for what we deem to be right, and be destitute of charity; for, "Though I give my body to be burned, and have not charity, it profiteth me nothing."—Verse 3.

"Charity suffereth long, and is kind; chaity vaunteth not *itself;* is not puffed up; . . . . seeketh not her own."—Ver. 4, 5.

These quotations instruct us as to some of the very important qualities of this principle.

Whoever is directed by having this principle abiding in him, will manifest humility, not only in his reverence for the God whom he loves, but in all his intercourse with his fellow men. He will never put forth an effort to attain to a position of honor merely with the intent of exalting himself. Indeed, he will not aspire to gain it at all. He *chooses*

"To be little and unknown,
Loved and prized by God alone."

So, then, those who would be great among their fellows, in the Church of Christ, are just such as should never be given an important place, because, being destitute of the divine principle of charity, they are wholly unqualified to fill any such place of trust.

Again: The individual in whose heart this principle abides is, so far as he is governed by it, divested of all selfishness. "Charity seeketh not its own." Charity, in short, is love. This is plain from the manner in which the two words are used in the New Testament. For example, Paul says: "Love worketh no ill to his neighbor." "Charity suffereth long and is kind." "Love one another . . . . fervently." "Have fervent charity among yourselves." "Love is the fulfilling of the law." "The *end* of the commandment is charity."

How is this love or charity obtained? "And hope maketh not ashamed; because the love of God is shed abroad in our hearts *by the Holy Ghost* which is given unto us."—Rom. v. 5. "The fruit *of the Spirit* is love."—Gal. v. 22.

This principle of love is divine, according to the rule, in philosophy, that like will always beget its like. It is begotten in the heart by a divine influence or power, the Spirit of the infinite God.

But how much do we love, by virtue of having this principle implanted in our minds? "Thou shall love the Lord thy God *with all thy heart.* Thou shalt love thy neighbor *as thyself.*"—Matt. xxii, 37, 39.

What, then, is the only conclusion? It is this: That the individual who is "led by the Spirit of God" will love God with *all* his heart, and will love his neighbor, *just as well as he does himself.* This must be true, for the Spirit of God is the agent employed to seal this principle in our hearts, and as God "giveth not His Spirit by measure" to his children, those who receive that Spirit in their hearts will bear its fruits. But who is our neighbor? Christ answers: "The man that showed mercy." The man who showed mercy to him who fell among thieves was a neighbor because he possessed that God-implanted principle of charity, or love, which prompted him to this act of mercy. The possessing of that principle constituted him a child of God, for, "God is love; and he that dwelleth in love dwelleth in God, and God in him."—1 John iv. 16. "Every one that loveth is born (begotten) of God, and knoweth God."—Verse 7. So then, a neighbor, in the scriptural signification of the word, is a child of God. It is such that, being begotten of God, and thereby having been made a partaker of His divine character of love, we shall, intuitively, love our Christian brother as ourselves. This is the only God-ordained principle of Christian union. It was this union among his children, for which Christ prayed, as witness his words: "Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 20, 21.

This prayer was answered fifty days after the ascension of our Lord to heaven. A record of this is found in the first four chapters of the Acts of the Apostles. When, on the day of Pentecost, every member of the gospel church was "filled with the Holy Ghost," that union contemplated in our Lord's prayer was fully perfected. And God gave us a true pattern of a genuine gospel church. Here is a practical illustration of such declarations in the Holy Scriptures: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xii. 13. "In whom ye also are builded together for a habitation of God *through the Spirit.*"—Eph. ii. 22. "He that is joined unto the Lord *is one Spirit.*"—1 Cor. vi. 17.

But did the church, in the Pentecost time, enjoy this perfection of union? Did each love his neighbor (Christian) as himself? Let us read: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as every man had need."—Acts ii. 44, 43. "And the multitude of them that believed were *of one heart,* and of *one soul:* neither said any that aught that he possessed was his own; but they had all things common."

No chance of doubt remains as that the contemplated oneness of the church is now perfected. No more positive outward demonstration of the work completed could possibly be given. They were of *one heart* and *one soul.* No man among them valued himself on his outward circumstances. Not one was found who claimed consideration because he was gifted with wisdom, or wielded a smoother tongue than his fellow, or because he carried a well filled purse. Peter and John, just from their fishing smacks on the Sea of Gallilee, were just as honorable as Joses the converted land holder; and Matthew, from behind his desk in the tax collector's office, was just as much respected, and as highly esteemed, as those men who were arrayed in the sacred garments of the priesthood, "a multitude of whom were obedient to the faith." And this is the practical working of charity. As principles never change, it inevitably follows that all who have received the love of God, "shed abroad in the heart by the Holy Ghost," will, as a necessary consequence, feel and act according to this pattern. And this is the glass into which we look and learn whether we have the charity of the gospel.

This *charity union,* depends upon no human contingency. You can never legislate it into being; you may pass a thousand votes and it will not create it. You may draw up all the formulas that can be put on paper and they will not make it. You may combine into one all the creeds in christendom, and they will not establish it. Christian union is the necessary result of an indwelling principle of divine love. If that principle is wanting all our unions are merely artificial, not legitimate, and consequently of uncertain duration. But the union resulting from God's love in our hearts, or pure charity is, in its essential character, the same as shall unite all hearts in the future world. Truly,

"The fellowship of kindred minds,
Is like to that above."

And it will last forever. In this request is charity greater than either faith or hope; for, "whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away; but charity never faileth." Faith will cease when lost in sight, and hope will pass away when changed to "glad fruition," but charity will bind hearts together in the immortal New Earth, duration without end. God help us to put on charity; and in order to do this may He *fill us with His Holy Spirit.* Amen.

EATONTOWN, N. J.

BE IN EARNEST.

THE world is in earnest, terribly in earnest on its downward road to perdition. There is an excited interest in speculations, in plans for the future, in politics and literature, arts, and every diabolical scheme of murder, robbery, theft, lying, cheating, slandering, and frothy babbling, with every *honest* or *unhallowed* thing.

The world is in earnest, much more so than the church generally seems to be. Why? Is there more in these things to make people earnest? What has two men engaged in a lawsuit, or intent on money-making speculation, to make them more in earnest than the Christian? His special direction is to *earnestly* contend for the faith once delivered to the saints. That faith is particularly interesting and valuable as a legacy to the Church in these days. It is put in trust of God's people as a jewel to be kept free from the rubbish of "the traditions of men." It is to be set in the phylactery of every Christian, and made prominent as a thing to be kept in his memory.

Truth is involved in the Christian's work, in his heart and among the people. He has a crown to win or loose, a crown of eternal life; he must fight with the world, the flesh and the devil to gain that crown. If he ceases to fight, it is irrecoverably lost. A thousand motives urge him to be earnestly interested, when the world has but one motive.

Why should one sit with arms folded and claim discipleship, when he lacks the quality of earnestness? The very deficiency is proof of unbelief. He does not heartily believe in the value of the truth Jesus uttered, which is always true with men everywhere, when he said, "According to your faith be it unto you." So did Solomon, when he said, "As a man thinketh in his heart, so is he,"—*i. e.,* he acts out the proportion of his faith. We are living in a grand and awful time, in earnest days,—right in the bent of the lift, where it is "*lift or die.*" Is not *that* enough to excite every power, natural and God-given, to the *greatest degree of exercise?*

David expressed this idea of earnestness when he said, "The zeal of thine house hath eaten me up." So did Isaiah, when he declared, "My heart is hot within me." That is *precisely* what we mean. We do not want fanaticism, that runs wild on visionary religion, but we do love the spirit of even enthusiastic earnestness in the course of practical godliness; a lively interest in the work, which does not get to sleep and lose the stretch of the cable in drawing the load.

Come, now, brethren and sisters, take hold all together, and be alive with earnest interest, that the truth may spread, and that you may be all right yourselves. Then you will appreciate the truth better than you possibly can otherwise. Oh! for a lively interest in the work of the Lord.—*Selected.*

A CONTRAST.

THE GOSPEL AS PREACHED BY PAUL AT ROME AND AS NOW PREACHED BY PROTESTANT SECTS IN THE SAME CITY.

BY A. N. BLAKE.

WE read almost daily of the success and growth of Protestantism in Italy; yes, even at Rome we read of the organization of sects, building of churches, etc. This, as is natural, gives cause for rejoicing on the part of those who divide Christ's body, who think man has a supreme right to do just as he pleases, and that God is quite indifferent as to the management of that church whom Christ redeemed by his blood, and instituted by his wisdom. See, said Jehovah to Moses, that thou do all things after the pattern shown thee in the mount; but we see Christians utterly ignore this eternal principle in the organization of modern churches. Not the least attention is given to God's own sovreignty in the whole matter.

But some of us view things from altogether a different standpoint, and cannot rejoice with a great part of christendom, and would much rather things were left with Dollinger, Hyacinthe and others of this class, with all their vain attempts to reform a corrupt establishment, and the wretched confusion produced by them, added to their sectionalism and the division system. Many would prefer weeping with Jeremiah rather than rejoicing over the entrance into Rome of Methodist, Baptist, Presbyterian, Episcopalian and other church organizations so unlike that church once at Rome, so pure and in harmony with the gospel.

In Revelation we read of Babylon, "the Mother of Harlots," and of her adulteries. All Christians admit that the Romish church is referred to by the Revelator. This mother, then, has daughters. Who or what are they? Are they infidelity and atheism? Not at all; these were never married to Christ, and hence are not alluded to. Catholics inform us that they are the mother church, and that other bodies called churches are born of her. This is proven and admitted by thousands of well-informed religious scholars. That much which now exists in these sectarian bodies are borrowed apendages from Romanism, we certainly behold. We see among these children or daughters resemblances to the original harlot mother, and plainly see in both mother and children gross departures in faith and doctrine from those things approved by Paul, and incorporated into the first church. It seems hardly necessary to refer to that pure scriptural system of doctrine and worship of primitive Christians as contrasted with the systems of modern times.

An intelligent, palpable and well-explained system of theology and faith has been perverted and spiritualized as to be so hidden and mystified that neither the doctors can explain it, nor the common mind understand it. For instance: the apostles preached Christ and the resurrection; modern preachers preach an abridged Jesus, and going to heaven at death of an entity in man called an immortal soul, thus teaching inherent immortality, while the gospel proclaims eternal life only through the death of Christ. Should any true, enlightened Christian rejoice that such errors are to be taken back by protestant sects, to be preached in the ears of those members of the mother of these very dogmas themselves.

But how will the division system work in Italy? As great and numerous as has been the departures of the present Romish church, they have ever and do still cling to that one God-instituted principle, as Paul informed the Ephesians in chap. iv. Said he, there is but one body. If the system of sects succeeds—how painful the thought—each church must have its denominational organ to herald forth to Italians and all the world how superior each separate division is found to work over all the rest to convert Catholics into protestantism. Each sect and sectional paper will inform us of the sick old mother and her speedy demise. How Catholics and sectionalism will settle the torment question, purgatory on the one hand and a protestant literal hell on the other, remains to be seen. That man is all immortal will be agreed to without firing a gun. In this there can be no conflict of opinion, Rome having been first to discover and promulgate it as Bible truth this mischievous and terrible destructive doctrine, so insulting to Jesus, and changing the effect of Christ's redemption, saving, as theology says, the soul in heaven, instead of that one hope of the gospel, a resurrection of the dead and redemption of our body. These, with a host of others, are some reasons why some Christians cannot feel thankful for what is now being begun at Rome, so contrary to the church that an inspired apostle organized in that city.

Some eighteen centuries ago, a man entered Rome a prisoner for the faith in the gospel of Christ, and wearing a chain; was not announced as the Rev. Dr. Paul, but informed the people, both Jews and Gentiles, of his duty among them. He came not to them as a missionary of any sect, but came as a servant of the Lord Jesus Christ to preach to them of the great salvation offered to both Jews and Gentiles. As Paul looked over the field of his labor, there was little to please the natural eye. The inhabitants were very corrupt, not surpassed by even those of Sodom and Gomorrah. He found them destitute of a true knowledge of God, and had changed his glory into images resembling men, beasts, birds and creeping things. Was Paul disheartened at the sight? No! He had unbounded confidence in the promises of God, and told these citizens of Rome that the gospel of Christ, whose commission he held, was the power of God unto salvation. Paul felt that he was as truly called and approved of God as was Aaron to the Priesthood. He had nothing to fear. To sow the gospel seed in the demonstration of the Spirit was his work. With the ingathering crop or harvest he had nothing to do. Paul then felt the power to preach. The wisdom to teach came to him through Christ's imparted power, energizing his mind to preach just what Christ preached to him through the Spirit. This treasure was in an earthen vessel; the power was of God. To him be all the glory. He had no confidence in the flesh or self. To write a discourse, or in any way to attempt to interest them by his own wisdom would be worse than vanity, and not one particle of fruit could be hoped for. Paul felt that God who had put him in Rome, although a prisoner, could turn these wicked men and women from awful sinners to holy saints; from ungodly acts to works of righteousness. Paul, not doubting in the least, claims, as written in Rom. i. 15; 16: "So as much as in me is, I am ready to preach the gospel to you that are in Rome also, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Paul acted under immediate inspiration of God, according to Christ's real commission to all who are truly called.

He began no church building, but at his own hired house both preached and followed the business of tent making. What was the gospel of which Paul was not ashamed? and what did he say, or where begin with the ignorant and benighted people? Just where any true servant of God will ever begin, at the foundation. Paul began by informing them what great sinners they were, and how men became such. It was all through the first man Adam's disobedience, and as a consequence death has entered into the physical organization of every living man. Paul informed them the sentence of death had been pronounced against every individual of our race, and in language so simple that the most ignorant Roman might comprehend its true import. (See Rom. vi. 23.) The wages a just God gave to Adam, and deals out to all his posterity for sinning, is death—a return to the dust of the ground, just as Jehovah informed our first parents. After Paul had fully convinced them of this startling truth, he rejoices to inform them, notwithstanding this terrible condemnation, a remedy for all its consequences is offered.

Life eternal is offered every man who repents and believes the gospel; that it changes the vile affections for the creature to a supreme love for their Creator. But how were all these things to be done? Paul tells them how Adam failed to keep the law, being only an earthy man, but God, in mercy to man, had given his only begotten Son, who was born without sin, as the propitiation for man's guilt. Paul told them that Christ was the end of the law; that as the ceremonial law shed the life blood of bulls and goats, so Christ died, and shed his blood for them, but he had risen again as our sample or the first instance of a Christian resurrection.

The death and resurrection of Christ, our Second Adam, entitles every believer in Christ to a resurrection from the dead. Paul preached that there was no life out of Christ, that if the Spirit which raised Jesus from the dead dwell in them it was a sure pledge that they also should rise from the dead. If man died without this life-giving principle in them they should perish; and in 1 Cor. xv. he teaches that if Christ has not risen all must perish together. If Christ be not risen, he argues, all preaching is vain, there is no truth in the gospel, all is a farce, and every man is yet in his sins. Paul preached in Rome Christ risen as the resurrection and the life, the resurrection the theme and the one hope of the gospel, Christ's power over death and his victory over the power of the grave. He never alluded to reward at death, but preached death as an enemy, and the resurrection from the dead as triumph over it. He never told men that death was a happy result, and takes man to his reward.

Paul planted in Rome a church made after the gospel pattern. Its doctrines have been corrupted, and it is as unlike the apostolic church as light is from darkness. The work of the various sects now being established in Rome will be of a similar character. They teach as great errors as Rome herself, and hence, unless a true gospel can be taken to Italy, it is better by far, we think, to let Dollinger, Hyacinthe and others, work out the problem than to double the confusion by the introduction of creeds and sects, making the last condition of the people even worse than the first.

STOCKTON, Cal.

THE LAST TIMES.

I HAVE no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive feature. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only among Christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects man's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the gospel of the Lord Jesus Christ.

It must be so, I think, because unbelief, in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another." Let us be tolerant to each other's views. If you choose to worship the devil, worship him, if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing. Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says, "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to bondage under the pretence of liberty and emancipation from their shackles."

Believing, then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up, and to be working mightily, that they may establish indeed the hiding-places of his faith throughout the earth. Yes, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in christendom.

There is also another reason to touch upon. This is a season when the judgments of the Lord are abroad. Who can doubt that it is so? When we read only to-day, "I will send plagues upon men and upon beasts," could any of you help thinking of the signs of the present times? Is not the mysterious disease that has entered amongst our cattle at this moment—is not that, if the Bible be true, one of God's writings upon the nation's wall, warning them to turn to him? Remember also the whisper, rising now almost to a voice, of the onward march of the old pestilence of cholera. It is again nestling upon the breeze of the evening, and is not this another of God's writings upon the wall, warning you to do his work, and turn to him with a new zeal, whilst yet the opportunity of turning is left to you?—*Bishop of Oxford, England.*

REMARKABLE PREDICTION.

"That this time (the Advent) is not far off, we have abundant proofs in the signs that thicken around us. The period that remains is but as an hour, and surely we may watch with the Lord that one hour. All the malignity of Satan that raged against our Master on the fearful night of Gethsemane will now be stirred up for a last effort against his church; and the trial will be severe, the conflict terrible, even as the issue will certainly be gloriously triumphant. Whatever glimpses we may have caught of the world of spirits in the course of this inquiry, must be turned to good account; for we shall soon need to exercise judgment in the discerning of spirits. The Sixth Vial, under which there can be no doubt that we now live, is marked by the going forth of the three unclean devils, of whose miracle-working power we are forewarned; and He who has deigned to show us things to come, has not set forth cunningly devised fables to amuse our fancy, but revealed solemn truths to guide our steps aright, when our path becomes perplexed beyond that we have known hitherto, or that the experience of the church has recorded."—*Charlotte Elizabeth's Principalities and Powers, p.* 297.

"The miracles and signs that distinguish these unclean spirits (Rev. xvi. 13–15) the spirits, never let it be forgotten of devils, are becoming more and more manifest. Miss Martineau's Letters sufficiently develop the character of mesmerism. I am compelled, by such and similar statements, to view it as possible that a supernatural and therefore a diabolical power may be engaged in producing some of its wonders, and I would not for any supposed benefit whatsoever, have any thing whatever to do with it. We may expect to see more and more of such claims to miracles and to witness really supernatural and diabolical powers from these unclean spirits. That they should come first in a healing form, as a mockery of our Saviour's miracles of love, was to be expected from him who can transform himself into an angel of light, that he may maintain his hateful tyranny."—*Edward Bickersteth's Signs of the Times, p.* 108.

The above sagacious calculation of Elizabeth was made in 1842; that of Bickersteth only three years later, in 1845. They are strikingly akin to the spirit of prophecy. No man or woman, aside from the prophetic word, could so unerringly foretell the heralds and advent itself of modern Spiritualism. True to the very letter of the wonderful prediction, this great pneumatic and diabolical manifestation first began in China, in 1844, and appeared in this country in 1847, reaching England by the following year. Truly the prophecies are a "light in a dark place." O that the church of God would take heed to them, and to the above warnings of his faithful servant and handmaid, who being dead yet speak!—*Selected.*

DOUBLE ENTRY.

THERE is nothing more puzzling to ordinary minds than "book-keeping by double entry," and it is advisable that no one should ever attempt to keep his accounts on this system unless he fully understands it. A well-meaning public accountant in India has, it appears, lately come to trouble owing to misunderstanding the nature of this simple process. A certain gentleman, says a Lahore paper, was recently appointed to a station not a thousand miles from the Punjaub. After a short time he submitted his accounts, according to rule, to the head office. The various bills of receipts and expenditures were being rapidly passed, when a clerk of unnatural brilliance pounced on a bill in which 20,000 bricks were charged for twice over. The question was at once sent to the gentleman, whether he had got altogether forty thousand bricks on such a date, and, if so, why he had divided the item in two? "Oh dear! no," he said; "I only got twenty thousand bricks, but you told me to put everything down by double entry, so I put the bricks down twice-

All the other charges are the same." To the horror of the whole department, it was found only too true. The receipt side was then examined, but it was consoling to find that with an instinctive acumen worthy of a higher appointment, the gentleman had here limited himself to single entry.—*Pall Mall Gazette.*

Meditation.

BY E. WOLCOTT.

To MY mind it is profitable for God's people to make the most of every event bearing upon the fulfillment of prophecy, rather than cultivate the expectation of some more wonderful demonstration, by which the unbelieving world as well as themselves, will be assured of the coming day. Such a demonstration will come (see Matt. xxiv. 30); but when it comes it will be too late to seek a preparation for it; for "then shall all the tribes of the earth mourn," though for the believer a day of triumph and joy.

As to the thrilling events of the past few years, the world with cultivated artfulness would explain them all away. They call to their assistance history and science, to show that "all things continue as they were from the beginning of the creation;" and why all this? because they do not want to be instructed or admonished. To entertain these thoughts would dampen their earthly pleasures, and that would make them miserable as they know no other hopes or joys.

The exercise of believers is very different; they wish to believe and draw instruction and warning from every thing which appears to duplicate the words of holy writ; but may I not ask if we do not suffer loss from our daily contact with this unbelieving, pleasure-seeking age? the very air we breathe and every sight we see is tainted and stamped with unbelief. Do we not feel our hearts imperceptibly drawn away from the warning which the events of nearly every day furnish us? And unless we prayerfully contemplate the prophets and the page of history by which we know beyond all possible doubt, that the kingdom of God is just at the door, there will gather a relish for earthly things, and arrangements for days to come will insinuate themselves unto our minds; beside, the fear of the stigma which others have suffered, and the prospect of coming to want, are barriers to the exercise of that faith that once condemned a world.

How clearly our blessed Lord saw these times when he said, "take heed to *yourselves*, lest at any time *your* hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon *you* unawares. For as a snare shall it come on all them that dwell on the face of the whole earth."—Luke xxi. 34, 35.

Surely, for the joy that is set before us, we can well afford to watch and wait, till the vision tarries no more.

KEYPORT, N. J., Nov. 4, 1871.

A Few Questions for the Clergy.

FROM SYRIA J. BRANSON.

IT does seem to me that the doctrine of "Life only in Christ" meets with stronger opposition than any other doctrine. All the religious sects and denominations unite in their opposition to this gospel truth. The clergy, especially in this portion of the country, are more bitter in their opposition, and are not slack in all the invectives that can be imagined.

I have a few questions that I obtained from Eld. Wm. Cottrell, that I wish inserted in the HERALD for the benefit of the clergy. They are as follows:

1. Is the soul a part of God or a part of man?

2. If it is a part of God, can it sin?

3. If it is a part of man, is it not mortal and subject to death?

4. Is there an intimation in the Bible that God put a soul (mortal or immortal) into Adam at his creation? but as he was made of dust, is it not said that this man of dust became a "living soul?"

5. If men can exist without bodies, why were Enoch and Elijah taken out of the world bodily?

6. If the body is a prison-house for the soul are not these good prophets (Enoch and Elijah) still in prison?

7. If the body is a prison-house, why was Adam's soul put into it before it sinned?

8. When the soul—the prisoner—becomes guilty, why is the prison—the body—destroyed to let it out?

9. Did not Christ suffer the penalty due to Adam's transgression in making the atonement?

10. Then if that penalty was moral or spiritual death, did not Christ suffer it?

11. If in Adam all die a spiritual death, and if as the clergy say—this same all that died in Adam will be made alive—then will not all be made spiritually alive in Christ?

12. If the soul is an immortal or spiritual thing, must it not, if it dies, die a spiritual death?

13. As nothing can die except what is mortal, if the soul dies a spiritual death, must it not be spiritually mortal?

15. If the soul is a spiritual thing and immortal, how then can dit ie a spiritual death?

15. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?

KEENVILLE, Ill.

PROUD hearts and lofty mountains are always barren.

THE faith that unites to Christ separates from iniquity.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 15, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

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"What Must I Do to be Saved?"

THE voice of prayer, and songs of praise unto the one true and living God must have sounded strangely enough in the heathen prison at Philippi. Paul and Silas, they whose voices broke the deep silence of midnight within those dreary walls, must have been in poor condition, physically, to sing, however much they might feel like uttering words of petition. But still, they sang, and as the song swelled loud, one by one the prisoners waked from their troubled sleep and "heard them." And the place, too, how unmeet, seemingly, for such use! It had doubtless many times resounded with wails, shrieks and imprecations. Those were familiar sounds: but never before had it echoed ascriptions of praise. Never before had the sleep of its inmates been disturbed by the sound of prayer.

But why were such men in such a place? Why had they been "thrust into the inner prison," and "their feet" made "fast in the stocks?" Had they disturbed the peace of the city? When last the sun was up they sat where prayer was by them wont to be made, and a certain slave girl, who "brought her masters much gain by sooth-saying," came to them, saying, "These men are the servants of the Most High God, which show us the way of salvation." Then Paul rebuked the spirit of hypocrisy, and it left her. "And when her masters saw that the hope of her gains was gone, they caught Paul and Silas. . . . And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive." Then the rulers, without allowing Paul and Silas to be heard in their own defence, commanded them to be publicly scourged. Their garments were torn off; their backs were bared; they were thrown down, with their faces to the ground, and strong men held their hands and feet while heavy blows fell thick and fast, tearing open the quivering flesh. The suffering victims were then cast into prison, and the jailor, charged to keep them safely, cast them into one of the dark cells, "and made their feet fast in the stocks."

Thus were they received who first carried the glad tidings into Europe. They went there to proclaim liberty, and they were bound, mercilessly scourged and imprisoned. They went there to give the people glorious light, and they were cast down into dungeon darkness. They went with a message of peace and love to all men, and they were treated as thieves and robbers, as disturbers of peace. How true are the words, "In the world ye shall have tribulation." The world feasts and flatters its enemies, and condemns its real friends. It clings to error and denounces and injures those who would give it heavenly wisdom.

The inmates of the Philippian prison are all awake, listening to the strange sounds of praise which come from the inner cell, whither the torn and bleeding men whom they saw brought in that afternoon were thrust; but the keeper, comfortably lodged in his snug quarters, is asleep. But, hark! What means that mysterious noise? Why that awful rocking to and fro, that shaking of "the foundations of the prison" and the city, instantly opening "all the doors" of the prison, and loosing "every ones bands?" "The keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing the prisoners had been fled." He knows that, for permitting the escape of prisoners, the harsh rules of Roman law require the forfeit of his life. As upon the plains only a little way off, Brutus and Cassius ended their lives by falling upon their own swords, so he prepared to do by his own hand what he felt sure the relentless hand of the law would accomplish on the morrow. He is just about to inflict the fatal wound, when he hears "a loud voice saying, Do thyself no harm; for we are all here." In the midnight darkness, the jailor knows not who speaks, but, inspired with hope, he quickly procures a light, and tremblingly springs in the direction from whence came the welcome sound, and falls "down before Paul and Silas." Something writes upon his heart the faith that these are men of God. He leads them forth to his own house, washes and dresses their bleeding wounds, and asks the solemn question, "What must I do to be saved?"

It is sometimes very hard for the proud and sin-hardened heart to so far humble itself as to ask this question. Little does the awakened sinner think, in this period of creaturely humility and prostration, how much he is exalted in the sight of God: how that already the arm of Omnipotent love and strength is outstretched to help him. He *feels* humbled to almost nothing, bu the was never so truly great as he is at the moment when in truth and sincerity he inquires, "What must I do to be saved? What shall I do to overcome the evil propensities" (proper in themselves, but made evil by misuse) "of my condemned nature, and to break the chains which bind me in awful bondage to evil habits? What shall I do that I may turn my back upon the evil I have done so much to sustain, and henceforth do all in my power to build up what I have pulled down? to bless and praise and glorify the all-loving Being I have disregarded and blasphemed?" As then, so does *ever* the answer come, "Believe on the Lord Jesus Christ, and thou shalt be saved."

"What," it may be asked, "is that all? just simply believe?" No, that is not all; but it is the first step, and must be taken first. To attempt to do any thing without taking this first step is like persisting in attempting to see with closed eyes. It cannot be done. Genuine, hearty belief in the Lord Jesus Christ just as inevitably produces repentance and obedience, as does the summer sun warm the earth and compel it to give forth its increase. Like the jailor at Phillippi, who took Paul and Silas and tenderly "washed their stripes," the true believer is ready and anxious to make right the wrongs he has done, to bind up the wounds he has inflicted; and he does it with tender touch and loving words. O may not the sinner be ashamed to ask, "What must I do to be saved?" or the believer to ask, "What shall I do to make more rapid growth in grace, to be more faithful in laboring to promote the cause of truth and righteousness?" It is an unfailing token of a right mind when one earnestly asks such questions.

Look about over the world. See its children rolling in luxury, buried up in all the glitter and show and fleeting fancied delights that wealth can purchase or the art of man bestow; yet do they finally, nay soon go down into the grave poor, wretched, forlorn, wanting all things worth having. On the other hand they who do constant battle for God, for truth and the right; who live out the full years of their life in toil and sorrow, and oftimes in neglect, go down to the grave at last rejoicing in the Lord, clothed with everything worth having, the blessed robes of righteousness, and with the full assurance of bursting forth in all the power and glory of an endless life of blessedness.

Believe, ye thoughtless and unconcerned, *believe, repent, obey.*

An Age of Revolution.

THE great and startling events in the religious and political world during the past half dozen years, have awakened in mankind universally a feeling of expectancy, perplexity and insecurity. The revolutionary earthquakes follow each other in such rapid succession, that the crash of one hardly dies away ere another bursts forth upon the world, and men stop in their perplexity, and, as it were, hold their breath in suspense to see what will next transpire. This is truly an unprecedented age of revolution, and while men anxiously endeavor to penetrate the darkness that shrouds the immediate future, they little realize that this condition of the world had long centuries ago been photographed by inspiration as the days immediately preceding the dawn of that blissful era when the glory of God shall cover the earth as the waters cover the sea. "For as truly as I live," says the Almighty one, "*all* the earth shall be filled with the glory of the Lord."

Men are free to admit that some great change is before us. The signs of the times indicate this beyond denial. Who imagined, even, ten years ago, that, in this age of wondrous enlightenment and boastful "peace conferences," a little nation, a century ago hardly known, should suddenly arise to be the principal actor in one of the most terrible wars that marks the historic page of Christian nations? that the mighty, proud and boastful France, the ruling nation of Europe, should be permanently crippled and humbled in the dust? and that Prussia should suddenly rise to be the leading kingdom of the world, envied and feared by sister thrones? But all this has transpired before our eyes, and has taught human minds how wholly incompetent they are of estimating the changes of the near future.

Many centuries has Rome wielded her mighty power over the nations, holding in her bloody hands the crowns of empires, while kings and peasants fell in adoration at her feet. Where is her mighty power now? Her sceptre is gone. Her glory has departed. And she who once made all "nations drink of the wine of her fornications," God is now giving her blood to drink. "Her sins have reached unto heaven, and God hath remembered her iniquities." Once adored by kings, she is now hated and despised. And her hour of complete desolation is not far distant. God's words must be fulfilled: "They shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it in their hearts to fulfill his will."—Rev. xvii. 16, 17.

It is true, when the great Ecumenical Council was in session she felt elated, and said in her heart, "I sit a queen and am no widow, and shall see no sorrow," but even while the Bishops, assembled from all parts of the world, were voting the Pope infallible, heaven's artillery seemed to shake the Vatican to its foundation, drowning their voices, and overshadowing the scene in deepest gloom. In fearful tones of thunder God seemed to speak to her that her hour of judgment had come. The war in Europe immediately broke out in all its bloody fury, and the "eldest son of the church,"—her last and only protector,—was obliged to withdraw his troops from Rome for his own protection, and she was left at the mercy of her enemies. How has she fared? The "eternal city" itself has been wrested from her, and its gates thrown open for the entrance of light and gospel truth. The baseless fabric has fallen. She who was once the boasted mistress of the world, now sits in feebleness, gloom and mourning, with bitter enemies hovering near on every side; and she vainly looks for a place of refuge from her pressing foes. Gladly would she fly from the impending storm; but where can she find a place of safety? She has sit in judgment upon others, but now is God sitting in judgment upon her.

Time would fail us to mention all the changes taking place which so distinctly mark these times as those which should just precede the coming of Him whose right it is to reign. We must clearly recognize the ruling hand of God in the present revolutionary tendency of the world, and we may expect yet events far more startling in the remaining hours of time. Oh how deeply these things, as a warning voice, speak to the waiting flock! Should we not increase our watchfulness? Should we not consecrate ourselves anew to the work God may place before us? Shall we let the great day of the Lord break in upon us and sweep away what we may now use in pushing on the car of truth and in rescuing perishing mortals? The clouds will soon break away. Darkness will soon yield to eternal light. Then let us not fail in the faithful performance of all duties which the present brings us.

W. H. S.

The Thinking Process.

THE "Golden Age" says "modern metaphysicians are indefatigable in investigating the origin and operative mode of thought in the human brain." It allows that "competent scholars now pretty generally agree that this organ is the seat of the thinking process," and says that "in urging the scientific grounds and demonstration of their views, the materialists are certainly not behind other metaphysical schools." Following these prefatory remarks is the following interesting extract from "*Liberty of Human Volition*," by T. C. Fischer, just published at Leipzig. We have inserted figures for reference below. He says:

"Everybody's brain is materially predisposed by inheritance from his parents, who have in their turn received a share of predisposed qualities of mind and body from their ancestors. But also those cerebral parts, which are capable of sensations, feelings or consciousness, or the parts in which self-conscious thought is taking place, are material or composed of palpable matter, and for this reason consciousness must also be something material, finite—a corporeal feeling. And so is thought, thought being a more distinct, portencied feeling ready for elocution. Feelings and thoughts are identical mental processes, the difference consisting only in this, that feelings are nameless, but thoughts can be expressed in words. (1). Thinking is an organic process in which volition or consciousness does not co-operate. (2). Just as the bodily organs form tissues from blood, so our brain forms thoughts from sensual impressions. Thought comes first, then follows consciousness of it as a second part. Thought is a vibration or motion of brain particles, entirely independent of any influences; thought leaves behind a material trace of its former presence. (3). But motion can only proceed from some other motion, and matter alone is capable of motion. Therefore, thought is moved matter or substance; it is corporeal and bound to follow the laws of physical matter. (4). We cannot be astonished at our unconsciousness of these processes inside of us, no more than at our unconsciousness of daily digestion. Nature achieves all her works and builds up her most subtile and intricate structures without her being conscious of it. And how can volition be independent? How can we have a free will when the thinking process in us is going on without the co-operation of our consciousness? Volition has not even the power of awakening lost remembrances, but every living brain is compelled by necessity to think till it dies; this being the consequence of its particles being in constant motion. (5). Physiologists have recently succeeded in tracing the causes of certain activities of the animal bodies to distinct corresponding nerve centres in the brain."

The above extract is interesting as showing from a scientific stand-point the total unconscious state of the dead.

(1.) If "feelings and thoughts are identical mental processes," then when the one ceases to exist the other must also. That feelings are the result of the operation of the nervous system, the science of physiology clearly demonstrates. Hence, it follows that without the operation of the nervous system there could be no feelings, and as "feelings and thoughts are identical mental processes," there must also be a cessation of thought. The stroke of death destroys the nervous system, and thus consigns man to a state where there is neither feeling or thought; hence the inspired writer expressed the truth when he said "the dead know not anything."

(2.) As "thinking is an organic process," when the organism is dissolved, thinking must certainly cease.

(3.) If "our brain forms thoughts from sensual impressions," then how absurd is the assumption that thoughts are formed by an immaterial soul imprisoned in the body. That thoughts do originate from impressions received through the senses, it would be difficult to disprove. Hence, an immaterial soul in man would be a useless appendage, as mind in its perfect operation exists, and all its various phenemena accounted for, without such a ghostly appendage.

(4.) It is not necessary to argue the corporeal nature of thought. The fact that it is "bound to follow the laws of physical matter," is sufficient to prove that it cannot exist without those laws, or, in other words, cannot exist in a sphere of *immateriality.*

(5.) No truer sentiment could be uttered than that "every *living* brain is compelled by necessity to think till it dies," and no falser statement can be made than that thought exists after it is *dead.* Nothing but the most reckless disregard of the united voice of true science and the Scriptures can present such a hypothesis as a matter of faith.

One thing is certainly demonstrated by the above extract, viz., that thought is entirely dependent upon organized matter for its existence, and is controlled by physical laws; hence, when the human organism is dissolved in death consciousness must cease. To the truthfulness of this the word of God bears faithful testimony.

W. H. S.

Tract Department Notes.

BY reference to another column it will be seen that a new list of valuable and interesting tracts are offered for distribution, and we hope that the friends of the cause will take a lively interest in their circulation. They are well adapted to do good, and should be widely scattered. Let the Lord's poor send in their orders, and they will be filled as far as means will enable us to do so.

We are also pleased to state that a third edition of "A BIBLE VIEW OF HELL," will be immediately published, as the property of the Union. This pamphlet has been warmly received, and we trust the third edition will not be allowed to remain long in the office. It has done excellent service wherever distributed in showing the unscriptural and God-dishonoring nature of the doctrine of hell-torment.

A new four-page tract entitled, IS IT INFIDELITY? will be ready for distribution next week, and also two letter leaflets, viz: "THE CHRISTIAN LIFE," and an article which recently appeared in the HERALD entitled "WHOSOEVER." Good results always follow the distribution of these smaller tracts.

We can fill no more orders for No. 12 of Campaign Documents, as they are exhausted, and the plates not being the property of the Union, another edition will not be printed. Will those ordering tracts please remember this?

The demand for the SCRIPTURE CARDS has exhausted the different editions so rapidly that we have been unable to fill a number of orders as soon as we would wish. 5000 have already been printed, and 3000 more will soon be issued, when we can fill orders for them promptly.

Finally, brethren and sisters, will you pray for the tract cause, and help it forward in every way you can? Keep a quantity of tracts in your house, distribute them in your neighborhood, and if you are not able to help the tract work financially, give it your sympathy and influence. And we say to all, Do not forget the tract department.

W. H. S.

Dollinger's View of Papal Infallibility.

THE "American Baptist" says that Dr. Schaff, in a late number of the "Evangelist," gives an interesting interview he recently had with Dr. Dollinger, who is heading the great reform movement now in progress in Germany. He says, in substance, as reported by Dr. Schaff:

"The late Vatican Council was not free, but unduly controlled by the Court of Rome; it was dissented from in its dogmatic decrees, by a large number of bishops, and therefore could not be ecumenical, which required a unanimous or nearly unanimous vote on articles of faith and the general consent of the Catholic world. The dogma of papal infallibility was not only false, but immoral, in that it destroyed all personal responsibility. The Jesuitical and Ultramontane party, which ruled the Council, had overreached itself, and administered a fatal blow to popery. It was impossible to stop the opposition movement, nor could anybody predict where it may end. It is in the hands of Providence, which shapes and directs the course of history."

Is it not possible that all the efforts to infuse new life into the failing Papal system, God is overruling for its overthrow? Dollinger truly says it is "impossible to stop the opposition movement," for God is impelling it forward, and it will not end until the "man of sin" drinks to the dregs the cup of God's wrath.

W. H. S.

Peace!

BY W. N. PILE.

"THERE is no peace, saith the Lord, unto the wicked." Their minds are "like the troubled sea." There can be no peace where anger, envy and pride dwells. Peace can only abide where security is felt. There is no security out of Christ. "*He is our peace.* Therefore every man out of Christ is at war with God. "My peace I give unto you," said Jesus. What, suppose you, was the character of Christ's peace? It was perfect in kind, and everlasting in duration. Is this the peace he gives his followers? "*My* peace give I unto you," must be our answer. Some honest souls, lovers of Jesus, have not this peace in all its fulness! They enjoy seasons of it, but it is not abiding. Is it because there is a lack in the fountain? No! It is because there is a defect in the medium of communication. What is this medium? *Faith!* A perfect faith or trust in Christ will bring a "perfect peace." "The work of righteousness shall be peace." "Yes," says one, "but righteousness is something that is only developed by living years of Christian experience." Then if you should end your probation without passing through those long years you would be lost, for the unrighteous man shall not inherit the kingdom of God. Righteousness is not the result of experience, but *vice versa.* Christ is the *end* of the law (not the beginning) for righteousness to every one that believeth. Therefore we are permitted to *begin* our Christian course with a perfect righteousness, instead of waiting till its end. We get to the end at the beginning; for Christ was "made sin for us who knew no sin, that we might be made the righteousness of God in him." To be "*in Christ*," therefore, is to be righteous. If we have his righteousness, why should we not enjoy his "peace?" Answer, reader!

One will say, "I fear I have not been sufficiently convicted of sin." Well, it is necessary to feel deep sorrow for sin, but *peace* never came from that source. Conviction can give no *safety.* It reveals the danger. It brings no deliverance, for it can give none. It is not our Saviour, but tells us we *need* one. It is not well with the seaman when he awakes and finds his vessel destroyed on the rocks, but being awakened he may seek the life-boat and be safe. It is not well with a sleeper in a burning building. To awake him is not to save him. His safety is in flight. There is no *peace* in conviction, prayer or tears, but in *Christ!* Why then prefer conviction to Christ? The gospel itself does not heal the sinner, but Christ who is therein revealed. Faith does not heal, but, like an angel of mercy, brings the balm. The *object* of faith, Christ, is the healer.

Another says, "if I had more of the Holy Spirit within me I should have peace." This savors much of substituting the Spirit for Christ. The Spirit is not sent into the world to take the place of Christ but to "testify of him." There is no influence or being in the universe that can take the place of Christ. The Spirit, like John the Baptist, says, "Behold the Lamb." Peace and salvation flow from the work of Christ *without* us rather than from the work of the Spirit *within* us. The work of the Spirit is not to help us to save ourselves, but to so detach us from self as to make us content with the "salvation which there is in Christ Jesus." Christ, through faith, *saves.* The Spirit is only the "witness" of our salvation.

Another says, "I am *trying* to believe." This regards faith as an act or work which many are trying to perform, and are perplexed to know if they are successful. Faith is not a work or act of yours, but a true *acknowledgment* of the work *done* by Christ! Stop *trying* to believe! It is a reaching forth of the hand to receive the blessing. You say you cannot believe. It isn't true. You exercise faith enough every day to bring

perfect peace *if it was directed toward the proper object.* All your acts are acts of faith in some one or something. Direct the same faith heavenward and back will come "perfect peace." Look away from self and the world to Christ. If it were possible for you to turn your eyes inward and look into the sockets behind, all would be darkness, but look outward and the light of heaven reveals surrounding objects, and you are conscious of beholding them. Look upward by faith, and "God, who commanded the light to shine out of darkness," will "shine" in your "heart" to "give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. This done, "reckon yourself" a "servant of God," and go about his work.

Another still says, "My faith is weak. I am not of a sanguine temperament. My organ of hope is not large, therefore I cannot enjoy settled peace." This is saying that God has failed to provide a system of salvation adapted to all. But the language of the gospel, is "*whosoever* will may come," and God is willing that "all" should be saved.

You can exercise all the faith needful for your case. Were it otherwise the gospel would be an imperfect system. If you have not a sanguine temperament you do not need a sanguine man's faith. His faith would not suit your case. Your faith will fill all the requirements of God. He takes cognizance of the weakness of the weak, as well as the strength of the strong. If God demands faith of all, then all can exercise it. "Thou shalt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."—Isa. xxvi. 3. "Being justified by faith we have peace with God through our Lord Jesus Christ."—Rom. v. 1. Trust, then, and "perfect peace" is yours. Stay your mind upon God, whether weak or strong, and "*rest* in Him."

Shall Preachers be Supported?

BY A PRINTER.

The mission of a preacher of the gospel of Christ is that of publishing the good news of the kingdom of God, and of the method of salvation presented to man for his acceptance, in order to gain the promised kingdom. The former or Jewish dispensation was of a schoolmaster nature only, inaugurated to bring about the perfectness pertaining to the present. That was a shadow of the reality now manifested in Christ. Then a lamb slain morning and evening represented the necessity of that sacrifice which Christ has presented in himself, "as the Lamb of God that takes away the sin of the world." That of Moses was confined to a locality and among one people. This of Christ is world-wide and free for all. And although the children of the Mosaic Covenant might will to have all the work of God confined to them, yet it was not to be of "him that willeth," "but of God that showeth mercy." The Jews, in their ignorance, did not realize the boundless love of God foreshadowed by their typical offerings, and hence did not readily agree to the new method of faith by which all the world could be saved. They continued confined to their old rites and ceremonies, and it was a perplexity, at first, even to the apostles, on finding that the Holy Spirit came upon the Gentiles, after the same manner that it did on those believing Jews gathered in the upper room on the day of Pentecost. Paul himself was a marvel to the twelve, for he went forth a bitter enemy, but came back as "chiefest of the apostles." This great change required a world-wide explanation, for all nations regarded the Jews as peculiar, as unlike any other, and as receiving favors from the God of heaven, which tended to exclusiveness on the one hand, and to the shunning of them on the other. "But before faith came," this exclusiveness was right; but after the schoolmaster's work was accomplished, then it was wrong; it no longer justified the Jews, because faith in Christ henceforth justified the believers, yet not through the works of the law, as formerly, but "by the hearing of faith."

Under the ministration of the Spirit all distinctions are done away with: there is neither Jew nor Greek, all are one in Christ Jesus. Such a broad platform as this required a publication greater than what could be accomplished by having the priesthood all located at Jerusalem, or any other noted city. The ministry must be sent out into all the world. This work, began by the twelve, and others who received the Spirit on the day of Pentecost, is to continue to the end of the age, by reason of this important consideration: that all the nations of earth are to be blessed in Abraham, the first believer in the good news of the kingdom: the promise to him reading thus: "In thee shall all the nations be blessed." As Abraham believed God, and it was accounted to him for righteousness, so then, when universal salvation is preached by the covenant of Christ, the promised seed of Abraham, all who believe in Christ, are blessed with the faithful patriarch.

The reason of my calling this a "universal salvation" is because of the authority or power committed to Christ, of which he thus informs us: "All power is given unto me, in heaven and in earth. Go ye, therefore" (by reason of this) "into all the world," . . . "And lo, I am with you alway, even unto the end." This is none other than a universal work, for it was and is the will of God that all should come to a saving knowledge of the truth.

How faith cometh.—"So then faith cometh by hearing, and hearing by the word of God." As we, who are believers, are all convinced that without faith it is impossible to please God; and in order for our fellow-men to gain eternal life they must, on their part, become believers, what better work can be performed, than that of calling attention to what God has revealed in his word? By the preaching of the word the attention of others is arrested, and, as they continue to listen, faith springs into action; they desire to hear more on the same subject, and at last they announce themselves as companions of those of whose faith they have heard, and they, in their turn, take the same method of convincing others as was employed in convincing them.

Preaching should be encouraged, cheerfully supported, and regularly attended upon; but not to the neglecting of social meetings. Advertise the place, and the subjects, or the principles of the faith that are the basis of our hope. If you desire to see publications eagerly sought after, you are first to labor for a manifest interest in the subjects concerning which you would have people read. And again, if you desire to have your cause flourish, labor must be performed according to the direction of Christ: "Go ye into all the world and preach the good news to every creature. He that believes and is immersed shall be saved."—Mark xvi. Matthew in recording this direction of Christ, gives it thus: "Go therefore, and disciple [make believers] all the nations." Refrain from publishing the glad tidings, and the cause will languish, churches die out, and faith becomes extinct.

The Church of Christ might be called a Missionary Association.—Every member should enter into the work heartily, lest they lose sight of their calling, and engage themselves in other interests; and when called to account for the talent committed to their trust, they acknowledge it is "hid in the earth," and they appear condemned in the sight of him whose approval is needed in order to enter into life.

But how can we all engage in this blessed work?—We find that Paul instructed Timothy to "show thyself approved unto God, a workman that needeth not to be ashamed:" and again he says to him, in connection with the enumeration of his duties as a minister, "give thyself wholly to them, that thy profiting may appear in all things."—(Margin). And in regard to those elders who were to labor in word and doctrine, he says, "The laborer is worthy of his hire." If men are called to give all their time to the proclamation of the word of life, are they not entitled to support? and who can better support them than that class of people who have been benefitted by their labors? There is a withholding that tendeth to poverty, and there is a giving which maketh rich. "Give, and it shall be given unto you." Live out this principle and see if you are not remembered like faithful Cornelius, whose alms as well as his prayers, came up before God. By furnishing the servant of the church with the means he needs to travel with, as well as to the supporting of his family. We manifest not only an interest in the work, but prove ourselves faithful stewards of what God has committed to our trust. If we are faithful in the unrighteous mammon, we shall have committed unto us the true riches. But if we are unfaithful in this matter, then we shall perish with our riches.

But why write on such a subject?—Because of the unbelief in regard to this matter. Too much indifference is shown concerning it. Preachers are "muzzled"—are obliged to devote five or six days to hard work or to fatiguing business, study at a disadvantage, hurry away to appointments which they desire to fill acceptably, and return with sadness to their homes because of trials that none but the Lord knows of, only to work through another week, and go away to another appointment, and so on, until they begin to feel it is time to stop, and perhaps retire from the field. They may live perfect as examples to the flock, preach acceptably and to the edification of those who hear, and realize the approval of the Spirit of the Lord, and yet feel condemned for not giving themselves wholly to the work.

Who is to be blamed in this matter? I am for partly placing the blame on the ministry themselves. They should instruct the flock of God concerning this as well as other matters pertaining to our faith. It is a part of their duty to see that a proper attention is given to the support of open meetings, where the word of God can be dispensed. It is their duty to see that none are remiss in this as well as other duties. True, it is a delicate matter, but it must be attended to. About fifteen months ago, a grove and tent meeting of two days was held with a church that represented about $30,000 worth of property. Three ministers were called to attend it. At the close, one was paid five dollars, because his expenses amounted to over three; the other was paid one dollar and fifty cents, and the other nothing, because he came with his own team. Another instance: A church representing over $50,000 in property paid for services three times on one Sabbath, (at a time of year when it is worse traveling in the New England States than any other) the sum of one dollar and a bushel of potatoes. The expenses were two dollars and sixty cents car fare. A second invitation, yea, a third and a fourth from that church, has not been accepted; and now a complaint comes from it of having poor meetings. Who knows the cause?

The Remedy.—There is none to be offered but the one like that Paul gives in 1 Cor. ix. 14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." In verse 11 he asks the question: "If we have sown unto you spiritual things, is it a great thing if we shall reap of your carnal things?" Paul taught the church to support the ministry. Let believers realize their obligations to him who is called to minister in spiritual things, and if they desire the continuance of spiritual blessings, they must on their part give to him as the Lord has prospered them. "Every man, according as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver."

Thoughts for Thinkers.

BY A. BOYNTON.

As a commencement to our subject please read Job 32d. and 33d chapters. We take these words more particularly as our text: "I also will shew thee mine opinion."

We apprehend that the effort to gather into God's covenant nearly *all* the human race grows out of a false sympathy—a sympathy of *nature* and not of grace; a wrong view of the atonement, making it universal, growing out of which is the resurrection of nearly all men.

The law which dooms the mass to destruction and saves a few we apprehend is the same seen everywhere in nature. One life is sustained by the destruction of myriads of other lives; one large fish consumes shoals of small ones, so man is daily destroying unnumbered creatures of God's wisdom and power, and shall it be thought a strange thing for him to create and continue this mortal state for the purpose of perfecting a few even of Adam's race, making them angelic—the immortal children of His Son? We are inclined to estimate things according to their cost. Eternal life, even for one, who can estimate its value? and who can count its cost?

West Batavia, Genesee Co., N. Y.

The New Hymn Book.

I feel desirous to have *all*, as far as possible, understand what the purpose and design of the new book will be.

My idea is, that we *need* a hand-book of poetry and song especially adapted to our use as believers in Bible Truth, and worshippers of the only true God and his son Jesus Christ.

A selection in which the preacher may readily find sentiment harmoniously expressive of Bible doctrine, and containing also an abundant share of hymns for use as well in social meetings.

Before making absolute choice of any hymns I determined to arrange a list of *subjects*. It would not do, as every one can see, to throw promiscuously together a lot of hymns, paying no regard to their fitness for subject or occasion. Below I will give the list:

1. *God:* Existence, Creator, Power, Attributes, etc.
2. *Man:* Origin, Sinfulness, Mortality and state in death.
3. *Jesus Christ:* Birth, Son of God, Mission, Crucifixion, Resurrection, Ascension, Mediation, Strife and Life in Heaven.
4. *The Grand Consummation:* The Advent, Resurrection, Restitution, etc.
5. *The Scriptures.*
6. *Devotional.* This department, which will be the largest, will contain Hymns of Faith, Hope, Fellowship, Exhortation, Penitence, etc., etc.
7. *Invitation, Admonition and Warning.*
8. *Miscellaneous.*

There will also be a few hymns suitable for Baptism, Lord's Supper, Dedication, and the miscellaneous department is intended to be a collection of gems of poetry and music, none of which, we believe, have ever been published hitherto in an Advent collection. The book will contain 150 to 200 hymns and 50 pieces of new music. These 50 selections will constitute the miscellaneous departments, and will embrace a variety—among others, several pieces for the children, who must not be forgotten. We cannot incur the expense of printing music to every hymn without making the book too costly, neither is it necessary to print the music of such familiar pieces as Coronation, Boylston, etc., hence 100 or more hymns will be unaccompanied by any music, but one or more standard tunes will be designated, to which each hymn may be sung. The title of the book will be

"Hymns of the Morning."

"The night is far spent,
The day is at hand."

It will be printed in a first-class manner, upon fine tinted paper, with full, clear type, not crowded or jumbled, neatly bound, and furnished at the low price of 50 cents per copy.

Now let me exhort *all* to take active interest in this work. Give us immediately subscription pledges for 1,000 copies, and the book shall be printed forthwith. The little church in Meriden takes 50 copies. Its sister church in Providence, R. I., also takes 50 more. How many will the Cooper Institute Church have? and Springfield, Hartford, New Britain, Middletown, New Haven, Charlestown, Mass.? and how many in Maine and New Jersey? Why, every subscriber of the Herald will want one copy or more. I think every man, woman and child among us should have a hymn book of their own. If you live apart from others, you will find it a delightful companion. What is more comforting and refreshing many times than to read, simply *read*, if you cannot sing, some beautiful hymn, rich in Bible truth or Christian thought and experience. Oh, my brethren, don't let the service of song drop out or be neglected. In our "Hymns of the Morning," you will find choice poetry from such authors as Watts, Cowper, Doddridge, Montgomery, Bonar and our own poets, D. T. Taylor, S. S Brewer and others, which shall cheer your hearts, inspiring you with fresh courage and zeal, enabling you to "fight" the more successfully the "good fight of faith," and to "lay hold on eternal life." Let us have the 1,000 copies taken, and the book will not only be printed for you, but stereotyped, so that any number of copies may be furnished in the future, as needed.

Charles C. Barker,
West Meriden, Conn.

From Edward Mason.

The evidence thickens around us almost daily that the Lord is at hand, and we do well to heed his admonitions. "What I say unto you, I say unto all, Watch!" "Watch, therefore, and pray always that ye may be accounted worthy to escape the things coming on the earth." The things here alluded to I conceive to be those calamities which are taking place almost daily, and are rapidly increasing. They have already become appalling to very many of the inhabitants of the land, who inquire frequently, What next? These are the things which cause men's hearts to fail them for fear while they are looking for those things which are coming on the earth. I say, then, why should the virgins slumber? Is it not time that they awake? The night is far spent and the day is at hand, therefore we should cast off the works of darkness and put on the armor of light, or be glad with truth, our loins being girt therewith, our lamps trimmed and burning, and we like unto men that wait for their Lord to return. I was pleased that some of the brethren were awaking to the subject by making mention of it in their letters in the Herald of Life. I trust the interest and anxiety will increase among the waiting virgins until the all-important proclamation shall go forth, "Behold, the Bridegroom cometh, go ye out to meet Him." I rejoice in this blessed truth that the time is near when the herald shall go forth, and when he does will it not be the sign of the Son of man in heaven which is to appear? I view it thus. But let us be fully persuaded in our own minds. The truth is what we should seek most eagerly for and obtain it so that we may rejoice with joy unspeakable, and this joy no man taketh from us. If the truth makes us free, we shall be free indeed, if we do not get entangled again in error or bondage. The snares which are set to entrap us, or draw us away from the truth into error, are so adroitly laid that it requires a constant watch to escape from falling into them. May we be as wise as serpents and as harmless as doves, so that we may increase in knowledge and in the love of God daily, that it may be said of us, Behold how these brethren love one another. Love fulfills the law. Love worketh no ill to any one, but is the evidence that we are the disciples of Jesus. May the Lord increase our faith, confirm our hope, and perfect us in love, is the desire of your brother in Christ.

Baltimore, Md.

Joshua Roberts, Strafford Corners, N. H., writes: I love the Herald of Life, and could hardly bear the thought of getting along without it. My son and myself take the Herald, although living under the same roof, to lend to spread the light. I have been a believer in the Lord's soon coming since 1842, and have shared the blessings and disappointments of Advent believers, but did not see the blessed truth of "No life out of Christ," until within the last two years, and we have now, I think, four or five families in this place who are believers in the crowning truth of this generation. The truth is gaining in this region slowly but surely.

James Hayes, Lebanon, Ill., writes: The glorious truth of "No Life out of Christ," is gaining ground in this part of the country. The different sectarian denominations are pitching into it on every hand, but their efforts are so weak that it only makes the truths which they aim to tear down shine the brighter.

"Spirits of Just Men Made Perfect."

In Heb. xii. 23, Paul speaks of "spirits of just men made perfect," from which the inference has been deduced that disembodied spirits are meant. But this cannot be, (1) from the fact that they are said to be "made perfect," and if made perfect at death, the resurrection would be needless; and besides this, Paul says of these same just men, "They without us should not be made perfect" (Heb. xi. 40), and if not made perfect till the resurrection, disembodied spirits cannot be meant, for then spirit and body will be together. (2) We are not to reach the spirits of just men made perfect till we reach the heavenly Jerusalem, and the innumerable company of angels, for the connection reads thus: "But ye are come unto Mount Zion [Macknight's translation reads, "But ye shall come to Mount Zion"], and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." We reach none of these things, except in prospect, till we shall be gathered to Mount Zion, which is not in heaven, but on earth, to which the heavenly Jerusalem and the innumerable company of angels will descend, when "the tabernacle of God shall be with men," and then every just man, like Christ in his resurrected state, will be a material "spirit," or possess a "spiritual body" (1 Cor. xv. 44-45), but there will then be no spirits of just men independent of the body; so this text cannot be pressed into the service of our opponents, in their attempt to prove that spirits of men live as bodiless entities, for this text has no reference to the intermediate state, and proves nothing concerning it.—W. S. *in Crisis.*

France without religion is "like the troubled sea which cannot rest." Nor are there any symptoms of true repentance or of any return to the fear of God. The Sabbath is still ostentatiously chosen as the great day of amusement and secular business, and we are told that "Paris is resuming its wonted appearance and state," no doubt as the great centre of European frivolity and sin. There is in all this an instructively exact realization of the picture of Scripture, "Men were scorched with great heat and blasphemed the name of God which hath power over these plagues, and they repented not to give him glory." We may therefore confidently conclude that whilst a powerful lesson of warning has been given to all the nations of the earth, and especially to Great Britain, we have not seen the end of the terrible drama.—*Rock.*

"St. Peter" exults in the statement that "the Pope's health is still red, rosy, robust rubicund as ever." There is a right royal ruddiness realized in this redundancy that might almost justify the old-time *soubriquet* of the Scarlet Lady.—*Chris. Union.*

"Thus out of the mouth of babes and sucklings God perfects praise. New choirs of glorified children, each moment, are forming in heaven."—*Extract from a sermon by Elder Slater.*

We should be pleased to see the passage in the word of God that warrants such a statement as the above. His Bishop, in the same pulpit, declared, "No Saint has yet entered heaven—no sinner has yet gone to hell." We endorse the Bishop's view. The song of redemption cannot be sung before that redemption is consummated by the resurrection and glorification of the saints.—*Baptist.*

An Armenian, arguing with a Calvinist, remarked, "If I believed your doctrine, and were sure that I was a converted man, I would take my fill of sin." "How much sin," replied the godly Calvinist, "do you think it would take to fill a true Christian to his own satisfaction?" Here he hit the nail on the head. "How can we that are dead to sin, live any longer therein?" A truly converted man hates sin with all his heart; and even if he could sin without suffering for it, it would be misery enough to sin at all.

Bavaria stands by Dollinger. The Minister of Worship has declared that the government regards the new doctrine of Papal Infallibility as dangerous to the state, and will protect any and all of its citizens who do not accept that dogma in all their rights. Furthermore, the King and Council favor the separation of the religious and political branches of the government. If Germany sustains its opposition to Infallibility, the fate of Romanism in the north of Europe is sealed.—*Golden Age.*

When in Paris, Mr. Seward was asked his opinion on French politics. He is said to have replied: "I have no opinion to express on the subject. I have been in France a good many times. I was here under a Republic which they called an Empire, and I am at present in France under an Empire which they call a Republic."

The trees that are most in the sun bear the sweetest fruit.

Notice.

The Lord willing, there will be a protracted meeting at the Free Baptist Chapel, in South Wayne, Maine, commencing Thursday evening, Nov. 16th, and continue over Sunday, and longer if it please the Lord. Brethren and sisters from surrounding towns are invited to come and help in the work of God. We ask the prayers of God's children in behalf of this meeting. Brs. H. B. Sevey, Levi Rhodes and others are expected to be present to preach the words of life.

For the brethren.

Wm. H. Doughty.

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Hartford, Conn., Sunday, Dec. 3.
Worcester, Mass., Sunday, Dec. 10.
Holden, Mass., Sunday, Mass., Dec. 17.
Charlestown, Mass., Sunday, Dec. 24.
Springfield, Mass., Sunday, Dec. 31.
New Haven, Conn., Jan. 7.
New York, (Cooper Institute), Jan. 14; (24th st.,) evening, Jan. 17.
Providence, R. I., Sundays, Jan. 21 and 28.

W. N. Pile.

W. Winsted, Conn., Sunday, Nov. 19.
Charlestown, Mass., Sundays, Nov. 26, and Jan. 7.
W. Meriden, Conn., Sunday, Dec. 3.
Springfield, Mass., Sunday, Dec. 10.
Hartford, Conn., Sunday, Dec. 17.
Lawrence, Mass., Sundays, Dec. 24 and 31.

W. S. Campbell.

Warehouse Point, Sunday, Nov. 19, and longer as duty may suggest.
Hartford, Conn., (Talcott & Post's Hall), Sunday, Nov. 26.
Anthony, R. I., evening, Nov. 30.
Providence, R. I., Sunday, Dec. 3.
Eatontown, N. J., Sunday, Dec. 10.
Natic, R. I., evening, Dec. 14.
New York, (Cooper Institute, Room 24), Sunday, Dec. 17.

S. W. Bishop.

New York, (Cooper Institute, Room 24) Nov. 26.
Hartford, Conn., (Talcott & Post's Hall), Nov. 12 and 19. S. S. Brewer.

Middletown, Conn., Nov. 19.
Providence, R. I., Sunday, Nov. 26, and Dec. 17.
Charlestown, Mass., Sundays, Dec. 3 and 10.
West Meriden, Conn., Sunday, Jan. 5.

Wm. Stuart.

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JERUSALEM.

JERUSALEM, "the joy of earth," how art thou fallen now;
Thy pleasant towers on Zion's hill, are laid, alas! how low!
The solemn temples' grand old domes, that proudly rose on high,
As though 'twere the connecting link between the earth and sky;
The marble palaces of kings, the bulwarks firm and strong,
Have kissed the underlying dust they proudly stood upon.

O, sad thy fate, Jerusalem, the city of our Lord,
The soil whereon the patriarchs and pious prophets trod;
And all around the hills and woods where the sweet Psalmist sang,
And which re-echoed back the din of Joshua's trumpets' clang.
Yes, it is sad—the sacred mounts in lonely grandeur stand,
Sole witnesses of what was wrought by God's supernal hand.

"Chosen of God," Jerusalem, how are thy banners crushed!
The gallant warriors in arms, how are their voices hushed!
The sound of viol, timbrel, harp, at length is heard no more,
On wings they erst commingling, full tides were wont to pour.
The unmolested night-wind now sweeps on its mournful way,
Where stately sovereigns of old held undisputed sway.

Waste places of Jerusalem, mourning becomes ye now,
Green turf of dark Gethsemane, and Olives' mournful brow—
Siloam and Bethesda's pool, Tiberias' wild wave—
Mount Calvary, the sepulchre, Christ's heaven illumined grave—
Echo the Arab's scornful laugh in all their sacred seats,
While Carmel, Tabor, Gilead, each the mournful sound repeats.

"Visions of peace," Jerusalem, arise now from the dust,
Array thyself in beauty, now—thou who hast long been crushed;
Again shall Israel be glad, and Jacob shall rejoice,
Again shall in thy courts be heard the Lord's victorious voice.
Zion, awake, look up, Heaven's light is on thee shed,
And Heaven's high sovereign bears a crown of glory for thy head.

—*Selected* by E. C. M. BOYD.

HOME POWER.

AMIDST the bustle, cares and ills of a cold world, "There is no place like home." It is the sweetest and most sacred enclosure on earth, and the man who does not love it, has no real heart for the joys of domestic bliss. The scene is like Paradise restored; it is a divine arrangement—an ordinance of good—for the education and perfection of our moral and spiritual faculties, as well as the guarding and development of our physical nature. If it were not for this institution, many men to-day would have been cheerless and miserable bachelors; perhaps reckless spendthrifts, or wicked dissolute creatures. Home association keeps the bones oiled and nerved; it expands and saves the heart from being chilled and frozen by selfishness and miserly habits; throws new life into one's being, inspires the spirit of thoughtfulness, and calls forth all the divine attributes of our manhood in doing deeds of honor and enduring fame. "We shall never know until we are ushered into eternity," says a living author, "how great has been the influence which one gentle, loving spirit has exercised in a household, shedding the mild radiance of its light over all the common walks of daily life, and checking the inroads of discord and sin by the simple setting forth of that love which seeketh not her own, 'but which suffereth long and is kind.'"

Amidst the attractions of home, there stands forth the tenderest and most endearing of all objects—Mother! She claims the adoration of our best earthly affections and our ceaseless highest love. She is the household's guardian angel; its light, life and joy. Tenderness and sympathy dwells in her heart, love in its tireless watchings is seen in her actions, and glistens through her smiles and tears. Oh! who has not felt the sweet and hallowed spell of a mother's love! To it we are eternal debtors; and in life's many changes, memory still fondly clings to some endearments, and mother's gentle voice and placid smile are still impressed on the mind with undying beauty and pleasure. It is then we feel to live childhood over again; and gather the choicest and sweetest flowers, and with bended knees and joyful hearts, place them in our mother's lap as we used to do when but a child; one more gaze on her happy countenance, hear her merry songs which enlivened and soothed us, and drink from her lips the gracious words of love and kindness which ever made us feel better and happier beings. A mother's love prays, toils and cares continually for the little cherubs at home. It is a living flame that never wanes nor dies, because it is supplied from God's own holy altar.

We read of the noble achievements of our most illustrious Washington, of Bacon, Hall, Newton, Dwight, Edwards, and a host of other notable worthies on the roll of fame. But what made them so dignified and helped them to soar above the mass of mankind? They were indebted more than any thing else to their faithful, gifted, loving and intelligent mothers, and the maternal influences surrounding their every day education had much to do in forming their noble characters, and preparing them for those vast spheres of usefulness in which they employed their mighty talents for our world's welfare. The following cases will prove the correctness of this statement:

The distinguished John Quincy Adams pays a noble tribute to his mother's care over him: "It is due to gratitude and nature that I should acknowledge and avow that, such as I have been, whatever that is, and such as I hope to be in all futurity, must be ascribed, under Providence, to the precepts and examples of my mother."

That great and good man, the Rev. Richard Korill, declares: "I have a vivid recollection of the effect of maternal influence. My mother watched over and instructed me as pious mothers are accustomed to do. Alas! I often forgot her admonitions, but in my most thoughtless days I never lost the impression which her holy example has made on my mind."

The sweet and pathetic lines of the poet Cowper, on the receipt of his mother's picture, are very touching and significant of the deep gratitude he felt, and to Lady Hesketh he replied regarding it, in tones of heartfelt affection: "I had rather possess my mother's picture than the richest jewel in the British crown; for I have loved her with an affection that her death, fifty years since, has not the least abated."

Hence, it is clear that home education is the most vital and lasting in its consequences to the building up of youthful character. When we consider the ignorance, giddiness, and waywardness of youth, and the many vile besetments surrounding them, no nobler and better service can be done for them than to surround them with healthy, moral and virtuous habits and religious principles, so that they may become blessings to themselves and our country at large.

Ye mothers of America how solemn is your trust! Your responsibilities are vast and endless in their results! The perpetuity of our civil and religious liberty are involved in the proper training of children. It is a fact clearly revealed in the history of nations, that the people who are reared in true morality and divine teachings, are the most liberty-loving, noble-hearted, and most enterprising in all things valuable for social and national prosperity. Take a glance at our America to-day, and compare it with ill-fated France. What makes us so peaceful, industrious and happy? The true reason is found in the vitality of morality existing amongst us; whereas, France has become a nation of infidels more than Christian. Mothers, look to your hearths and homes; see that your little cherubs are brought up in the way of chastity, sobriety, and Christian morals. Then good fruit will appear to crown their manhood, and enrich our country with a higher and purer civilization than we have hitherto enjoyed.—*The Cherub.*

THE UNIVERSALIST CONFOUNDED.

THE Lutheran clergyman in L. had been informed that there was to be divine service at the court-house on a certain evening. The notice not having specified to what denomination the preacher belonged, he supposed it was some orthodox clergyman who was on a journey. As he usually attended on such occasions, he proceeded at the time specified to the place appointed, where he found a large congregation assembled, a considerable portion of which consisted of his own members. The preacher took his text from Mark xiv. 15: "Go ye into all the world, and preach the gospel to every creature." He soon perceived that the principal object of the preacher was to found upon his text the doctrine of universal salvation, arguing that as the Saviour directed the gospel to be preached to every creature, consequently that every one must be necessarily benefitted eternally by it. As there was much plausibility in the style and address of the preacher, and the Lutheran clergyman perceived the members of his own church evidently interested in the subject, he felt greatly concerned for the consequence, and was at a loss what course to pursue to prevent the poison from operating. He feared that if he spoke at the time it might be regarded as an act of indecorum, if not of illegal interruption; yet if he remained silent there was great danger of the pernicious doctrine exercising some influence on the minds of his people. After weighing the matter well, and lifting up his heart to God for wisdom and direction in so difficult a case, he resolved, as the least of two evils, to speak a few words. When the minister had concluded his sermon, he accordingly arose, and addressing him, said: "Will you have the goodness, sir, to read the verse which immediately follows your text?"

"Oh, sir," said the preacher, "if you wish to address the audience, come forward to the desk."

"No, sir," said he, "I merely requested of you the favor to read the verse that follows your text."

Thus urged, common civility rendered acquiescence almost necessary, and though with evident reluctance, the preacher at length complied and read, "He that believeth and is baptized shall be saved, and he that believeth not *shall be damned.*"

"Now, my friends," said the Lutheran, "you have heard the testimony of your blessed Saviour, which, you perceive, is in direct opposition to the doctrine this gentleman has this evening inculcated. I need not inform you which is most deserving of credit."

The effect was overwhelming; so conclusive an argument at once counteracted and destroyed any influence the sermon might otherwise have produced, and the Lutheran clergyman stated, as a proof of it, that the Universalist had not attempted to renew his efforts in the neighborhood. It also demonstrates that the Bible is the most powerful weapon against the attacks of error.—*Episcopalian Recorder.*

CAN'T GET RID OF THE SCARS.

IF you want to make the ruin of a child sure, give him liberty after dark. You cannot do any thing nearer to insure his damnation than to let him have the liberty to go where he will without restraint. After dark he will be sure to get into communication with people that will undermine all his good qualities. I do not like to speak to parents about their children. Their child cannot or will not lie, when his tongue is bended like a bow; he will not drink, when there is not a saloon within a mile of his father's house where he is not so well known as one of its own decanters; he never does iniquitous things, when he is reeking in filth. Nineteen out of twenty allowed perfect freedom at night will be wounded by it. There is nothing more important than for a child to be home at night, or, if he is abroad, you should be with him. If he is to see any sights, or take pleasure, there is nothing that you should not see with him. It is not merely that the child should be broken down, but there are thoughts that never ought to find passage into a man's brain. As an eel, if he wriggles across your carpet, will leave his slime which no brushing can efface, so there are thoughts that you never get rid of, once permitted to enter, and there are individuals going round with obscene books and pictures under the lappels of their coats, that will leave ideas in the mind of your child that can never be effaced.

There are men here who have heard a salacious song, and they will never forget it to the ends of their lives. I do not believe in a child's seeing life, as it is called, with its damnable lust and wickedness, to have all his imagination set on fire.

Nobody goes through this fire but they are burned, and they can't get of the scars.—*H. W. Beecher.*

LOOKING UNTO JESUS.

UNTO Him, and not what we do for Him. Too much taken up with our work, we may forget our Master. It is possible to have the hands full and the heart empty. Taken up with our Master, we cannot forget our work; if the heart is filled with His love, how can the hands not be active in His service?

Unto Jesus, and not to the apparent success of our efforts. Apparent success is not the measure of real success; and, besides, God has not commanded us to succeed, but to work. It is of our work He will require an account, and not of our success; why then take thought about it before the time? It is for us to sow the seed; it is for God to gather the fruit; if not by us to-day it will be by others.

Even when success is granted us it is always dangerous to let our eyes rest upon it complacently; on the one hand we are tempted to attribute something of it to ourselves; on the other hand, we thus accustom ourselves to give way, to relax our zeal when we cease to perceive its effects, that is to say, at the very time when we ought to redouble our energy. To look to success is to walk by sight. To look to Jesus, and to persevere in following and serving Him, in spite of all discouragements, is to walk by faith. Thy work shall be rewarded, saith Jehovah.—*From the French of Adolph Monod.*

OUR FATHER.

A GOOD woman, searching out the children of want one cold day last winter, tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high!" She looked up and saw a string, which, on being pulled, lifted a latch; and she opened the door upon two little, half naked children, all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"And are you not very cold? No fire on a day like this."

"Oh! when we are very cold, we creep under the quilt, and I put my arms round Tommy, and Tommy puts his round me, and we say, 'Now I lay me;' then we get warm," said the little girl.

"And what have you to eat, pray?"

"When granny comes home, she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say 'Our Father' and 'daily bread' every day. God is our Father."

Tears came in the good woman's eyes. She had a mistrusting spirit herself; but these two "little sparrows" perched in that cold upper chamber, taught her a sweet lesson of faith and trust she will never forget.—*Selected.*

SPEAKING WELL OF OTHERS.

IF the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition is the Pandora-box, which, when opened, fills every house and every neighborhood with pain and sorrow. How many enmities and heart-burnings flow from this source! How much happiness is interrupted and destroyed! Envy, jealousy and the malignant spirit of evil, when they find vent by the lips, go forth on their mission like foul fiends, to blast the reputation and peace of others. Every one has his imperfections; and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault-finding, to do it privately to the erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it is not offensive. The common and unchristian rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian, and shows a despicable heart.

A MOTHER'S WORK.

MANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe," when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? O weary and faithful mother! you little know your power when you say: "I have done nothing." There is a book in which a fairer rec ord than this is written over against your name.—*Selected.*

PEACE.—Peace is better than joy. Joy is an uneasy guest and always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly and stays more contentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought. Therefore let us pray for peace. It is the gift of God—promised to all his children; and if we have it in our hearts we shall not pine for joy, though its bright wings never touch us while we tarry in the world.

CHILDREN'S DEPARTMENT.

GRANDFATHER'S BIBLE CLASS.

NUMBER NINE.

Grandpa.—Children, at our last lesson we just commenced the question, What is our condition since the fall of our first parents? We endeavored to show in our previous lessons that Adam was created an animal man, and so the apostle understood it when he said in 1 Cor. xv. 46, "That was not first which is spiritual: but that which is animal. The first man is from the earth, earthy" (*animal*). Paul says it is so written, hence he must then have found it in Genesis, where God said, He made him out of the dust of of the ground. Now, children, it is our intention to make this as plain as we can. When God first made the man from the dust, he was an animal like all the animals around him, with this difference: his intellect was far superior to the rest of the animal creation. He was, as the Psalmist described him, a little lower than the angels, when God crowned him with the glory of ruling over the works of creation; and God exalted him above all the rest, and gave him the offer of continuance in life. But when the man fell, he was deprived of the honor which God promised him, and he and his race fell back again into the normal condition from which Adam was taken.

John.—Then we are in the same condition that Adam was before he was placed in the garden. Is that what you wish us to understand?

Grandpa.—No! I wish to convey to you the fact that Adam was himself in quite a different condition. In the first instance, Adam would have died and perished like all other animals, and would have had no knowledge of the good offered him by the promise of the "Tree of Life," neither would he have known the evil of that life. So you see the eating of the tree of knowledge opened his eyes to knowledge of the good he might have enjoyed, and the evil he had to endure, in the knowledge of the loss of it. Adam therefore could only give such life to his children as he himself possessed, which was animal, without any hope of a future.

William.—Adam's children then have no hope of a future life.

Grandpa.—None derived from Adam. He had none himself, hence could bequeath none to his children. If we can find any hope for them in the Scriptures, it must be of promise or from some other source.

Mary.—Could not God make the children of Adam the offer of life upon the condition of obedience, in some way, as well as he did to Adam?

Grandpa.—Some men have set up a standard by which they call God into judgment, and say that justice demands the blood of the sinner, and God cannot be just, and give life to any of Adam's race after Adam broke the divine law.

George.—But was anybody under the law except Adam and Eve?

Grandpa.—There is where men make their mistake. They establish rules of law which they call justice, and then say God demands it under the name of justice. Now all we can know of God's dealings with mankind is what He has been pleased to reveal unto us, and so far as the first pair are concerned, He told them if they ate of the forbidden tree they should surely die; and He defined what that death was—a returning to the dust from which they were taken, and thus end their existence. And it seems that God intended it should be a final death under that law, for He drove them from the garden and guarded the tree of life from their approach, and left them to die without any means of prolonging their life.

John.—Under what obligation then was God to our race to offer the means of life?

Grandpa.—He was under no obligation, and whatever we receive is all of favor. Man as an animal man was left to produce his offspring like the rest of the race, and they might have returned to the dust of the earth like all the rest of creation. None affirm that God is under any obligation to the brute creation, yet they are the work of his hand as much as we are.

Mary.—If I understand you, you think that God could make another law and offer life to Adam's race without doing violence to his broken law.

Grandpa.—Undoubtedly the same law of obedience which saved Jesus Christ and gave him life, would have given life to any who should have kept the law. So Moses says in Lev. xviii. 5: "Ye shall therefore keep my statutes and judgments. Which if a man do he shall live in them: I am the Lord." Nehemiah uttered the same truth, ix. 29. And so did Paul in Rom. x. 5: "For Moses describeth the righteousness which is of the law." "That the man which doeth these things shall live by them." But, says Paul, "the righteousness which is of faith is of a different thing." So Jesus testified when he said, John x. 18, "No man taketh my life from me. I lay it down of myself." Why did He say so? Because He had accomplished the righteousness of the law, which said, "If a man do them he shall live by them." And so the Jews understood their own laws when they said to Jesus, "We have heard out of the law (Moses) that Christ abideth forever, and how sayest thou, the Son of man must be lifted up? Who is this Son of man? Evidently referring to the law of Moses, and understanding that the Christ would obey the righteousness of the law, and thereby would have the right to live forever.

William.—Are we, then, under the same law that Jesus and those living in his day were, and can we have life upon the same conditions?

Grandpa.—No! And I would say right here, that although we are studying our lessons in the capacity of children, there are many grown persons, and many that call themselves teachers, that ignore the different dispensations of the dealings of God with mankind, and mix the whole up with a compound mixture. Some talk of the restitution of what Adam lost, as if there were such a thing in the purpose of God; and then go on to talk of a kingdom with priests and Jesus Christ as chief ruler. Now a restitution they say signifies a bringing back to a former condition of things, and to do this they must ignore Jesus Christ as the great fountain of life, and restore the tree of life and the tree of knowledge of good and evil, and many things in the future that we can find no authority in the Bible for. Paul speaks of several dispensations, which it will be our purpose to examine in their several places.

First: The Adamic, dispensation which we have examined and shown its final close.

Second: The dispensation, without law, from Adam to Moses.

Third: The dispensation of the law. And

Fourth: The dispensation of the gospel under which we live. And at our next lesson we will examine the dispensation without law, from Adam to Moses. By thus taking up the dispensations separately, we may learn how to deal with the Bible.

LETTER TO THE CHILDREN. No. 4.

BY UNCLE WILLIAM.

DEAR CHILDREN: Like all that pertains to God, whether in creation or providence, the deeper we penetrate the higher rise our conceptions. A world of thought is suggested by the first word in the book of Genesis, "In the beginning," and I discover that I must not long linger, but push on to the further consideration of our great subject.

Before leaving the subject of light, I would say that a difficulty has presented itself to some minds, how light, which is *now* so dependent on the sun, could have existed without it. I have read philosophical reasons for this phenomena, with a great show of plausibleness; I have weighed, as I best could, the arguments; and I think there is much to show that it can exist independent of the sun. But even if we did not know *how* it was, yet God's word simply tells us that it was so, and to the mind that bows to God's word this should be enough. GOD SAYS IT, and what I cannot now comprehend I hope to, when the vail spread over all shall be removed, and clearness of vision, undimmed by sinful flesh, I shall see God, and then *fully* understand what is now dark and truly mysterious. On the fourth day we read, "God made two *great* lights to rule the day, as also the night." Unquestionably light did exist the *first* day, and illumined the waste of waters, and on the *fourth* day the Lord gathered this light, gave it its orbit, sending it to the uttermost parts of the earth as a life-imparting agent. Thus the sun and light are inseparable. Sound comes to us slowly when compared with the darting rapidity of light. Light moves at the rate of about one hundred and ninety thousand (190,000) miles in a second, while sound passes at the tardy rate of only thirteen miles a minute.

I do not greatly wonder, or feel surprise, when I read of those who worshipped the sun—his light showed them the benefits bestowed, and if all people who only see the sun as a created object, would reverence the Creator, as these do the created, how much happier would be our world!

The Lord Jesus Christ is coming in the glory of his Father, of the holy angels, and his own glory, and the sun shall be ashamed when the Lord of hosts shall reign in Mount Zion, in Jerusalem, before his ancients gloriously. I hope my readers will learn how to be ready for his coming, so as to hail him as indeed the Sun of righteousness, whose power of healing shall be in his beams, and be acknowledged by him as children of *the* light.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
Wm. H. SPENCER, Assistant.

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Is Christ Now Reigning?

BY MARK E. GREEN, NEW YORK.

THE disciples of Jesus supposed that the kingdom would be set up in their day. Jesus spake a parable to them so that they might understand that the kingdom was still in the future. He compared himself to a nobleman (Luke xix. 12) going into a far country to receive a kingdom, and after his return rewards his subjects according to their faithfulness, and slays those that would not have him "to reign over them." No just king would execute a subject without first giving him a trial. They could not try a subject without a law, and that law must be the king's law, for he could not try a subject for disloyalty by any other law. Therefore, sometime before the king returns an opportunity must be given to *test* them before judgment can be rendered.

To get a clear conception of what we now wish to present, we will trace Jesus from the last time he was seen by mortal eyes until he makes his appearance again. While the disciples were gazing on him, as he ascended, "a cloud removed him out of their sight."—Act i. 9. The inspired eye of Daniel then caught a glimpse of him, and says, "I saw in the night visions and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14.

This vision cannot be in the future, for Jesus now occupies a position which he will not leave until all his enemies are brought to naught or destroyed. He told the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Matt. xxvi. 64. Campbell translates it "sitting at the right hand of the *Almighty* and coming on the clouds of heaven." That position which he occupies when he comes is the same he has occupied since he went away. "He was received up into heaven, and sat on the right hand of God."—Mark xvi. 19. This same position is maintained until his "*foes*" become his "*footstool.*" Jesus never leaves the position he took when he ascended to heaven and sat down on the right hand of God, until all his enemies are destroyed: therefore, when Daniel saw the vision of one like the Son of man going to the Ancient of days, and received dominion and glory and a kingdom, that *all* people, nations and languages should serve him," must be in the past, because the Son of man cannot go to the Father in a cloud and receive a kingdom while he is already sitting at the Father's right hand, which position is maintained until the last enemy—death—is destroyed by giving life to those who will be raised at the "last day."

Are the nations of earth now his subjects? and are they in duty bound to serve him? Are they now on trial to test their loyalty, whether they will have him to reign over them? "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isa. xl. 12. That this belongs to this dispensation is evident from Jesus' own words, as well as his apostles. As he was about to leave his disciples he said, "All power is given unto me in heaven and in earth," etc. This power he did not exercise until he took his seat at the right hand of God. Peter says, "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."—1 Peter iii. 22.

Again: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all under his feet, and gave him to be the head over all things to the church."—Eph. i. 20–22.

We see from these texts that Jesus has received power. Does he now exercise that power? In the 2d Psalm we have a prophecy of Christ, which was fulfilled, as all admit, at his first coming, from the first to the eighth verse. The seventh verse ends with these words, "Thou art my Son, this day have I begotten thee." Paul gives a full exposition of this prophecy in Acts xii. 33. He says, "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is written in the second psalm, "Thou art my Son, this day have I begotten thee." This Psalm set forth the mind of those who stood up against Christ. The Jews said, "Away with him; crucify him, crucify him." Herod and others had heard of his power and miracles which he had performed, and they "imagined a vain thing," and said, "Let us break their bands asunder and cast away their cords from us;" but the Lord laughed at them, and had them in "derision," and notwithstanding they thought to frustrate the purpose of God, yet they ever failed, for he says, "Yet have I set my king upon my holy hill of Zion." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." That this ruling or breaking of the nations with a rod of iron is in this age is evident from the exhortation given in this connection to the kings of the earth; for he says, "Be wise now, therefore, O ye kings; be ye instructed ye judges of the earth. *Serve* the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little." This Psalm, from the time God raised Christ from the dead, corresponds with the stone cut out the mountain without hands, which was to strike the image on its feet and grind it to powder, and become a great mountain and fill the whole earth. This stone is the one the builders refused. "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." This stone is called a kingdom (Mat. xxi. 43), and whosoever accepts the government of the king and will yield obedience as a willing subject, will not be ground to powder; but those who will not have him to reign over them will be destroyed.

Paul teaches this in Cor. xv. "And then will be the end, when he (Christ) shall have delivered up the kingdom to God the Father; when every prince and every sovereign and all powers shall have come to naught. For he (Christ) is to reign until he shall put all his enemies under his feet. And the last enemy—death—will be abolished. But when he said that every thing is subjected to him (Christ) it is manifest that he (God) is excepted who subjected all to him; and when all shall be subdued to him (Christ) then the Son himself will be subjected to him who subjected all to him, so that God will be all in all."—Cor. xv. 24–28.

When Jesus ascended and went to the Father, the Father delegated to the Son all power in heaven and earth, with only one exception, and that was the Father himself, who gave him the authority like Joseph in Egypt, every knee had to bow, and only in the throne was the king greater than Joseph. To Jesus every knee had to bow. The only difference between Joseph and Christ is, that Christ has been made king: "Yet have I set my *king* upon my holy hill of Zion." Where is that hill? Says David, "I cried unto the Lord with my voice and he heard me out of his *holy hill.*" So then we see that it is the place where God is in heaven, where Jesus sits at God's right hand; which position he never vacates until all kings, and sovereigns, and death itself, is destroyed by giving life to all his children at the last day; and then God will take to himself his great power (Rev. xi. 17) and reign, and Jesus will take his own throne, which is David's throne, and will reign forever without end.

I now wish to notice some objections to the views set forth in this article. It is claimed by some that the vision seen by Daniel, (Chap. vii. 13, 14) must have its fulfillment after the last phase of the Roman empire has been destroyed; or, in other words, the little horn power, Papacy, is given to the burning flames; because this vision of the Son of man going to the Ancient of days was after Daniel saw the body of the beast destroyed. If that is so, I would ask, Why did Daniel say, "I saw in the night visions, and beheld," etc., if he saw the same vision that he had seen before, which brought him to the judgment? for he says, in verse 2, "I saw in my vision by night, and beheld," etc. Why repeat it again, if it was the same "night vision?" If it was the same vision referred to in the 2d verse, would he not have said, "I beheld then," "one like the Son of man came with the clouds of heaven," etc.? Evidently it was another vision he had, and another interview was had when a full explanation was given of what he had seen before, as in the case of the eighth chapter, which was explained to him in the ninth chapter by "Gabriel, whom he had seen in the vision before." Again, it is said, that it is in the days of the ten toes when the God of heaven is to set up a kingdom, etc. This whole argument rests upon this one position, namely, that the ten toes are ten kingdoms into which Rome was divided. It is a mere assumption. There is not an instance in the Bible where toes or legs or arms are separately symbols of kingdoms.

A careful reading of the explanation given by the angel refutes that idea. That position is assumed because it is said, Rome was to be divided into ten kingdoms. But they forget that three of those kingdoms were plucked up by the roots some hundreds of years before that power, the little horn, which plucked them up was given to the burning flames. In fact, there is hardly one of those ten kings in existence to-day; therefore, that assumption is not supported by facts. Let us look at the explanation given of these toes and feet. "And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron forasmuch as thou sawest the iron mixed with miry clay." (There is not a word about the kingdom being divided only in its strength, as the next verse clearly sets forth). "And as the toes of the feet were part of iron and part of clay, so the kingdom (not kingdoms) shall be partly strong and partly broken," or brittle. There is no kingdom yet mentioned.

Again: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it (the kingdom) shall break in pieces and consume all these kingdoms and it shall stand forever." Now if we can find out what *kingdoms* are to be broken to pieces, then we have the kings referred to when the God of heaven sets up the kingdom here referred to. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter." What is the logical deduction of this subject? 1st, The stone is the kingdom referred to as being set up in the days of these kings, the gold, and silver, and brass, and iron, for there is no other kingdom referred to in this chapter. 2d. When was this stone cut out of the mountain without hands? It was in the days when the iron kingdom was in existence, when God raised Jesus from the dead and "exalted with his right hand a Prince and Saviour." It is the stone that whomsoever it falls upon will grind to powder, after which it "will fill the whole earth."

One more text is set forth as a prominent one against this view. (Dan. vii. 27). "And the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve and obey him."

This portion of prophecy is located by some in the history of events with that mentioned in the 13th and 14th verses of this same chapter, because there are dominions or rulers left to serve him, Christ. The word serve in this verse, according to Pick, should be rendered "*worship.*" The same in verse 14: "And there was given him dominion, and glory, and a kingdom, that all people, nations and language should worship him." It is left optional to them to do it or not: they "*should* worship him;" but those that will not worship or serve him will perish. In the 27th verse there is no languages nor nations named, but rulers only. I would ask, Will not there be rulers in the eternal age? I think the Scriptures teach that there will be. Again, in this verse, it says, "And all rulers *shall* worship and obey him;" not one in all that kingdom but will delight to worship him and obey him. Again, I remark, that the Son was to rule the nations, or break them to pieces, with a rod of iron. There is no one, I suppose, who thinks it is a literal iron rod; therefore, it must signify something else. God has in all ages of the world chosen nations as his "*rod*" to punish nations. See Isa. x. 5. Therefore the kingdom being set up during the iron age, or Roman empire, Christ has these eighteen hundred years used the "iron" "rod" to punish the disloyal subjects, by putting it into the hearts of kings to do his will, although, like the Assyrians, they may say, "By the strength of my hand I have done it," yet they are only doing the work of the king whom they do not recognize, and at last will fight against him who is King of kings and Lord of lords (Rev. xvii. 14), but he will overcome them.

Again: It is claimed that the Son of man came to the Ancient of days and received the kingdom when the judgment was set, in ver. 22. I would remark, that the 9th verse corresponds with this verse, which sitting did not take place until the thrones were cast down, and a fiery stream issued and came forth before him. "The judgment was set, and the books were opened." I would ask, What use would it be for Christ to receive authority over nations after they had been judged and executed?

Again: As I have before stated, when the Son of man comes, he comes *with* the Ancient of days, and occupies a position at the Father's right hand as Judge, "and before him will be gathered *all* nations," and he will judge them, and reward them (Matt. xxv. 31) that are his with the kingdom prepared for them from the foundation of the world;" a restitution, all made new; new heavens and new earth; new inhabitants, which cannot take place till the heavens be no more, as Job says, "Man dieth and wasteth away; yea, man giveth up the Ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep." Amen.

The Vernal Bloom at Hand.

BY A. H. CLEAVES.

[*Concluded.*]

So the seed has been sown upon the top of the mountain, and the fruit thereof will yet shake like Lebanon: it has been the glad tidings presented to faith, and our faith has come by hearing this word, as it is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

This was fulfilled, or began to be, when Christ was introduced at his first advent as the messenger, of peace on earth, and good will towards men: when he rode into Jerusalem, and the multitude cried hosanna to the son of David; hosanna in the highest; and the saying of the prophet was fulfilled, "Tell ye the daughter of Zion, behold thy king cometh unto thee, meek, and setting upon an ass and a colt the foal of an ass." "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink.'

Here the cry goes forth: "Ho, every one that thirsteth, come ye to the waters; incline your ear and come unto me; hear and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." He came as a witness to the people, as a leader and commander to the people. He sent his heralds to a nation that knew him not: they said, "Seek ye the Lord while he may be found, call ye upon him while he is near;" and it will yet be fulfilled. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." Who will accomplish this? He whose visage was marred more than the sons of men.

He came to publish peace, and to save his people. He bore the sins of many, and made intercession for the transgressors, but he never left his church to think that the gospel had come to an end here, or was to find a fulfillment in heaven.

The bridegroom came, and the bride inquired, if at that time he would restore Israel, and thus take her in wedlock, when she found that a preparation remained to be secured.

The Gospel of the kingdom at that day implied, with the church, that Christ would take the throne of David and administer blessings upon the heathen through the nation of Israel, as then established. The mystery of the gospel had for ages related to the Gentiles, and this very mystery was afterwards explained to be the manner in which the Gentiles were to secure the advantage of the Jewish policy. They are blessed in Abraham through the faith of Abraham: in the exercise of this faith they are accounted righteous; and the heathen, since the days of the apostles have been blessed in accordance with the saying, "In thee shall all nations be blessed." The whole design is carried out through faith in the promises on the part of those blessed; and the authorizing, publishing, and fulfilling the promises on the part of God.

The theory that the kingdom, a subject of promise, and object of faith, will be established first, and belief which arises from seeing it, secure its advantages afterwards, is a Jewish fable, and is opposed to the arrangement which makes the promise and oath to Abraham the source of blessing to those who exercise that faith, which is the substance of things hoped for, and the evidence of things not seen.

The spring-time bloom, of which we write, is not the season of human administration, nor the scene where men in rebellion are the subjects of God's long suffering. To be sure! it is reached through a winter of this kind; and will appear all the more glorious from contact: but when the end of our faith, even the salvation of our souls, is realized, and the blessings of anticipation become the things of reality; when the various operations of the Spirit, and outward manifestations in relation to faith, together with all the diversified forms of human government, come to an end, and the variety of temporal changes is followed by the final and radical change, and the new creation, and introduction of a new era, then will Christ reign before his ancients gloriously. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Then will he reign over the house of Jacob forever, and of his kingdom there shall be no end; then, when the wicked are as though they had not been; when the whole earth is filled with the glory of God, and the prayers of the church in all ages, in which they express their desire and expectation, are answered; then will the season of glory commence with the church. Then will she forget the shame of her youth, for the mountains shall depart and the hills be removed; but the kindness of the Lord will not depart from her, nor the covenant of his peace be broken.

When in the physical world "wastes rise in verdure, and mingle in song," while the desolate cities and barren deserts become scenes of joy; and, in the moral world, the tempest tossed church is comforted, while her stones are laid with fair colors, and her foundations with sapphires; then the heritage will be secured to the children of the Lord, and their society, with their surroundings, will be like a fruitful garden.

The church has indeed fought a good fight while schoolmen and theologians have surveyed the battle grounds of the long-continued struggle, imagining that they behold the scene of action, while in fact they are invariably in the rear of the conflict.

While men of faith have applied the principle of faith to all the emergencies of successive ages, and thus practically overcome the world, these Falstaffs have examined the old war maps of the church, under the vain delusion that in so doing they have met the obstacles of their day. Let the proud votaries of that learning which never secures a knowledge of the truth to its followers know, that an examination of precedent in the line of faith will never carry the walls of the present enemy.

The fields of struggle in the past may furnish a profitable example to those who engage in the warfare of to-day; yet while they contemplate the vast cloud of witnesses who have lived in the past, and yet live in their record, they must do so with the fact ever in mind that the heroes of the past have been made such at their own posts, while the enemies that opposed them are to-day numbered among the dead.

Then, leaving Samson with the jaw-bone to the Philistines, and David with the sling to Goliath, while we conclude that faithful men ever since were sufficient in their day for the evils thereof; let us quit ourselves like men in the day in which we live: striving for a place in the list of those who in all ages have made up the army of the kingdom; and have ever opposed in the truth those sinister men who consume the just, and oppress the righteous poor; whether they appear unabashed with their garments dyed in innocent blood, or assume the garb of angels of light.

Let not the church of to-day, therefore, be deceived, in looking for their deadliest enemy in the grim form of Popery, over whom we rejoice rather than struggle: but rather, under the presuming banner of Protestantism, look for those artful dodgers whose words eat like a canker; and even in the mouth of infidels, read the name of a sectarian liberty which if once established would involve the worst of bondage for the remnant of a true church. Be not deceived, therefore; the sword of truth has lost its edge, the salt has lost its savor, yet unbelief with all its pride will never make the faith of God without effect; then never be discouraged.

Tell the truth, and though your converts are few, and you are accused of ill success on this account, have no fear, but discover even here a harbinger of spring, remembering the admonition which tells us, "fear not little flock, it is your Father's good pleasure to give you the kingdom."

Press forward, then, with the full assurance that your feet shall brush the dews where the rose of Sharon blooms, and, in hope that your banners shall yet wave on the mountains of Zion, give battle at the last gate; fight the good fight, lay hold on eternal life.

Rally! ye weak ones. Into the breach again? Remember the Captain of your salvation; and press the battle harder; for his bow abides in strength, and his foot shall press the necks of his enemies. If ye suffer with him ye shall also reign with him: a few more struggles; a few more wounds; and a Saviour's love will quell your fears, and soothe your wounds with balm.

A few more storms of worldly opposition; a few more winds of human scorn; a few more days in the wilderness; and the long winter of persecution will have passed away: the borders of the pleasant land will appear, and there, where vernal skies are seen, the bride of the Lamb shall look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Then, let not hope decay, but, like a bright evergreen, outlive the present frosts of human censure, until the pomegranates bud and the Shulamite returns.

The peaceable king with the host of God will come; he will come as the chariots of Ammi-nadib. He will gather his jewels and make up his crown; and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Then gather the forces once more while we sing—

"There is the city in splendor sublime,
Oh, how its turrets and battlements shine,
Pearls are its portals, surpassingly bright,
Jasper its walls, and the Lamb is its light;
Pathways of gold that fair city adorn,
Glittering with glory far brighter than morn;
Angels beckon us onward to share
Glory unfading—we long to be there."

BOSTON, Mass.

We Need a Consecrated Ministry.

BY S. W. BISHOP.

THIS is so evidently true that no argument need be adduced to prove it. But what do we mean by a consecrated ministry? Says my brother or sister, We mean a ministry made up of holy men. This is indeed true, but but it is not all the truth. A man may be as holy as a Daniel, and still be lacking in the necessary qualifications for a successful minister of Jesus Christ.

One of the definitions of *consecrated* is "separated from a common to a sacred use." Consecrated has the same meaning as sanctified, for, one of the definitions of sanctified is consecrated. To have a sanctified ministry, really, is to have such a ministry as is pointed out in the New Testament.

God's agent in accomplishing the work of sanctification, in the sense of making holy, is the truth. "Sanctify them through thy truth, thy word is truth." So prayed our divine master. John xvii. 17. "And for their sakes I sanctify myself, that they also may be sanctified through the truth."—Verse 19. "Now ye are clean through the word which I have spoken unto you."—John xv. 3.

This language of our Lord forever annuls the notion that sanctification consists in any peculiar state of feeling. Remember always that it is the truth of God that sets men apart for a holy purpose.

No man, therefore, is in possession of the first qualification requisite to the office work of a minister of Jesus Christ unless he has been made clean by believing the truth. But the New Testament does plainly teach that men are "set apart" especially for the work of the ministry.

But how? Why, say many voices, by ordination, and the laying on of hands. If this is indeed so, then none are really in the ministry save those who have passed through that door, and all who have passed it are in deed and in truth ministers of the New Testament of Jesus Christ.

This view of the subject leaves the selection of men to fill the sacred office of the ministry entirely on the choice and judgment of fallible men. We think this answer cannot be correct. That a great many ministers are made after this model, we do not doubt, but that those who are ministers of Christ really, and truly, have a higher commission, and from a higher source than this, is indeed most true. "How shall they preach *except they be sent?*" —Rom. x. 15. "Go ye into all the world and preach the gospel. And, lo, I am with you always even to the end of the age."—Matt. xvii. 15; xxviii. 19, 20.

Those eleven first preachers did not live till the end of the age, therefore, this commission is binding on all who are "sent" till the end of this age. But, it is objected, Christ meant by "the end of the age," the end of the Jewish age. We answer, *First:* The Jewish age *virtually* ended when Christ "took it away, nailing it to the cross."—Cor. ii. 15. *Second:* The new dispensation, or age, was fully brought in when the church received the baptism of the spirit; and Christ forbade his disciples preaching at all until they received it. (See Acts i. 4–5.) None of this preaching could therefore be done until the commencement of the gospel age, and this commission reaches to its end. The ministry, as established by the Son of God, is as lasting as the gospel age.

Ordination, even when administered according to New Testament rules, is, only a recognition of the higher call. We have the rule of ordination clearly given in the gospel. (See Acts xiii. 1–4.) The order here given is as follows:

First. The Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto *I have called them.*

Second: And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth *by the Holy Ghost*, departed unto Selucia. This is God's order. To this agree the words of Paul, Acts xx. 28: "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." Any man, then, who is really a minister of the gospel of Christ, is called to and placed in that office work, not by men, or by the will of man, but by the Holy Ghost. Much better would our cause prosper if this order was recognized among us in all its divinely constituted authority.

A consecrated ministry, then, is composed of such men as are set apart by the Holy Ghost to minister in word and doctrine.

A man thus consecrated will feel like the apostle, "Woe is me if I preach not the gospel." They will indeed feel that "necessity is laid upon me." (1 Cor. ix. 16.) And they will preach, whether they get pounds or stripes. The church have duties they owe *to God* respecting the ministry. But the minister should never get an idea that, because the church do not do their duty, their neglect will release the ministry from the obligations and responsibilities God has placed upon them in calling them to this work. The Master has said, "Go ye into the vineyard and work, and *whatsoever is right* I will give you." We may not get everything we want, and we may want more than "is right." Paul knew how both "to be abused, and to abound, to be full and to be hungry, both to abound and suffer need."—Phil. iv. 12.

When God calls a man to preach he needs no pledges from the people to insure him a support. He works, it is true, and "the laborer is worthy of his hire;" but if the church do not do their duty they will experience the blighting influence of neglect of God's commands in themselves; but their neglect of duty cannot stop the preacher in his holy mission, or cheat him out of "what is right" as a compensation for his labors.

I have known societies of believers who have dwindled away and become extinct for no other reason than that they would not do their duty to ministers that God sent among them. I have, on the other hand, seen the judgment of God visited on men whom he has called to preach the word, who have refused to go fearing that they would not get a support. For a minister to say I will go and preach for such a sum, and I will not go unless that amount is pledged, looks too much like "making merchandise of the word of God."

My brother, settle it first, whether God has called you to the work of the ministry—whether you have been consecrated—set apart by the Holy Ghost. If you have, go fearing nothing, God will take care of you. But if you have funds on hand, you need neither his care nor that of the church in that matter. It will be best for you not to take the hard earnings of the poor of God's heritage, in pay for your preaching, while you have thousands of your own. As you go "preach the word"—never withhold it to gain the favor of any· God will bless your labors; and though you may "go forth weeping," in the great harvest time you will rejoice.

The Pope's Extremity.

Conflicting rumors concerning the Pope's future movements impress us with the belief that though nothing may yet have been determined, it is certain that some important change is near at hand. The negotiations with Thiers for Pau as a residence show that the Pope feels the necessity of going somewhere. Whether France, England or America shall afford him an asylum, is a matter of comparatively little importance. The necessity of his leaving Rome is doubtless more apparent to him than it is to us. Meantime his allocution delivered in secret consistory, Oct. 27, has been published, and gives a sufficiently melancholy picture of the papal affairs. He speaks about "persecution of the secular powers," with a pathos that would lead us to suppose somebody had either been killed or hurt badly, but we do not find that such is the case; the rack, the thumb screws, the dens and starvation that were so freely used for Protestant heretics, have not been called into requisition for the torture of the Pope or any of his cardinals. Perhaps he fears the mob may kill him, if not protected by the powers that be. That he has some such idea would be implied by the fervor of his declaration that "we are prepared to face death even with joy, if it shall please the God of mercy to accept the sacrifice of this humble victim for the peace and freedom of his church." He has viewed with alarm the number of sees vacant in the provinces of Italy, and is now determined to appoint bishops to sustain the faithful under "the violence of the long continued persecution which afflicts the church and the efforts of impious men to extipate the Catholic faith from the hearts of Italians." The holy father says he "absolutely rejects the bonds" which have been offered to him by the king of Italy "under the name of guarantees," and that he relies on and will put in force the "authority which Jesus Christ himself has remitted to us in the person of the blessed Peter."—*American Baptist.*

A new idea of ocean telegraphy is to haev a trial on the English coast. A vessel is to be moored some sixty miles off Land's End, to remain for the winter at a point particularly noted for its fierce storms. She is to be in telegraphic communication with the shore, and can be made useful in many ways to navigators. Beyond that, proof is to be made of the possibility of firmly mooring a vessel at sea, in behalf of an International Mid-ocean Telegraph Company which has been formed under favorable auspices, and expects to add greatly to the world's telegraphic facilities, if successful.

A Bonapartist plot to arrest M. Thiers and proclaim the Empire, has been discovered. The fact that Louis Napoleon carefully denied the existence of any scheme for his restoration, puts the fact of such a plot beyond question. The words of some men, like dreams, are to be interpreted contrawise. *Golden Age.*

Mr. A. T. Stewart has given over three hundred thousand dollars in charity within the last ten years.

THE HERALD OF LIFE.

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The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

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"To the Law and to the Testimony."

Isaac Taylor, a learned Christian writer, has said, with how much truth an already large and still increasing number of studious ones well know, that, "When once this weighty question of the after life has been opened, and when it shall have come into the hands of well-informed biblical interpreters, a controversy will ensue, in the progress of which it will be discovered that, with unobservant eyes, we and our predecessors have been so walking up and down, and running hither and thither, among dim notices and indications of the future destinies of the human family, as to have failed to gather up or regard much that has lain upon the pages of the Bible open and free to our use." The truth concerning man's nature and destiny is, we are compelled to believe, an essential part of the much that very many Christians "have failed to gather up," although it has lain upon the pages of the Bible open and free to their use.

To a consideration of the weighty question of the future destinies of the race every Christian should be devoted; and the importance of reaching just conclusions is augmented, if possible, by the fact that they involve a determination of the great question of duration of evil. Experience, it is believed, has shown that there is no view concerning the doom of the impenitent which is so eminently calculated to impress the mind not only with the immeasurable advantages of conformity to divine requirements, but also to incite love to the Creator, as that of reduction of the persistently rebellious to non-existence, when it is seen that against that state is set an eternal life of blessedness, to be had upon the simple condition of obedience. And yet not a few candid minds think they see in a contemplation of the final destruction of evil, the removal of a real and proper restraint. What is the truth of the matter? should first be settled, for surely the truth, whatever it is, and however antagonistic to our prejudices, is altogether beneficial, while error must of necessity be otherwise.

The doctrine of eternal existence of sin exalts the sinner, while that of extinction of evil by the extinction of evil doers, degrades him. It is unquestionably true that there is a certain dignity about an eternal persistence in sin; and both sin and its punishment—if the punishment be conscious suffering—cease, to a great extent, to be degrading when they become immortal. A deep thinker has justly remarked: "The conception of a wickedness thoroughly consistent, ever persistent, and eternally subsistent, is intrinsically admirable and sublime. Endless guilt implies the power to sin and rebel for ever; and endless woe implies the capacity to suffer for ever. It is a godlike faculty, if one can say to evil, 'be thou my good," with a purpose that cannot be broken through the lapse of eternal years. . . . A mightier power may imprison and restrain him" (the sinner); "but if an unconquerable will can still revolt, the power of eternal anguish sustains the dignity. The dignity is enhanced, if one may contend forever with justice, and tantalize retribution, by adding sin to sin, and still more, if one may ever grow in fiendish capacity and malignity. If there be such rebels, they may certainly glory in the prerogative of imposing burdens, if not cares, upon the divine administration."

In settling all questions respecting man's destiny, the word of God is the only just and true standard of appeal. Overlooking this fact, in some important particulars, Christians have fallen into grave and dangerous errors. Therefore, "to the law and to the testimony."

Is it Infidelity?

In these times, when many are running "to and fro," and "knowledge" is being increased (Dan. xii. 4), it has become customary with those who wish to dissuade others from thinking for themselves on religious matters, to raise the cry of "*infidelity.*" But this is more especially applied to those who have broken loose from theological dogmas and are earnestly, in the fear of God, seeking for further light on the plan of redemption, and adhere to the "old landmarks." Hence, for the benefit of those who love truth and wish to follow it, we will appeal to the only source of truth to see with how much justice this charge is made.

Is it infidelity to believe the inspired record that "God *formed* man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a *living* soul?"—Gen. ii. 7. Dr. Kitto, in his Encyclopædia of Biblical Literature, renders this: "The man became a living animal," and remarks: "We should be acting unfaithfully if we were to affirm that an immortal spirit is contained or implied in this passage." Prof. Bush says: "The phrase 'living soul' is repeatedly applied to the inferior order of animals; it would seem to imply the same, therefore, when spoken of beasts." Dr. Adam Clarke says it is "a general term to express all creatures endued with animal life."

As it is not *once* said in the Bible that man became an "immortal soul," or that he possesses an "never-dying spirit entity," and as the Scriptures plainly and emphatically desclare that God "*only* hath immortality," is it infidelity, therefore, to believe the scriptural affirmation that man now possesses simply animal life—is subject to death—and that immortality can only be obtained as a *gift* from Him, and will be bestowed solely upon those who "seek" for "immortality, eternal life" by "patient continuance in well-doing?" (1 Tim. vi. 15, 16; Rom. ii. 6.)

In view of the fact that the Scriptures nowhere assert that man is now in possession of an immortal nature, is it infidelity to believe that he must wait for the bestowment of this gift until the Life-giver shall return from heaven? Paul says: "We [Christians] shall not all sleep [in death], but shall all be changed to [immortality], in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." (See 1 Cor. xv. 51–54; Isa. xxi. 8; Hosea xiii. 8.)

Is it infidelity to believe the words of Paul regarding the resurrection of the dead? "It (the body) is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a *natural* body, it is raised a *spiritual* body."—1 Cor. xv. 42–44.

Christ says: "They which shall be accounted worthy to obtain that world and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke xx. 35, 36. As the wicked are not "the children of God," should we, therefore, be charged with infidelity for believing that they will not be "the children of the resurrection,"—or, in other words, will not have a revival from death?

The inspired record affirms that the Holy Spirit is the agent employed to quicken the dead into life at the last day. "Now if any man have not the Spirit of Christ, he is none of his." "But if the Spirit that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by (because of) his Spirit that dwelleth in you."—Rom. viii. 9, 11. As the Holy Spirit does not dwell in the wicked, and as they are not members of Christ's spiritual body, is it, therefore, infidelity to believe that they will have no revival from the state of death?

Shall we accept the traditions of men instead of the plain word of God? "He that believeth on the Son hath the witness in himself; he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 10–12. The Scriptures speak of but *two* lives: "the life that now is, and that which is to come." This life, which is perishable, we derive from the first Adam, and hence we all possess a mortal, dying nature; but the life which is to come we obtain only through Christ, the second Adam, by being begotten again, whereby we shall be made partakers of His divine nature. Hence He said to Martha: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."—John xi. 25. To have part in "the resurrection," a union must be formed with Christ. As all men do not "believe" on him, according to the words of Jesus all men will not live again.

Job says: "Drought and heat consume the snow waters; so doth the grave (*sheol*) those which have sinned," and "he shall be no more remembered."—Job xxiv. 19. And the Psalmist also seems to have had the same understanding of the destiny of the wicked. He says: "Man that is in honor and understandeth not is like the beasts that perish." He shall go to the generation of his fathers; they shall never see light"—(the light of life.) "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave—(margin: "the grave being a habitation to every one of them.")—Psa. xlix. 14, 19, 20. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. xxi. 16. "They are dead, they shall not live; they are deceased, they shall not rise."—Isa. xxiv. 14. Thus speak the Old Testament Scriptures regarding the destiny of the ungodly; but the New Testament is equally as plain and positive. A few examples will suffice.

John iii. 36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life: but the wrath of God abideth on him,"—*i. e.*, he shall not see life of any kind beyond the grave.

John vi. 53, 54: "Then Jesus said unto them, . . . except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." What stronger testimony is needed to show that a revival from death is *conditional?* According to this passage the wicked are necessarily excluded from a future life.

"*The wages of sin is death,*" is another inspired declaration regarding the destiny of the wicked. "The soul that sinneth it shall die." "For dust thou art, and unto dust thou shalt return." (Rom. vi. 23; Ezek. xviii. 20; Gen. iii. 19.) Thus, according to the word of God, suffering nor dying is no part of the revealed penalty for sin,—it is not a condition, but a state of total dissolution. Therefore, as death is the declared penalty for sin, the wicked will have no deliverance from death.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John viii. 16. Had not God sent his Son into the world the entire race would have perished, as none would have had a revival from death; but now all who believe on Him will not perish, because his mission was to give his followers an *imperishable* life, viz., "everlasting life," by delivering them from death. Hence, in God's plan there is no reliving of the wicked dead, for by rejecting Christ, who has become the Life-giver, they perish in precisely the same manner as though he had not come to offer them life from the dead.

If to believe these things be infidelity or heresy, then this I confess, "After the way which they call heresy, so worship I the God of my fathers."—Acts xxiv. 14.

W. H. S.

"The To-morrow of Death."

BY W. N. PILE.

The "Springfield Republican," of Nov. 15 contained a summary, from its Boston correspondent, of a work now being translated and soon to be published in that city, entitled, "The To-morrow of Death." The author is a "French scientific scholar and writer" named M. Figuier, and his work will undoubtedly be extensively read and criticised.

The correspondent states that "M. Figuier says he was led to earnest investigation of the future life by the loss of a beloved son one day; first, he asked of the exact sciences what positive evidences they could render on this point, and then he questioned ignorant and simple men, peasants and the unlettered crowds of cities, in order to reach the true principles of nature. His search was thorough and exhaustive, and at length he found everything through the study of nature. In demonstrating his theory, he starts with the declaration that there are three elements in man: first, the body, a material substance; second, life, the vital force; and third, soul, the inner sense. Life and the soul are essentially distinct. The life is perishable, while the soul is immortal. Man can be defined, he says, as a defective soul resident in a living body. Death is the separation of the soul and the body. This triple alliance of the body, the soul and the life is seen in animals as well as in man, but the souls of animals are different from the souls of men, in that they are inferior in the number and compass of their faculties."

It will be seen from the above that the Scriptures were completely ignored in the investigations of M. Figuier. He sought "first" to the "exact sciences," and afterward to "ignorant and simple men." "Science, *falsely* so called," has frequently been appealed to for proof of the unscriptural and unreasonable doctrine of man's inherent immortality, but so far from affording satisfactory evidence, history records the fact that many of those who taught the doctrine as based upon science, did so as a matter of expediency, and *doubted* and *disbelieved* while they taught. What facts can science present in proof that man is conscious after death? M. Figuier offers nothing but speculation! He says he "found everything through the study of nature." What evidence does nature afford to show that an "immortal soul" quits the body at death? Our author offers none, but "in demonstrating (?) *his* theory he starts with the declaration that . . . the soul is immortal." Well, this is as good as we ever get from such sources—simply unsupported "declaration."

True science affords no evidence of consciousness in death; neither does nature or nature's God. Future life is not a subject of science or nature, but of *Revelation.* It will be seen that our author accords to "animals" the "same triple alliance of body, soul and life," which he finds in man, and although he declares that they are "inferior in the number and compass of their faculties," they are not in *nature*—they are as immortal as man's, which will appear before we conclude. This conclusion is a just one from his premises. Science and nature afford no more evidence of the existence of an immortal soul in man than in animals.

But we will let M. Figuier give us his theory of the destiny of the soul after the death of the body. He says:

"We believe that after death the human soul passes into a new body, to be incarnated in another organism, and constitute a being greatly superior to man in moral power, and ranking next above the human species in the hierarchy of nature. This being above man, in the scale of the living who people the universe, has no name in any language. Only the angel, that the Christian religion honors and worships, can convey to us an idea of this being. . . . Let us, however, waive this word and give the name of superhuman being to this improved creature, who, as we believe, is next higher to man in the ascending scale of beings in nature. . . . After the dissolution of the body, after life is extinct, the soul, then, freed from the material bonds which attached it to the earth, goes to feel, to love, to conceive, to enjoy freedom in a new body, endowed with faculties more powerful than those which belong to humanity. It goes to constitute what we call the superhuman being."

He here discards the idea of a resurrection of the body, and says that the soul enters immediately into "*a new body.*" He does not tell us whether this *new body* is *created* especially for the soul, or is the cast-off body of another soul that has passed beyond. He must believe one or the other is the explanation, or else he is involved in the absurdity of *two* souls in one body, in which case a conflict might ensue.

The location of these superhuman beings he believes to be in the *ether*, which begins when our atmosphere terminates, and which fills the intervals which separate the planets. He believse this ether to be "hydrogen gas excessively rarefied." In speaking of it he says:

"It is heaven. There then, in the place commonly termed heaven, we fix the residence of superhuman beings. In this matter we concur with the popular belief and prejudices, and we gladly establish this agreement. These prejudices, these misgivings, in many cases epitomize the wisdom and observations of an infinite number of human generations. A tradition which uniformly prevails in all countries has the weight of a scientific demonstration. Language and tradition agreeing, the most wide-spread modern religions—Christianity, Bnddhism, and Mohammedanism—assign to heaven the home of God's chosen people."

That Buddhism and Mohammedanism "assign to heaven the home of God's chosen people" we grant, and also that a corrupted Christianity has done the same; but that primitive Christianity ever did this we deny, and ask the proof. The Buddhist books and the Koran undoubtedly teach the doctrine; the Christian's Bible *never!*

M. Figuier believes that all the planets are inhabited, "and like the terrestrial man, the planetary man dies, is transformed after death into a superhuman, and passes also into ether."

The following is the correspondent's summary of the Frenchman's view of the

FORM AND LIFE OF THE SUPERHUMAN:

"This world, then, is one of a number of worlds, all peopled with human beings who die, leave their bodies to enrich the soil, and whose souls rise to space above, known as ether, and are transformed into new bodies called superhuman beings. To a description of these M. Figuier devotes very many pages. His final conclusions are, they have bodies as here below, but bodies possessing qualities infinitely superior to those which belong to the human tenement. In order to float in ether they must be composed of substances wonderfully subtile—or thin material tissues, and transparent and vapory cloaks of living matter. They are sustained by the simple respiration of the fluid in which they are immersed—ether. The respiration of the ethereal medium suffices to nourish the material body, and therefore they are spared the necessity of eating and drinking to live. They know nothing of fatigue or the pains of sickness. They yield themselves wholly to quiet and gentle sentiments, and to no impressions but those of bliss and unalloyed serenity. They enjoy the same senses that are ours—sight, hearing, feeling, smell and taste—but to an infinitely more exquisite degree, and, moreover, special senses unknown to us. There is no sex; all have the same organic life. They need not, in order to love each other, belong to opposite sexes, to two groups of different organizations. In this new existence love is an ennobling sentiment, ideal and exquisitely pure. Their peculiar organization gives them the power of transporting themselves very rapidly from place to place, and of compassing great distances with extraordinary speed, with a celerity we can only measure by electricity. In the domain of ether time counts for nothing. The superhuman, then, is a mortal like the terrestrial or the planetary man. In time his body dies and the soul again escapes, 'as a sweet perfume escapes from a broken vase.' Improved by the new faculties it has received, and the new senses with which it has been endowed, it enters a new body equipped with still more numerous and exquisite senses, and armed with still more powerful faculties, and thus begins another new life further on in ether—the life of arch-angel or arch-human."

Here the old Pagan doctrine of transmigration of souls stands clearly out. Death, it seems, exists in this ethereal state, and the superhuman body is but mortal and dies, but what becomes of it we are not told. The escaped soul passes on into another body. This theory differs somewhat from the popular one, in that it recognizes the necessity for a time, at least, of a material medium through which the soul derives its pleasures. Not until it reaches the final and perfected state does it sustain a continued disembodied existence. Various promotions take place, until the highest sphere is reached. After speculating upon the various improvements resulting from these promotions, our author advances as his opinion that

THE SUN IS THE FINAL WORLD.

Hear him:

"Reaching the sun he (the superior being, the pure soul), is divested of all material substance, all carnal alloy. It is a flame; a breath. It is all intelligence, sentiment, thought. No impurity mingles with its perfect essence. It is an absolute soul, a soul without a body. The gaseous blazing mass that constitutes the sun is therefore set apart for these quintessential beings. A throne of fire must be the throne of souls. . . . They are pure spirits living in the midst of a blazing atmosphere and the burning masses that compose the sun. That star, whose volume far surpasses the united size of all the stars that make up our world, is vast enough to give them an asylum. From this throne of fire these souls look down upon the marvelous procession of all the planetary globes that belong to the solar world. In the centre of the world, comprehending the secrets of nature and the mysteries of the universe, they enjoy perfect happiness, absolute wisdom, and knowledge that has no bounds."

Here is a strange conglomeration of absurdities and contradictions. An immaterial soul is a "flame" a "breath!" It sits upon a *throne* of *literal fire!* It lives "in the midst of a blazing atmosphere, and the burning masses that compose the sun!" The sun is their "asylum!" That which has "neither length, breadth, or thickness" has at last had a *location* (!) assigned to it! We are glad it is not "*beyond* the bounds of time and *space.*"

But further, M. Figuier says:

"Since the sun is the first cause of life, since it is (as he attempts to show in another portion of his book), the origin of life, of feeling, and of thought, since it is the determining cause of all organized life on the earth, why may we not declare that the rays transmitted by the sun to the earth and the other planets are nothing more nor less than the emanations of these souls? That these are the emissions of pure spirits living in a radiant star that come to us and to dwellers in the other planets, under the visible form of rays? If this hypothesis be accepted, what magnificent, what sublime relations may we not catch a glimpse of between the sun and the globes that roll around him! Between the sun and the planets there would be a continual exchange and never broken circle and unending 'come and go' of beaming emissions which would engender and nourish in the solar world motion and activity, thought and feeling, and keep burning everywhere the torch of life! See the emanations of souls that dwell in the sun, descending upon the earth in the shape of solar rays. Light gives life to plants, and produces vegetable life to which sensibility belongs. Plants, having received from the sun the germ of sensibility, transmit it to animals, always with the help of the sun's heat. See the soul-germs infolded in animals develop, improve little by little, from one animal to another, and at last becomes incarnated in a human body. See, a little later, the superhuman succeed the man, launch himself into the vast plains of ether and begin the long series of transmigrations that will gradually lead him to the highest round of the ladder of spiritual growth, where all material substance has been eliminated, and when the time has come for the soul thus exalted, and with essence purified to the utmost, to enter the supreme home of bliss and intellectual and moral power—that is, the sun. Such would be the endless circle, the unbroken chain that would bind together all the beings of nature, and extend from the visible to the invisible world."

It appears from this that all the rays of the sun, which are *material*, are emanations of immaterial souls "divested of all natural substence!" Perhaps our author's "exact sciences" can tell how this can be; we cannot. He states that there is "no sex" among these "superhumans," and yet these pure spirits by their rays "multiply and replenish the earth." They produce life first in plants; from them it is transmitted to animals, and from them to man! It follows, therefore, that the souls of men were once those of animals and plants! From man they pass on to the "superhuman," and finally that which was once only "sensibility" in "vegetable life" becomes, after "a long series of transmigrations," a pure spirit!

This is *progress* certainly! One would think that the sun would rapidly and visibly

increase in brilliancy by the arrival of the millions of souls which must reach there yearly! Astronomers have failed to note such a change. They sometimes speak of spots on the sun, but perhaps these are caused by a congregation of souls upon some other part of its surface, leaving a bare spot!

The souls of the wicked are condemned by this theory to a very tedious and circuitous route to this final world. Says M. Figuier:

"After the death of this man it (his soul), will take up its residence in a new human body, losing the memory of its former existence. In this second incarnation the unimproved and coarse soul, lacking all noble power, and shorn of memory, will have to begin anew its moral education. The man who is born again a child recommences life with the uncultured and mean soul that was his at the moment of his death. These re-incarnations in a human body can be very numerous. They must be repeated until the faculties of the soul are sufficiently developed, or its instincts sufficiently improved, so that the man can raise himself above the common level of our species. Then, only, this soul, fittingly purified, freed from its imperfections, can quit the earth, and after the death of the body, soar into space, and enter that new organism which succeeds that of man in the hierarchy of nature."

It must be seen from this that the wicked are virtually annihilated, for they are "shorn of *memory*." But our author's sagacity anticipates this objection, and he attempts to save his throne by saying that "forgetfulness of the past life is only a temporary condition imposed on our new existence: it is a sort of punishment. Recollection of the first life will return to the individual when, by the sufficient improvement of his soul, he shall have deserved to pass into the state of the super-humans. Then he will recall the evil actions of his first earthly life, or of his several lives, if he has had several probations to undergo, and the thought of these actions will still be his punishment in the abode of *bliss* which he will have won at last."

This part of his theory certainly forces *two* souls into one body, unless there are bodies born *without* souls for the especial receptacle of those of the wicked. How this difficulty is solved the "exact sciences" do not state. For the especial comfort (!) of bereaved mothers he adds, "that infants dying at tender age, sucklings, or only a few months after birth, when their souls are yet undeveloped, have a similar fate as imperfect man. Their souls pass into the bodies of other children, and begin a new life." As this theory furnishes no means of identification no Solomon will be needed to decide between contending mothers.

The above theory is a combination of "Darwinism" and "Immaterialism." It is but one of the absurd notions built upon the assumption of the immortality of the soul! "A tree is known by its fruits." We expect that even worse than this will appear, and as the fanciful and poetical are more sought for than the truthful, we doubt not that many will believe these "strong delusions" rather than the scriptural solution of a future life—a resurrection from the dead.

The popular, (though Pagan) ideas of the consciousness of the dead and the eternal torment of the wicked, have driven many into the fields of speculation in search of light, who, otherwise, would have remained anchored to a Bible that teaches neither. Our author is one of the many. Hear him:

"To those who refuse their assent to these opinions we will say that the question of punishments and rewards after death is the rock on which all the religious and philosophies have split. The explanation that we give of the punishment of the wicked is certainly preferable to the hell of Christianity, which is at once atrocious and absurd. The return to the second earthly life is a punishment less cruel, more reasonable and just, than condemnation to eternal torment. Here the punishment is proportioned to the sin. It is equitable and merciful, like the correction of a father. It is not an eternal penalty endured for a temporary fault; it is pitiful justice, which lays beside the punishment the means of avoiding it in the future. It does not forbid any return to good by an irrevocable doom for all eternity; it gives man a chance to tread again the path of happiness from which his passions have misled him, and to regain by his virtues the good things that he has lost."

That the theory of punishment which he offers *is* preferable to what he calls the "hell of Christianity" or "eternal torment," we admit. But, as a divine revelation is the only means of knowledge of the future state, and as the Bible teaches neither, we reject both. "The wages of sin is *death*," not a "series of transmigrations," and the "gift of God is eternal *life*" in the "kingdom of God" upon "the *earth*;" not a protracted floating in ether and final lodgment in the sun. If there be no resurrection of the *dead* "then they which have fallen asleep in Christ are *perished*."

"Ah, but that is materialism!" Well, call it what you will, it is scriptural. "But we cannot believe that the dead know not anything, and that future life depends upon a bodily resurrection." Neither could M. Figuire, and hence his absurd theory.

The correspondent says of him, in conclusion, that he desires "to impress it (his theory) upon mankind at once, for he fears the teachings of materialism, which he regards as the evil of European society, the plague of our day." If this is the best antidote for "materialism," we think its advocates have nothing to fear. We trust that the eyes of some *im*materialists will be opened by the enunciation of this transmigration theory to "search the Scriptures," and renounce their error. We prefer Bible "materialism" to M. Figuier's speculative theory. It is too *ethereal.*

Thoughts on Romans vi. 15.

BY JACOB GRIM.

"What then? Shall we sin because we are not made under the law, but under grace? God forbid."—Rom. vi. 15.

The question arises, What law was the apostle speaking of when he made use of the above words?

In order to rightly comprehend the Scriptures of truth, and to exercise the proper faith in them, we must *understand* them. Jesus prayed the Father to sanctify his followers through the truth. Some go on preaching for a number of years some great principle, which they declare, with all the power and force they are possessed with, that God has called them to the work, and call upon their brethren and sisters to aid them in the work of the Lord to which they are called. And then, in the course of time, they discover that they have been preaching error, and the Lord has called them to some new truth. Now, for one, we believe we may advance in truth, and go on from one step unto another, but the last advancement cannot contradict the first great principle. What we wish to illustrate is the fact, that the whole human family are going to the dust in a state of death, and when the apostle says, "That if one died for all, then were all dead," is the apostle speaking of the whole human family, and if so, how are we to reconcile the fact so long taught, that the first Adam of the earth with all his posterity were running down into the earth, while the spiritual Adam, Christ, the head of the spiritual family, is the one that brings back again all with his spiritual life? "And as we have borne the image of the earthy (Adam), we shall also bear the image of the heavenly." Again: "For as by one man's disobedience many were made sinners, so by the obedience of one *shall* many be made righteous."—Rom. v. 19.

Now, in order to exercise faith, I must have an understanding of the subject taught. If one died for all then were all dead. If I understand this to teach that all men were in a state of death, and that Christ died for all, then I should exercise my faith and believe it so.

Again: "For by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Now, if I understand the "many" in the one case to be the same "many" in the first case, then I must exercise my faith and believe accordingly; hence I must be a Universalist, because there are no *ifs* or *ands* about the question. It is the many, whoever they are, *shall* be made righteous.

Now the question comes to us, What does the apostle mean by these several passages? Here our understanding is brought into exercise. Now if God spake to any of us as He did to Abraham, or any of the prophets, it would be a simple act to believe just what God said to us. In our case when God speaks to us through one of his servants, it is our duty to find out what God means. But says one, You are to believe just what God says, the same as though God spoke directly to you? Yes, when I understand what He means. I know of instances where those same persons have been mistaken dozens of times themselves, and the last time they are always right until they make some new discovery. For one I wish, if possible, to know what the Lord means, and then I am as ready to exercise faith as any. When John said to the Jews, "I say unto you that God is able of these *stones* to raise up children unto Abraham," it is hard to tell how God could do so, yet when I understand what John means, I have no lack of faith to believe just what he says. Paul describes faith as "the substance of things hoped for." Now Paul did not mean that they had faith in something they did not understand. Allow us, therefore, to exercise our understanding in the matter spoken unto us, and ask the aid of the Spirit to enlighten our understanding of the truth of God as declared in his word.

Now Peter speaks of a certain class of individuals, who as "natural brute beasts made to be taken and destroyed, speak evil of the things they understand not: and shall utterly perish in their own corruption."—2 Pet. ii. 12. Here are those, if the many means all, for whom Christ died, that cannot be accounted among the number of those who are made righteous. We would here say, in order to understand to word of God, we must endeavor to understand the mind of the Spirit, and also the time when and the persons to whom the Spirit was speaking: when Paul says, "ye are not under the law but under grace," what law does the apostle mean? Not the Adamic law, certainly; that had passed away ages before. The times are divided. The Adamic law and its results are confined to the first three chapters of the Bible. Then we enter upon a new dispensation or age, embraced in the book of Genesis, and it closes with the introduction of the Mosaic age, called the law dispensation, and under this dispensation we have all the balance of of the Old Testament Scriptures, and the introduction of the New, and this *law* dispensation was confined to one family of people called Israel, although there were vast multitudes of people outside of this nation, yet it pleased God to make known his will to this people to the exclusion of all the rest of the world of mankind. And well it might be said, salvation was of the Jews. And thus the apostle, in giving his testimony concerning this people, says: "I say the truth in Christ. I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart on account of my brethren, my kinsmen in the flesh, (for I was myself wishing to be accursed from the Anointed), who are Israelites, to whom belong the adoption (of children) and the glory, and the covenants, and the giving of the *law*, and the service (of God), and the promises, whose are the fathers, and of whom as concerning the flesh Christ, who is over all: God (is) blessed forevermore."

It shall be our purpose to show the relationship of this *law*, and the promises under the law, to many of the passages which we think are forced out of their connection, and hence lose their force and beauty. In doing so, we ask no one to believe any thing except their judgment is convinced of the truth of the matter. We believe that God dealt with the human family each in their dispensation, and I, as an individual, have no right to appropriate any of the blessings or curses of the past dispensations unto the present, unless I am authorized so to do by the Spirit of God.

In our next we will endeavor to show where those passages belong.

PHILADELPHIA, Pa.

"All."

BY O. F. YALE.

WEBSTER says this means "Every one, or the whole number of particulars. The whole quantity, extent, duration, amount, quality, or degree. The whole number. The whole, the entire thing, the aggregate amount."

Does *all*, under all circumstances, and in all places, really include *all*, according to the above definition? "Most certainly," says a dear brother in Christ: and Jesus says: "All power is given unto me, both in heaven, and on earth;" and *a-l-l* does not spell *part* "All power," includes *kingly power:* therefore Jesus did and does reign as king on or over the earth."

But does it necessarily follow, because all power is given unto him, that he reigns as king, while the Father sits a silent, inactive spectator? May not other Scriptures qualify, limit, define, and explain the use and intent of all power?

"The Father judgeth no man; but hath committed *all* judgment unto the Son."—John v. 22. "These words spake Jesus, and lifted up his eyes to heaven, and said: Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast *given him power over all flesh*, that he should give eternal life to as many as thou hast given him."—John xvii. 1, 2. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16. "For I came down from heaven, not to do mine own will, but the will of him that sent me, . . . And this is the will of him that sent me; that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—John vi. 38–40.

Not to multiply texts on this point; do not these and others of like character, show the purpose and design of the "power" given unto the Son, and did not he show by word and deed that sufficient, yea "all power," necessary to accomplish the work, viz., the Father's will, was given unto him by the Father? Is not the full import of "all power," thus shown to be short of, or different from kingly rule, while officiating as High Priest, in the true Holy of Holies.

Thus doth it seem to me: though acknowledging myself verily a babe in Christ, but, if I know my own heart, I most sincerely desire to receive the truth which maketh free.

Another dear brother in Christ, who denies this extent and application of "all," (*i. e.*, kingly rule) quoting, "In thee shall *all families* of the earth be blessed."—Gen. xii. 3. "And *all the nations* of the earth shall be blessed in him."—Gen. xviii. 18. "And in thy seed shall *all the nations* of the earth be blessed."—Gen. xxii. 18. And similar records of God's promise and oath to Abraham, affirms that "all" must of necessity extend to all of Adam's progeny; and consequently, finds a necessity for a resurrection from the dead for *all* who have died, or may die without hearing the word of the gospel: in order that the promised blessing may reach them.

Now if "*all*" has really this extent and meaning; and if this is really God's purpose, I say amen; let the earth rejoice. But will the promise, *weighed with the balance of God's word*, bear this fulness of expression. "This we are every one of us bound to *try*, before we accept or reject it; and the more of the spirit of fairness we bring to the work, and willingness to give up pet theories, to "let God be true, and *every* man a liar," the more likely we shall be to please God, if not men.

In seeming support of this fullest sense, we find various equivalent terms: "Should taste death for *every* man." "For the sins of the *whole world.*" "Tidings of great joy which shall be to *all* people." "Gave himself a ransom for *all.*" "The true light which lighteth *every man* that cometh into the world." "Preach the gospel to *every creature*," etc. Let us try these by others.

"I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."—Dan. vii. 14. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom: and *all* dominions shall serve and *obey him*."—27 v. "And *every creature* which is in heaven, and *on earth*, and *under* the earth, and such as are in the sea, and *all* that are in them, heard I saying, Blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. v. 13.

Does not "all people, nations and languages," "all dominions," and "every creature on earth and under the earth," include *as much* as "all families," and, "all the nations of the earth?"

Without a possibility of denial, *they do* and *must*, unless we take the ground that language spoken by the mouth of God's prophet, means something less or different from the same when spoken by the mouth of God himself; and to claim this, would be to make all promises equivocal, uncertain, and of doubtful meaning.

Thus, if God's Promise and Oath extends to all nations, families, and individuals *past*, and makes their revival from the dead a necessity in order to be the recipients of the promise, then the *prophecy* finds all people, nations, and languages, all dominions, and every creature, praising, blessing, serving, and obeying God: and so, *universal salvation is as certain as the promise and oath of God.*

If the promise and oath does *not* extend to every individual who has died without hearing the gospel of the Son of God, then it does not necessarily include any: and the fabric of a universal resurrection of the dead for a new trial, falls to the ground, being without foundation.

Are there Scriptures, equally plain, equally coming from God, and equally true, which negative the resurrection of part of those comprising the nations and families of the earth in the past? It would seem that there are, and if so, must not that fact define, explain, and *limit*, the application of "all," in these texts.

Not to go into an examination of the Old Testament Scriptures in such expressions as, "Be as though they had not been," "sleep a perpetual sleep, and not awake," "dead, they shall not live," "like the beasts that perish," etc., let us briefly look at a few in the New Testament.

"And this is the will of him that sent me, that *every one* that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."—John vi. 40. See also the rest of the testimony in the same chapter.

Here the subject is presented in the nature of a contract. Jesus issues proposals to perform a certain specified work, for a consideration. He will give everlasting life, by resurrection from the dead, to such as will *believe* on him; and the very nature and terms of the contract *exclude* all others.

"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. "Chosen to salvation through sanctification of the Spirit."—2 Thes. ii. 13. "Sealed by the Spirit unto the day of redemption."—Eph. iv. 30. Does not the plain import of the language exclude from a resurrection those who have not the Spirit?

"For as in Adam *all* die, even so *in Christ* shall all be made alive."—1 Cor. xv. 22. "Therefore, if any one be *in* Christ, he is a new creature."—2 Cor. v. 17. "He that hath the Son hath life, (*i. e.*, eternal life.) He that hath *not* the Son of God, hath not (this) life."

This, to me, appears to exclude all who are not *in Christ*, or who have not a connection with Christ.

Now, if there is a resurrection to a life that is *not* an everlasting life, and a resurrection day before or after the *last* day, or other *cause* of resurrection than connection with Christ by the Holy Spirit, it is *not* taught in *these* Scriptures, and I do not know where to find it. And if the true sense of these, and many similar Scriptures, appears on the face of them, or if they truly teach what they seem to teach, must not the treating of the Abrahamic promises as if they were contrary, or taught the opposite, have a tendency to undermine all faith in the teachings of the Bible?

O what heed should we take, not only in regard to what we hear, but what we speak—to speak as the oracles of God; and to this end let us speak *from* the oracles of God. But as it seems not to be given us to "all speak the same things," seeing that we find it necessary to "speak the gospel of God with much contention," "even as we are allowed of God to be put in trust with the gospel," so let us speak, "not as pleasing men, but God."

We cannot see "eye to eye;" but we can be gentle, being "affectionately desirous," one of another: not biting and devouring; "but by *love* serving one another; kindly affectioned, without dissimulation, in honor preferring one another."

TERRYVILLE, Conn.

Response to Inquiries.

TO AMY JILLSON AND J. D. BOLSTER:

Friends of Jesus,—Your recent communication I read with interest, though with somewhat of sadness. Your afflictions seem somewhat grievous and sore, but our Father doeth all things well. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." God will (if not detrimental to your eternal interests) heal you, and dispose minds to comfort you pecuniarily. "Thy kingdom come," Oh, God! that we may be where the inhabitants shall say no more, I am sick, and that we may behold thy glory revealed to us in the presence of thy dear Son, in whom dwells the fulness of the Godhead bodily.

You ask me to explain the 1st, 2d, 3d and 4th verses of the first chapter of the gospel according to St. John. I will give you my understanding of them, each verse separately:

First: "In the beginning was the word, and the word was with God, and the word was God." God (in the beginning) created the (atmospheric) heaven and the earth, not with hands, but with the word of his mouth. (See Gen. i.) Hence the word was God over all the works created by it.

Second: "The same was in the beginning with God," or thus (as explained) was it, in the beginning of the world with God.

Third: "All things were made by him (or it—*i. e.*, the word); and without him (or it, *i. e.*, the word) was not anything made that was made."

Fourth: "In him was life (*i. e.*, the word); and the life was the light of men." God's word had life in it, in the promise made to our first parents, "It (the seed of the woman) shall bruise thy (the serpent's) head." Hence, Eve looked for a Messiah in the first born (see Gen. iv. 1). "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man *from the Lord.*"

There was life in the promise of God to Abraham, yea, eternal life, for that is what John means (see Gen. xii. 3), "and in thee (Abram) shall all families of the earth be blessed." (See also Gen. xxii. 18.) "And in thy seed shall all the nations of the earth be blessed." "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."—Gal. iii. 16. "And the Scripture, forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "So then they which be of faith are blessed with faithful Abraham?" "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.")—John i. 2.

The word once by promise, "was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 14. He came unto his own, (the Jews) but they received him not, but fulfilled the parable, "this is the heir, come, let us kill him." "Oh! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; behold, your house is left unto you desolate." "I say then hath God cast away his people?" Were we to consider, as the Jews did, that only the literal descendants of Abraham were to receive the inheritance, and mark the vengeance and wrath of God upon that people in the seige of Jerusalem, in which over one million perished, and have never since become a nation combined, groping in darkness and denying the salvation through Christ and the resurrection, it would indeed seem true. But thanks to God there is a remnant saved (prospectively) according to the election of grace. "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God." So we, once aliens from the commonwealth of Israel, and strangers from the covenants of promise, "are made nigh by the blood of Christ." "The middle wall of partition is broken down." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, (no, bless God, there is no difference,) for we are all one in Christ Jesus. And if ye be Christ, then are ye Abraham's seed, and heirs according to the promise."

Affectionately, yours in the bonds of Christian love, EDWIN HAYNES.

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An Invalid's Prayer.

Jesus, Saviour, I am weary,
Fever-tossed, and sore distressed;
Throbs my head upon its pillow,
Come I now to thee for rest:
Thou canst quiet every pain,
Jesus, shall I come in vain?

When thou wert on earth, O Saviour,
And the blind and sick folk came,
Very lovingly thou healedst them,
Art thou not to-day the same,
Pitying sorrow, pitying pain?
Jesus, shall *I* come in vain?

Well thou knowest, dearest Master,
I've besought thee oft with tears;
Lay thy loving hand upon me,
Quell this anguish and these fears,
Make me well and strong again,
Jesus, have I prayed in vain?

"Tell me, weary heart, thy sorrows,
On me rest thy aching head;
All ye weary, heavy-laden,
I will give you *rest*," Thou'st said:
"I have suffered for thee, child,
Many an anguish deep and wild.

"Fear thou not, for I am with thee;
Lean on me, be not dismayed;
With my right hand I'll sustain thee;
Tremble not, nor be afraid.
He who marks the sparrow's fall,
Sure will answer to *thy* call."

Yes, dear Saviour, this I know,
Sure is every word of thine;
All thy promises are true.
Jesus, take this heart of mine;
I trust thee with each grief and pain,
And know I shall not trust in vain.

—*Selected.*

Reached by Affliction.

In the street between the two palace gates was a shoemaker's shop. Going in, you saw at once a poor cripple deprived of the use of his limbs except his arms. This paralytic was the son of the shoemaker; his name was Barthelemy. "Ah," said his father, Robert Milon, to those who expressed compassion on him thus, "he was not always like that; in his youth he was very different, and was endowed with every bodily and mental gift." In truth, Barthelemy had been the finest young man of the neighborhood, very clever, and full of vivacity and imagination. He abused his gifts, he followed his passionate nature, and plunged into life, yielding to all the lusts of youth, the follies and disorderly ways in which the young are so easily entrapped. Ceaselessly carried away by impetuous impulses, he sought out pleasures and quarrels. Wherever there was strife he must mix in it, and he exhibited an unrivalled boldness in all his disputes. He organized balls and concerts, and despised the things of God, ridiculing the priests, and mocking good men. Every one spoke of Barthelot, as they called him, and of his powers—some with admiration, others with fear. All the young people acknowledged him as their leader.

One day, when engaged thoughtlessly in his ordinary diversions, he fell and broke his ribs. Not being willing to submit to any remedy, he aggravated the evil—the different parts of his body gradually failed, and he became entirely paralyzed.

What a change in his life! Poor Barthelemy! formerly so proud of his beauty, now weak, infirm, deprived of the use of his limbs, unable to go out with his friends, was obliged to keep at home, in his father's shop. He was overwhelmed, not only by the sharp pain he suffered, but by the view of his deformity. Seated near the window, his only recreation was to look at the passers-by, and his malice being as great as ever, or rather being increased by his misfortunes, he was not sparing in his taunts.

One day, seeing an evangelist pass by the shop, he began at once to insult him, and to scoff at the terrible majesty of God. "Ha, Lutheran!" he cried, adding all sorts of mockery. The Christian stopped. He was touched to see the pitiable state of the man who insulted him. He drew near and said, kindly—"Poor fellow, why do you insult those that pass? Do you not see that God hath thus bent your body to set straight your soul?" This simple word touched Milon. He had never thought of his soul being crippled. "Oh," said he, "can it be true, that God has brought upon me this infirmity to restore his erring creature?" He was attentive to the passer-by, who spoke with him, and giving him a New Testament, said, "Here is a book, and in a few days' time you what you think of it."

Milon seized the gospel, opened it, and having begun to taste the fruit of his reading, he could not lay it down night or day. This little volume was enough; he needed no other teacher. The sword of God's word struck to the bottom of his heart, and his past life terrified him. But the gospel consoled him. It was for him a sounding trumpet, publishing the praise of Christ's mercy. Milon found the Saviour. Mercy is shown to me, he said, that the love of God, in pardoning the greatest sinner, may be exhibited as on a scaffold, whence it may be seen by all the world. He had now a bridle which restrained him from entering into insults, riots, diversions, and contentions. The wolf became a lamb.

Barthelemy communicated the riches which he found in the word of God to his father, the other members of his family, and all the customers who came to the shop. No other room in Paris presented such an interesting and varied scene. In truth, his Christian love became inexhaustible as his worldly skill had been to invent amusement. He devoted wholly to God the burning activity which had been squandered on the world.

At certain hours of the day the poor young man unrivalled in his skill as a writer, gathered the children of the neighborhood and dictated to them from his bed some words of the Bible, making it plain and easy for them, and teaching them to form their letters well. At other times he thought of the necessities of the poor; he worked diligently with his own hands; and engraving with liquid on knives, dirks, and swords, he devised novelties for the goldsmiths. Then he employed the fruit of his labors to maintain several needy professors of the gospel.

Also, he had a very beautiful voice and a singularly graceful touch for several instruments. Morning and evening he consecrated to the Saviour's praise those talents formerly devoted to pleasure, and sung with an accompaniment psalms and hymns. People came from all parts to this shop, which was in the centre of Paris. Some came because of the rare and exquisite things he made; others frequented it to hear the music and singing. A great many were attracted by the great and sudden change in him.

"Ah," said the poor paralytic, "if God has conferred upon me such benefits, it is that I may magnify his glory." He gently instructed the humble, and if any hypocrites came, he dealt with them apart, and fulminated against them the thunders of God. In short, says the chronicler, his room was a true school of piety, in which the praise of God resounded morning and evening.

This was the man chosen to suffer the cruelties of persecution under the relentless Francis I.

Foaming with rage, the instrument of the priests entered his room. "Get up, quick!" he cried, with an angry look.

Barthelemy met his fury with a pleasant smile, replying, "Alas, sir, it must be a greater Master than you to bid me rise!"

"Carry off this man," said the executioner to his constables.

Barthelemy was carried off, and condemned to be burnt alive. He had to be carried as a child in arms. When he passed his father's house, he greeted him with a smile, and through all the cruel sufferings of his death he only spoke words of peace. The enemies of the Reformation who stood around listening to the martyr, were inspired with surprise and respect. The Christians were profoundly touched, crying out, "Oh! how great is the constancy of the witness of the Son of God, whether in life or death."—*D'Aubigne.*

"Just for Fun.

So said a gay young lady who in company with pleasant friends was walking one summer day near the railway in a Canadian city. The train was coming. Nearer and nearer it thundered along its way toward the depot. The thoughtless girl proposed crossing the track in front of it "just for fun." With quick ejaculations of alarm, her friends pleaded with her to desist from so dangerous an adventure, but paying no heed to their entreaties, in a mere spirit of frolic she sprang upon the track, her dress caught in the ponderous engine, and in another moment the fair and beloved form lay a mangled, crushed, and lifeless mass under the relentless iron wheels. These gay words were her last—she never spoke again.

We have seen the young man leave his country home, and all the hallowed associations of parents and sisters, whose affections were twined about him, to seek employment in the crowded city. A good situation was secured—his prospects were fair. But evil comrades came around, and, lured by their flatteries, he went with them to the haunts of vice. Its mad pleasures were described in smooth words; "I'll keep myself," he boastingly said; "I'll go once, just for the fun of the thing." He passed on to the chambers that take hold on death and hell, and that night the angels mourned over one who despite a pious mother's entreaties and warnings began a downward career of ruin, from which he has never recovered.

And so men and women are every day stepping into the path of destruction, "just for fun." Multitudes of people, young, gay, and proud, are doing evil, or putting themselves in harm's way, not because they are so desperately wicked or vicious, but because they are careless of consequences, and heedless of their ways, not stopping to seriously consider the end of putting one's self in the track of temptations.

Says the apostle, "Young men likewise exhort to be sober-minded." Life is a serious reality. Rocks and wrecks are all around us, and those who leave the safe channel of duty and venture in the untried ways of sin "just for fun," will find by sad experience that "there is a way that seemeth good unto a man, but the end thereof are the ways of death."

In the case of such we cry with affection and alarm—"Take care!" The fun which begins in lightness and vanity ends in death and destruction. Beware of the dangerous path. Shun the approaches to it. There is a safe way; walk ye therein. It is a dreadful thing to perish through the indulgence of a little brief fun, when the gate to happiness and life unending stands open wide. Oh, will you to-day commence to think upon these things, and be wise, for—

"Time will end our story,
But no time, if we live well,
Will end our glory."

—*The Christian.*

Giving.—A covetous merchant of Boston once said to a friend, "I would give half my fortune if I could feel a pleasure in aiding charitable objects." It is a sad state for any Christian, who by miserly habits has ceased to find joy in gifts for Christ.

God's providence fulfills his promises.

"Close and Practical."

"You may as well throw a whole apothecary's shop at a patient, to cure him of his sickness," said Dr. Lyman Beecher, "as to preach without having your sermons close and practical in their application." "We like to have a man hew to the mark," say some brethren in relation to ministerial teaching. Well, read the following items gleaned from our exchanges, and see if the sentiments advanced are not sufficiently "practical," or the hewing sufficiently "close," to touch your heart and pocket:

"The 'Examiner and Chronicle' called once upon a friend, who had a reputation of being 'mighty in the Scriptures,' for a contribution to a worthy object:

"'He was a man of means [continues the writer], but just then he was out of business. His answer to our application was: 'This is a noble cause. I wish I could give you something for it; but I can't. I am not making any money, and can hardly manage to live on the interest of what I have salted down.' We venture to say: 'Brother ——, we have often asked your opinion as to the meaning of some passages of Scripture, and never failed to get an intelligent answer. What does the Saviour mean when he says: Sell all that ye have, and give alms?' An exegesis of that passage we failed to get. It would have cost the brother a hundred dollars to give it. We commend the text, as one to which some meaning should be attached, to a good many brethren in all our churches who keep themselves too poor to give, by adding farm to farm, house to house, bond to bond, in a manner which is especially reprobated in the Word of God.'

"There are a good many Christians who tie up their affairs, assiduously and all the while, so that they never have any funds unemployed which they may devote to benevolence, and yet they are always mourning over this condition of impotence which they themselves have produced, as though it were some unavoidable dispensation of Providence."—*Christian Union.*

"'The Lord hath need of him'—settled in a moment the question concerning the colt (Mark xi.) 'They let him go.' Are all the questions concerning our possessions, money, time, strength, talents, as easily settled? Is it enough for us to know that the Master has given the call, and do we give them up to Him 'straightway?' There will ever be the 'certain that stand by,' who will question our action, who will have the 'What do ye?' ready. May we be able to answer at once, and as though we felt it to be conclusive, 'The Lord hath need of them.'"—*Times of Refreshing.*

Self-Will.

It is not safe for us to always have own way. If we do, we become obstinate and self-willed, and incapable of bearing contradiction. When we get into such a state, we are all well nigh incurable. For what is really a very great vice, we then esteem a great virtue. Our self-will wears, in our own eyes, the guise of zeal for God. Submission to the judgment of others, as spiritual as ourselves, even where no principle is involved, and where the peace and welfare of a whole society may be at stake, looks to us like compromising; and so we dare not yield. To pause, because of the evil consequences that are almost certain to result from our rash actions, has, in our eyes, the appearance of distrusting God. No one is always right. The judgment of the very best is liable to be swayed by ignorance or prejudice. Here we know only in part. Our understanding is imperfect, and our knowledge limited. We should not, then, in matters where others are as much interested as ourselves, always insist upon having our way. We should learn to yield fully and gracefully. The Divine rule is, submitting yourselves one to another in the fear of God. This does not mean that everybody must submit to us. The submission is to be mutual. We, ourselves, must sometimes yield. The earth attracts the moon, but the moon at the same time attracts the earth just as much in proportion to its size. This is the cause of tides, So we must make toward others as well as require them to make toward us. The backbone supports the body. It is not rigid and inflexible, but is full of joints. If it would not bend, it could not keep straight. A loss of flexibility produces deformity. A symmetrical Christian can keep straight alone and do his duty even when others do not concur in his opinion. Peter did not leave the church because the advice of James was followed.—*Earnest Christian.*

Iron Paper.

In the great exhibition of 1851, an American specimen of iron paper was first exhibited. A lively competition in iron-rolling ensued among British iron manufacturers, excited by the above challenge from America, as to the thinness to which steel could be rolled cold. Mr. Gillott rolled sheets of an average thickness of the 1800th of an inch. In other words, 1800 sheets piled one upon another only measured one inch in all, while 1200 sheets of the thinnest tissue-paper to be bought measured together the same.

These very thin iron sheets are perfectly smooth and easy to write on, although porous when held up to a good light. Brother Jonathan little thought what a hubbub would be created in the old country when he sent that wonderful letter, written on a sheet made from iron, which took 1000 sheets to make one inch in thickness, the dimensions being eight by five and a half inches, or a surface of forty-four inches, with a weight of sixty-nine grains. Various experiments have been made, but the climax is, that the mill-manager of W. Hallam & Co., of the Upper Forest Tin Works, near Swansea, has succeeded in making, from iron produced on the premises, a sheet of the finest appearance and the thinnest that has ever yet been seen by mortal eye. It is ten by five and a half inches, or fifty-five inches in surface, and weighs but twenty grains, which, being brought to the standard of eight by five and a half inches, or forty-four square inches, is but sixteen grains, or thirty per cent. less than any previous effort; and of these sheets, at least 4000 are required to make one inch in thickness.—*Mining Journal.*

We are to work and learn. Life should have its quiet pauses, in which to gather rest for work, but no idle hours. The poor are to be ministered unto, the wicked to be reclaimed, and the sorrowing to be comforted.

It is asserted that many congregations of Roman Catholic orders are about to leave Rome for England and America, to found convents.

Never carry a sword in your tongue to wound the reputation of any man.

Not the rich, but the wise, avoid misery and become happy.

Children's Department.

Grandfather's Bible Class.

NUMBER TEN.

Grandpa.—Children, the lesson for to-day is one in which we have said the least of any dispensation in the Bible, and although it covers quite a long period of time, it is all confined to the book of Genesis. It is the dispensation without law, as Paul describes it Rom. v. 13: "For until the law sin was in the world; but sin is not imputed where there is no law."

John.—What is the meaning of the word *imputed* where there is no law? I confess I have often been puzzled for the meaning or the information which the apostle wished to convey.

Grandpa—I think the best way is to see what the Bible says of the word. In 1 Sam. xxii. 15, we read: "Let not the king impute any thing unto his servant, . . . for (because) thy servant knew nothing of all this, less or more." 2 Sam. xix. 19: "Let not my lord impute iniquity to me." "Lev. vii. 18: "Neither shall it be imputed unto him that offereth it." In these several cases which we have cited, there was something charged or to be charged to the account of the individual which properly did not belong to them. Imputed, then, in a Bible sense, signifies something placed to the account of individuals which does not belong to them.

William.—Is that the sense in which the apostle wishes us to understand the language which he uses when speaking of the time from Adam to Moses?

Grandpa.—There is so much which seems hidden in darkness and mystery, when reading the Old Testament Scriptures, that I am always willing to have the opinion of the apostles, who were endowed with a greater light than the prophets of old. Paul speaks of the mystery of Christ, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."—Eph. iii. 3. Now then, according to the apostle's declaration, the times past were in some darkness in regard to the mystery of God in relation to the dispensation of Christ in the future, but they knew enough for present purposes. It was enough to know what God required of them. And so we find in God's dealing with the children of Adam. Cain and Abel we will, therefore, take as samples of God's dealing with the inhabitants of the world during the dispensation of which we are examining. We read that in due process of time these two sons brought an offering unto the Lord. Cain brought of the fruit of the ground, and Abel of the firstlings of the flock and of the fat thereof. "And the Lord had respect unto Abel and his offering; but unto Cain and to his offering he had no respect."

Mary.—Was it the kind of offering that made Abel's more acceptable to God? Did He prefer a lamb to the fruit of the ground?

Grandpa.—I think the language which the Lord uses, gives us to understand the whole matter. It reads, "Cain was very wroth and his countenance fell." And the Lord said unto him, "Why art thou wroth? and why is thy countenance fallen? If thou doest well," (if you are acting from pure motives), why is thy countenance fallen?" You know my mode of dealing with you. "If thou doest well, shalt thou not be accepted? Have I shown partiality toward thy brother? But, on the other hand, if thou doest not well, sin lieth at the door, and unto thee shall be sin's desire; and if thou doest well, thou shalt rule over sin. But Cain did not do well, and sin ruled over him, and he became the servant of sin." Now it is evident that Cain was not ignorant of God's dealings with him and his brother; and we also find that God was dealing with these two sons of Adam upon the same great law of obedience: "If thou doest well shalt thou not be accepted?"

John.—What was the condition of these two after death? Abel was destroyed, and at death what became of him?

Grandpa.—Here would have been a very good opportunity for God to have explained what had become of the soul of Abel, if such a soul existed anywhere in the universe of God. "And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper? And he said, What hast thou done?" [Doest thou not know that thy brother's soul is with me; if the Lord had used these words, theology would have had something to rest upon.] But the Lord said: "The voice of thy brother's *blood* crieth unto me from the *ground*." And the apostle in Heb. xi. 4 says: "By faith Abel offered unto God a more excellent sacrifice than Cain (who offered his without faith), by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being *dead* yet speaketh." Here we find the same law of obedience which God placed Adam under. And under this same law of obedience, God gave Abel the witness that he pleased him. Now it is a rule that holds good under any dispensation, that if God was able to save one man under the principle of obedience. He was able to save all. So He declares to Cain, It is your own fault, not mine; the same rule that applies to your brother applies to yourself. "If thou doest well shalt thou be accepted." I am able and I am willing, and the fault is with yourself.

William.—Did you not say, grandpa, that the law under which Adam was tried ceased when he was driven out of the garden? and yet we understand you to say the same law of obedience is carried on through the next dispensation. You say Abel was saved by obedience, and Cain punished for disobedience.

Grandpa.—Adam's law had conditions which ended when he was driven from the Garden of Eden. God made provision for Adam to live on in a mortal state, and placed within his reach the tree of life, so that he might continue to live. We see nothing of the kind in the next dispensation. But Abel, although he had the testimony that he pleased God, died; and Paul said he was one of the number that received not the promise. Some men talk of a restitution of all that Adam lost, and bringing back men to their former condition. Just as if God could not have carried his law into execution on the first pair, and placed their children in the garden in the most favorable condition; indeed, it seems from the history that Abel would have obeyed God, and so with Enoch and Job, and Abraham, and many others. But Paul speaks of some better thing in reserve for us; that even these worthies should not be made perfect without us.

Mary.—But what of the apostle's imputed sin where there is no law of which you spoke at the beginning of our lesson?

Grandpa.—Adam was punished for his own sin, but his sin was imputed to all the family, and through it they all lost the right to the tree of life. So when we come to the next law dispensation we will find the same law of imputation revived. But under the dispensation in which there was no written law, Paul says sin was in the world. Cain was a sinner, but his sin was not imputed to his children, neither was Abel's righteousness imputed to any other; it was a dispensation in which God dealt with individuals, and death reigned over the whole human family with a few exceptions, of which we will examine at our next lesson.

Letter to the Children. No. 5.

BY UNCLE WILLIAM.

Dear Children: "Light is sown for the righteous," and in this letter I wish to call your attention to another phase of the subject spoken of in my last. It is the practical part of the sermon, as the preacher would say in the closing part of his discourse.

The darkness of Egypt (Exodus x. 21), was a darkness that might be felt, and as a writer has expressed it: "I have sometimes imagined the dismay and terror that would strike all things living, if, suddenly, at noonday, a *total* darkness were to cover the whole earth; or if, instead of the sun's rising, a darkness deeper than that of night were to spread over all things. Oh, poor frail mortals! You boast of your independence and bravery, and live in riot and fearlessness, *but* only let the Almighty withold his light for a short time, and, seemingly conscious of your impenitence and doom, in the palace as well as the hovel of wretchedness, there would soon go up a wail of anguish and fear.

"I am the light of the world." Such Christ declares himself to be; and to him would I direct your eyes and minds. See him a babe in Bethlehem; a boy in the Temple, disputing with the learned of his day; see him healing the sick, restoring sight to the blind, strength of limb to the cripple, preaching the good news of a coming kingdom, and for all this (none brought the accusation of his doing evil), see him a man of sorrows and acquainted with grief. The light put out by his being put to death—and all this that you and I, if we follow him, shall not walk in darkness, but shall have the light of life—eternal life.

In the morning of the old creation, we heard the songs of the morning stars, and all the sons of God shouting for joy; think you not there are rejoicings in heaven over one sinner that repenteth? To this end, then, dear children, be you of the lesser or greater growth, give heed to the pressing invitation to become children of light—*God's light,* as shown in the character and person of Jesus, in whom was *no* darkness at all. "The night is far spent, the day is at hand;" that day that shall reveal the secrets of our hearts, and when they only will stand who will reflect the image of Christ as he did his Father. The wicked are hastening to the outer or impenetrable darkness. The coming of the Lord draweth nigh! Come thou "light of the world," dispel the darkness, and rule King over all the earth!

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AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
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"THE ELEMENTS."

THE following article is selected from William Paley's "Natural Theology." It was written as evidence of the existence of a Supreme Personal Intelligence. In addition to serving this design of its author, it contains so many interesting and instructive facts respecting "the elements" that we offer it to readers of the HERALD, believing that it will strengthen in their minds the affirmation of Scripture: "The heavens declare the glory of *God;* and the firmament showeth *his* handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Psa. xix. 12.

"When we come to the elements, we take eave of our mechanics; because we come to hose things, of the organization of which, if hey be organized, we are confessedly ignornt. This ignorance is implied by their ame. To say the truth, our investigations re stopped long before we arrive at this point. But then it is for our comfort to find, that a nowledge of the constitution of the elements not necessary for us. For instance, as Adison has well observed, "we know *water* sufciently, when we know how to boil, ow to freeze, how to evaporate, how to ake it fresh, how to make it run or spout ut, in what quantity and direction we please, ithout knowing what water is." The obervation of this excellent writer has more ropriety in it now, than it had at the time was made: for the constitution, and the ontituent parts, of water, appear in some easure to have been lately discovered; yet does not, I think, appear that we can make y better or greater use of water since the iscovery, than we did before it.

We can never think of the elements, witht reflecting upon the number of distinct es which are *consolidated* in the same subance. The *air* supplies the lungs, supports re, conveys sound, reflects light, diffuses nells, gives rain, wafts ships, bears up birds *Vater,* besides maintaining its own inhabints, is the universal nourisher of plants, and rough them of terrestrial animals; is the sis of their juices and fluids; dilutes their od; quenches their thirst, floats their burns. *Fire* warms, dissolves, enlightens; is e great promoter of vegetation and life, if t necessary to the support of both.

We might enlarge, to almost any length we eased, upon each of these uses; but it apars to me almost sufficient to state them. he few remarks which I judge it necessary add are as follows:

I. Air is essentially different from earth. here appears to be no necessity for an atosphere investing our globe; yet it does vest it: and we see how many, how various, d how important, are the purposes which answers to every order of animated, not to y of organized beings, which are placed up the terrestrial surface. I think that every e of these uses will be understood upon the st mention of them, except it be that of *recting* light, which may be explained thus:— I had the power of seeing only by means rays coming directly from the sun, wheneer I turned by back upon the luminary, I ould find myself in darkness. If I had the wer of seeing by reflected light, yet by eans only of light reflected from solid mass, these masses would shine indeed, and isten, but it would be in the dark. The misphere, the sky, the world, could only be *uminated,* as it is illuminated, by the light the sun being from all sides, and in every rection, reflected to the eye, by particles, as imerous, as thickly scattered, and as widely ffused, as are those of the air.

Another general quality of the atmosphere the power of evaporating fluids. The adstment of this quality to our use is seen in action upon the sea. In the sea, water d salt are mixed together most intimately: t the atmosphere raises the water and leaves e salt. Pure and fresh as drops of rain deend, they are collected from brine. If evapation be solution (which seems to be proble), then the air dissolves the water, and t the salt. Upon whatever it be founded, e distinction is critical; so much so, that hen we attempt to imitate the process by t, we must regulate our distillation with eat care and nicety, or, together with the ater, we get the bitterness, or at least the statefulness, of the marine substance; and ter all it is owing to this original elective wer in the air, that we can effect the sepation which we wish, by any art or means hatever.

By evaporation water is carried up into the r; by the converse of evaporation it falls wn upon the earth. And how does it fall? ot by the clouds being all at once reconvert into water, and descending like a sheet; t in rushing down in columns from a spout; it in moderate drops as from a colander. ur watering pots are made to imitate shows of rain. Yet, *a priori,* I should have ought either of the two former methods ore likely to have taken place than the last.

By raspiration, flame, putrifaction, air is ndered unfit for the support of animal life. By the constant operation of these corrupting principles, the whole atmosphere, if there were no restoring causes, would come at length to be deprived of its necessary degree of purity. Some of these causes seem to have been discovered; and their efficacy ascertained by experiment. And so far as the discovery has proceeded, it opens to us a beautiful and a wonderful economy. *Vegetation* proves to be one of them. A sprig of mint, corked up with a small portion of foul air, placed in the light, renders it again capable of supporting life or flame. Here, therefore, is a constant circulation of benefits maintained between the two great provinces of organized nature. The plant purifies what the animal has poisoned; in return the contaminated air is more than ordinarily nutritous to the plant. Agitation with water turns out to be another of these restoratives. The foulest air, shaken in a bottle with water for a sufficient length of time, recovers a great degree of purity. Here then again, allowing for the scale upon which nature works, we see the salutary effects of storms and tempests. The yesty waves, which confound the heaven, and the sea, are doing the very thing which was done in the bottle. Nothing can be of greater importance to the living creation, than the salubrity of their atmosphere. It ought to reconcile us therefore to these agitations of the elements, of which we sometimes deplore the consequences, to know that they tend powerfully to restore to the air that purity, which so many causes are constantly impairing.

II. In water, what ought not a little to be admired, are those negative qualities which constitute its *purity.* Had it been vinous or oleaginous, or acid; had the sea been filled, or the rivers flowed, with wine or milk; fish constituted as they are, must have died; plants, constituted as they are, would have withered; the lives of animals, which feed upon plants, must have perished. Its very insipidity, which is one of those negative qualities, renders it the best of all menstrua. Having no taste of its own, it becomes the sincere vehicle of every other. Had there been a taste in water, be it what it might, it would have infected everything we ate or drank, with an importunate repetition of the same flavor. Another thing in this element, not less to be admired, is the constant *round* which it travels; and by which, without suffering either adulteration or waste, it is continually offering itself to the wants of the habitable globe. From the sea are inhaled those vapors which form the clouds: these clouds descend in showers, which, penetrating into the crevices of the hills, supply springs: which springs flow in little streams into the valleys; and there, uniting, become rivers; which rivers, in return, feed the ocean. So there is an incessant circulation of the same fluid; and not one drop, probably, more or less now than there was at the creation. A particle of water takes its departure from the surface of the sea, in order to fulfil certain important offices to the earth; and having executed the service which was assigned to it, returns to the bosom which it left.

Some have thought, that we have too much water upon the globe, the sea occupying above three-quarters of its whole surface. But the expanse of ocean, immense as it is, may be no more than sufficient to fertilize the earth Or, independently of this reason, I know not why the sea may not have as good a right to its place as the land. It may proportionately support as many inhabitants; minister to as large an aggregate of enjoyment. The land only affords a habitable surface; the sea is habitable to a great depth.

III. Of fire. We have said that it *dissolves.* The only idea, probably, which this term raised in the reader's mind, was that of fire melting metals, resins and some other substances, fluxing ores, running glass, and assisting us in many of our operations, chemical or culinary. Now these are only uses of an occasional kind, and give us a very imperfect notion of what fire does for us. The grand importance of this dissolving power, the great office, indeed, of fire in the economy of nature, is keeping things in a state of solution, that is to say, in a state of fluidity. Were it not for the presence of heat, or of a certain degree of it, all fluids would be frozen. The ocean itself would be a quarry of ice; universal nature stiff and dead.

We see, therefore, that the elements bear not only a strict relation to the constitution of organized bodies, but a relation to each other. Water could not perform its office to the earth without air; or exist, as water, without fire.

IV. Of light (whether we regard it as of the same substance with fire, or as a different substance,) it is altogether superfluous to expatiate upon the use. No man disputes it. The observations, therefore, which I shall offer, respect that little which we seem to know of its constitution.

Light travels from the sun at the rate of twelve millions of miles in a minute. Urged by such a velocity with what *force* must its particles drive against (I will not say the eye, the tenderest of animal substance, but) every substance, animate or inanimate, which stands in its way! It might seem to be a force sufficient to shatter to atoms the hardest bodies.

How, then, is this effect, the consequence of such prodigious velocity, guarded against? By a proportionable *minuteness* of the particles of which light is composed. It is impossible for the human mind to imagine to itself anything so small as a particle of light. But this extreme exility, though difficult to conceive, it is easy to prove. A drop of tallow, expended in the wick of a farthing candle, shall send forth rays sufficient to fill a hemisphere of a mile diameter; and to fill it so full of these rays that an aperture not larger than the pupil of an eye, wherever it be placed within the hemisphere, shall be sure to receive some of them. What floods of light are continually pouring from the sun, we cannot estimate; but the immensity of the sphere which is filled with particles even if it reaches no farther than the orbit of the earth, we can in some sort compute: and we have reason to believe that, throughout this whole region, the particles of light lie, in latitude, at least, near to one another. The spissitude of the sun's rays at the earth is such, that the number which falls upon a burning glass of an inch diameter, is sufficient, when concentrated, to set wood on fire.

The tenuity and the velocity of particles of light, as ascertained by separate observation, may be said to be proportioned to each other; both surpassing our utmost stretch of comprehension; but proportioned. And it is this proportion alone which converts a tremendous element into a welcome visitor.

It has been observed to me by a learned friend, as having often struck his mind, that if light had been made by a common artist, it would have been of one uniform color; whereas, by its present composition, we have that variety of colors, which is of such infinite use to us for the distinguishing of objects, which adds so much to the beauty of the earth, and augments the stock of our innocent pleasures. With which may be joined another reflection, viz., that, considering light as compounded of rays of seven different colors, (of which there can be no doubt, because it can be resolved into these rays by simply passing it through a prism) the constituent parts must be well mixed and blended together, to produce a fluid so clear and colorless, as a beam of light is, when received from the sun." W. N. P.

FULFILLMENT OF PROPHECY—No. 1.

BY S. W. BISHOP.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Rev. xiv. 20.

BEASTS in prophecy always symbolize kingdoms or empires. We have this rule in Daniel 7th and 8th chapters, given by the angel of God, who was sent to explain to the prophet the symbolic imagery seen by him in vision.

Daniel saw, as recorded in chapter seven, four great beasts rise out of the sea. The angel explains as follows: "These great beasts, which are four, are four kings that shall arise out of the earth." King and kingdom are used interchangably in this prophecy. (Proof: Verse 23.) Thus he said: "The fourth beast shall be the fourth kingdom upon earth.

Here we have an established rule by which we must explain all like symbols. The beast in the text, then, must symbolize an imperial government.

This government must be found on the old Roman empire. The reason is this: the great prophetic chart gives us just four grand, consecutive divisions of earthly empires, with their different subdivisions. *First:* Babylon. *Second:* Medo-Persia, with its two lines of kings, symbolized by the two horns on the head of the Ram. (Dan. viii. 20.) *Third:* Grecia, with its four divisions, symbolized by the rough goat. (Dan. viii. 21, 22; see also Dan. xi. 3, 4.) *Fourth:* Rome, symbolized by the dreadful and terrible beast, and its eleven divisions marked in Dan. vii. 7, 8, 23, 24, 25.

When Babylon was supplanted by the Medes and Persians, all in prophecy was Medo-Persia until its overthrow, and the establishment of the Grecian empire in its place. The same was true with respect to Grecia. Not a single subdivision found in that portion of the prophecy which relates to Medo-Persia and Grecia lay outside the limits of those empires. And so it must be with regard to Rome. It is Rome, and Rome only, till the fifth kingdom shall take its place on the earth, and that kingdom is the kingdom of "the Lord and his Christ." (See Dan. ii. 44. Ch. vii. 18, 27. Rev. xi. 15.) Now, as John's prophecy, so far as territory is designated, by symbols given, relates only to Rome; the other three grand divisions, with all their various subdivisions having passed away, we are compelled to look for the beast of our text on the territory of the old Roman empire. So also must we find every other beast named in the Apocalypse on the same territory.

If this is not so, we are entirely at the mercy of somebody's conjecture as to any understanding we may gain of the prophetic word, there being no definite rule by which we are to be governed in our investigations.

This beast must symbolize an imperial government existing near the close of this age, for the beast goes into a lake of fire just before the battle of the great day, as we shall hereafter prove.

This government is to exist in connection with that of the false prophet, and their overthrow is to be nearly simultaneous. The false prophet is to work miracles before this beast during a long series of years.

This beast is the last of the eight kings that is to hold alliance with the false prophet. If we can settle who is the false prophet of Revelation, with the features named above, we can very readily decide as to what power is symbolized by the beast of Rev. xix. 20. Symbolic prophecy will explain itself. If we refer to Rev. ii. 18, 25, we shall find an address to the church in the martyr age. Among other things said to that church is the following, (verse 20): "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a *prophetess,* to teach and seduce my people.

We have here a corrupt woman, and as there is but one such described in this book, she must be the woman here indicated. We find this woman in the seventeenth chapter, where all her leading characteristics are clearly given. This woman sits on a beast with seven heads, and there are eight wings that keep her company during her history, till she goes into the lake of fire. This woman has in her hand a golden cup full of abominations. She is guilty of committing fornication with the kings of the earth. Her name is written in her forehead, which is, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. John saw her drunken with the blood of the saints and with the blood of the martyrs of Jesus. If we were to ask who is this woman, the entire Protestant church would answer, the Roman Catholic Church; and they would answer correctly.

But this woman is a false prophet. She calleth herself a prophet, is the language of inspiration, which language would not be used if she was a true trophet. Instead, if she was really a prophet, it would be said of her she *is* a prophet.

Again: That her pretensions to prophetic gifts are false is evident, from the consideration that her teachings seduce the servants of God. This the teachings of a true prophet would not do.

Lastly, this woman is the antitype of Jezebel, the wife of Ahab, king of Israel. The first Jezebel was a corrupt woman, leading her people into idolatry. So the Jezebel of the Apocalypse. The first Jezebel operated through the secular power of the government to kill the servants of God. So did also the Jezebel of Rome, till she had caused the death of between fifty to seventy millions of Christians. There need be no question as to who is the false prophet of the book of Revelation. It is surely the papacy.

We have only, then, to find the kingdom that has been for a long time associated with the papacy, and has, during that time witnessed her false miracles. Mark: these miracles *are* false, because with them they deceive those who worship the beast and his image. Real miracles are always wrought by the power that is given by the great head of the church, and therefore do not deceive but are a confirmation of the divinity of the mission of him who works them, and will lead and instruct, all who believe them, in the right way.

EATONTOWN, N. J.

WELL DONE.

"SOME rich monks near Muhlhelm were very avaricious, and attempted to wrest by force from a young man his family estate. He saw no hope of saving his land by legal or equitable means, so he offered to relinquish the land after he had sown one more crop, and it was harvested when ripe. This the monks joyfully agreed to, and willingly signed a contract to that effect, and waited for the appearance of the crop, which they hoped soon to see removed, and themselves possessors of the land. When it appeared, it was neither wheat nor any kind of grain; the ground was covered with the green leaves of young oaks. They were fairly out-witted; and the years that saw the oaks still in their sturdy prime, looked on the graves of the monks and at last the crumbling ruins of the monastery itself."

REVENGE converts a little right into a great wrong.

INFIDELITY.

BY JAS. W. SMITH.

"BUT infidelity did not die with those men (Rousseau, Voltaire, Hume, Paine and others). It lives to-day as strong and more active than ever; and because it is meek and quiet it is the more dangerous. It lives now rather within the church than outside of it. . . . The great stumbling block now, however, is not the existence, or personality of the Creator, or the Divinity of the Saviour, but the Mosaic history of the creation. . . . But infidelity is troubled, also, about the time that God began to work [aye, and the length of time He worked]. As in ancient days the world by wisdom knew not God, even so now do men—leaving the inspired revelation, itself its own best interpreter—wander off among fables and endless genealogies which minister questions rather than godly edifying, and are lost in the mists and myths of ages. They profess that they know God, but in works they deny him."

I have made the above extract from a New York secular paper, the truth of which no one acquainted with the Bible and the signs of the times will deny. It is true that the "great stumbling block" of the present time is the "Mosaic history of the creation;" the "common people" may believe it, but the learned do not. In proof of this, I will quote the sentiments of a Rev. LL. D., the President of a University in the State of Pennsylvania. The Dr. asks:

"How is the word *day* used in expressing the successive periods of creation—the first day—the second day, etc. It may mean an indefinite or protracted period; Gen. ii. 4, here it is the whole period of creation. Deut. i. 39; Isaiah xxxiv. 8; Psalms cx. 3. We conclude, then, that there would be no manifest impropriety in the use of the word (day) by Moses to indicate a protracted period. Such use of the word (day) in this connection seems most in harmony with our ideas of the mode of God's operations. So far as we can judge, rapidity, haste, are foreign to his modes. Ought it then to be presumed that he would bring within the space of six diurnal revolutions of the earth, the fitting up of the home of man for the great experiment of human character and the ultimate triumph of the Redeemer? We see, then, that the use of the word *day* in the Scriptures will allow us to regard it as an extended period. Analogy favors such an interpretation of it in the present instance, and a knowledge of the structure of the earth renders such an interpretation necessary, if we regard this chapter (Gen. i. 3, 4, 4) as containing an account of the process by which the present structure of the earth was effected. We shall then regard these days of creation as periods of vastly extended and unknown duration."

The learned Dr. asks again:

"Was it so understood by those to whom the writings of Moses were first given? Answer: There is reason to suppose it was. It was, however, impossible, in the state of knowledge at the time of Moses that correct views of creation could be fully comprehended. Later developments were necessary to a full understanding of them. . . . Profound views are not generally, and cannot be fully comprehended when they are first promulgated. Moses, in selecting the word day, used a word as well adapted as any in the Hebrew language to convey the idea of prolonged, but well defined periods of time.

"That it did convey this idea in very early times is certain, from the fact that the account of the creation, as contained in the mythologies of the Egyptians, Greeks, Persians, and particularly the Hindoos, and which were undoubtedly drawn from the early traditions of this Mosaic revelation, uniformly represent the creative stages as periods of long duration. In the Institutes of Menu, a sacred Hindoo book, a *day* of the creation is specified to be 4,320,000 years. And the early Christian commentators, such as Origen and St. Augustine, distinctly indicate that the creative were not common days."

Let us notice two or three things in this learned theological production.

First, the learned Dr. says, "Rapidity, haste, are foreign to his (God's) modes." This remarkable assumption was evidently thrown out to make room for the introduction of his "Hindoo" day, the length of which we are told is only 4,320,000 years. Was there no "rapidity, haste," in God's "modes," when He destroyed the whole earth and all that was upon it in the days of Noah? When rain fell for forty days and forty nights without intermission, and the highest hills were covered fifteen cubits and over? It is said that the waters rose at the rate of thirty feet per hour. Was there no "rapidity," "haste," in such an act? When God overthrew the cities of Sodom and Gomorrah by fire and brimstone, was there no "rapidity, haste," there? And what shall we say of the ten plagues of Egypt? Would this learned Dr. be kind enough to tell us how long it took the Almighty God to take the children of Israel out of the land of Egypt, and give us the result in "Hindoo" days?

When God destroyed the two hundred and fifty princes in the wilderness, who rebelled against Moses, and the earth opened its mouth and swallowed them up, and they went down alive into the pit and all that appertained unto them, was there no "rapidity, haste," in this terrible destruction? The apostle Paul says, that at the last day when Jesus Christ returns, that the dead will be raised, and the living changed, and that it will be done in the "twinkling of an eye." But if "rapidity, haste," are foreign to his (God's) modes," how many Hindoo days (4,320,000 years each), will it take to raise the righteous dead, and change the righteous living at the last day? God help the saints to a little patience, if so be they must wait their turn and stand in their lot according to Hindoo time.

But the Dr. asks: "Was it (the word day) so understood by those to whom the writings of Moses were first given." And then he answers: "There is reason to suppose it was."

The Dr. has not given his "reason," and we must look for a better answer than the one that he has given. It is astonishing what stumbling blocks infidelity thrusts in the way of the word of God. If the word "day" found in the first two, or three chapters of the Book of Genesis is to be taken according to Hindoo time, then, instead of the Almighty creating all things in six days as we understand it, it took him six times 4,320,000 years to do it, or 25,920,000 years. And when he had worked twenty-five millions, nine hundred and twenty thousand years, and then rested on the seventh day, and that day of rest was according to Hindoo time, no less than four millions, three hundred and twenty thousand years. Is it so? The children of Israel gathered manna for six days, and on the sixth day they gathered a double portion, because none could be gathered on the Sabbath. Was a day in the wilderness a Hindoo day? and did the people understand it to be a "period of vastly extended and unknown duration?"

The length of the Sabbath day is the measurement of every day, and what is a day now was a day in the wilderness, and what constituted a day in the wilderness was a day in the Garden of Eden, and "all the sophistry of the synagogue of Satan" cannot prove it otherwise. How long will men deceive themselves, and throw dust in the eyes of their fellow mortals. How long will they appeal to the heathen, to Pagans and uncivilized savages to prove their theological inventions? What truth can be had among people "who were without God and without hope in the world?" Is it not a fact that "infidelity is rather within the church than outside of it." Yes, the "Mosaic history of the creation" is the great stumbling block of the age we live in.

What would become of the Gospel of Jesus Christ, and of the hope of eternal life in him, if the first book in the Bible were destroyed? How could it be proven that man is a sinner if the account given by Moses be not true? Take away the "Mosaic history," and what will follow? Why, the destruction of the whole Bible, of course; nothing could save it. This is the "meek, quiet" spirit of modern infidelity, that does not openly deny the Bible, nor deny that God is its author, but alters its text and changes the meaning of its words to suit their own views.

Origen originated this system. He was the first that we have any account of that altered the text of God's word and changed its meaning to build up his Platonic philosophy.

Dr. Clarke says of Origen: "According to his plan of interpretation, the sacred writings may be obliged to say anything, everything or nothing, according to the fancy, particular creed, or caprice of the interpreting voice of the church." This is the rule that is universally used for expounding the Scriptures all over christendom in this nineteenth century.

The word "day," which we understand to be just twenty-four hours long, or nearly so, in the latitude of Mount Sinai, we are informed is a "period of vastly extended and unknown duration." But the opinion is a Hindoo theological notion, and is about as wise and as good, as burning a widow along with her deceased husband, or a mother throwing her babe into the river Ganges to feed fishes and crocodiles, and thereby propitiate the gods of Hindooism and obtain pardon for the sin of her soul.

The idea of appealing to the heathen, or the priests of Juggernaught to confirm theological opinions is, to use a common expression, about "played out." What right has any man to alter the text of God's word so as to make it suit his own views? Has any man a right to alter the figures on the face a greenback? And what difference is there between altering the figures on the face of a greenback and altering the meaning of God's word? I fail to see any.

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Herald of Life

AND OF THE COMING KINGDOM.

"They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . are the children of God, being the children of the resurrection."

L. C. THORNE, Editor.
Wm. H. SPENCER, Assistant.

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"The Elements."

The following article is selected from William Paley's "Natural Theology." It was written as evidence of the existence of a Supreme Personal Intelligence. In addition to serving this design of its author, it contains so many interesting and instructive facts respecting "the elements" that we offer it to readers of the Herald, believing that it will strengthen in their minds the affirmation of Scripture: "The heavens declare the glory of *God;* and the firmament showeth *his* handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Psa. xix. 12.

"When we come to the elements, we take leave of our mechanics; because we come to those things, of the organization of which, if they be organized, we are confessedly ignorant. This ignorance is implied by their name. To say the truth, our investigations are stopped long before we arrive at this point. But then it is for our comfort to find, that a knowledge of the constitution of the elements is not necessary for us. For instance, as Addison has well observed, "we know *water* sufficiently, when we know how to boil, how to freeze, how to evaporate, how to make it fresh, how to make it run or spout out, in what quantity and direction we please, without knowing what water is." The observation of this excellent writer has more propriety in it now, than it had at the time it was made: for the constitution, and the contituent parts, of water, appear in some measure to have been lately discovered; yet it does not, I think, appear that we can make any better or greater use of water since the discovery, than we did before it.

We can never think of the elements, without reflecting upon the number of distinct uses which are *consolidated* in the same substance. The *air* supplies the lungs, supports fire, conveys sound, reflects light, diffuses smells, gives rain, wafts ships, bears up birds *Water,* besides maintaining its own inhabitants, is the universal nourisher of plants, and through them of terrestrial animals; is the basis of their juices and fluids; dilutes their food; quenches their thirst, floats their burdens. *Fire* warms, dissolves, enlightens; is the great promoter of vegetation and life, if not necessary to the support of both.

We might enlarge, to almost any length we pleased, upon each of these uses; but it appears to me almost sufficient to state them. The few remarks which I judge it necessary to add are as follows:

I. Air is essentially different from earth. There appears to be no necessity for an atmosphere investing our globe; yet it does invest it: and we see how many, how various, and how important, are the purposes which it answers to every order of animated, not to say of organized beings, which are placed upon the terrestrial surface. I think that every one of these uses will be understood upon the first mention of them, except it be that of *reflecting* light, which may be explained thus:—If I had the power of seeing only by means of rays coming directly from the sun, whenever I turned by back upon the luminary, I should find myself in darkness. If I had the power of seeing by reflected light, yet by means only of light reflected from solid masses, these masses would shine indeed, and glisten, but it would be in the dark. The hemisphere, the sky, the world, could only be *illuminated,* as it is illuminated, by the light of the sun being from all sides, and in every direction, reflected to the eye, by particles, as numerous, as thickly scattered, and as widely diffused, as are those of the air.

Another general quality of the atmosphere is the power of evaporating fluids. The adjustment of this quality to our use is seen in its action upon the sea. In the sea, water and salt are mixed together most intimately: yet the atmosphere raises the water and leaves the salt. Pure and fresh as drops of rain descend, they are collected from brine. If evaporation be solution (which seems to be probable), then the air dissolves the water, and not the salt. Upon whatever it be founded, the distinction is critical; so much so, that when we attempt to imitate the process by art, we must regulate our distillation with great care and nicety, or, together with the water, we get the bitterness, or at least the distastefulness, of the marine substance; and after all it is owing to this original elective power in the air, that we can effect the separation which we wish, by any art or means whatever.

By evaporation water is carried up into the air; by the converse of evaporation it falls down upon the earth. And how does it fall? Not by the clouds being all at once reconverted into water, and descending like a sheet; not in rushing down in columns from a spout; but in moderate drops as from a colander. Our watering pots are made to imitate showers of rain. Yet, *a priori,* I should have thought either of the two former methods more likely to have taken place than the last.

By respiration, flame, putrefaction, air is rendered unfit for the support of animal life. By the constant operation of these corrupting principles, the whole atmosphere, if there were no restoring causes, would come at length to be deprived of its necessary degree of purity. Some of these causes seem to have been discovered; and their efficacy ascertained by experiment. And so far as the discovery has proceeded, it opens to us a beautiful and a wonderful economy. *Vegetation* proves to be one of them. A sprig of mint, corked up with a small portion of foul air, placed in the light, renders it again capable of supporting life or flame. Here, therefore, is a constant circulation of benefits maintained between the two great provinces of organized nature. The plant purifies what the animal has poisoned; in return the contaminated air is more than ordinarily nutritous to the plant. Agitation with water turns out to be another of these restoratives. The foulest air, shaken in a bottle with water for a sufficient length of time, recovers a great degree of purity. Here then again, allowing for the scale upon which nature works, we see the salutary effects of storms and tempests. The yesty waves, which confound the heaven, and the sea, are doing the very thing which was done in the bottle. Nothing can be of greater importance to the living creation, than the salubrity of their atmosphere. It ought to reconcile us therefore to these agitations of the elements, of which we sometimes deplore the consequences, to know that they tend powerfully to restore to the air that purity, which so many causes are constantly impairing.

II. In water, what ought not a little to be admired, are those negative qualities which constitute its *purity.* Had it been vinous or oleaginous, or acid; had the sea been filled, or the rivers flowed, with wine or milk; fish constituted as they are, must have died; plants, constituted as they are, would have withered; the lives of animals, which feed upon plants, must have perished. Its very insipidity, which is one of those negative qualities, renders it the best of all menstrua. Having no taste of its own, it becomes the sincere vehicle of every other. Had there been a taste in water, be it what it might, it would have infected everything we ate or drank, with an importunate repetition of the same flavor. Another thing in this element, not less to be admired, is the constant *round* which it travels; and by which, without suffering either adulteration or waste, it is continually offering itself to the wants of the habitable globe. From the sea are inhaled those vapors which form the clouds: these clouds descend in showers, which, penetrating into the crevices of the hills, supply springs: which springs flow in little streams into the valleys; and there, uniting, become rivers; which rivers, in return, feed the ocean. So there is an incessant circulation of the same fluid; and not one drop, probably, more or less now than there was at the creation. A particle of water takes its departure from the surface of the sea, in order to fulfil certain important offices to the earth; and having executed the service which was assigned to it, returns to the bosom which it left.

Some have thought, that we have too much water upon the globe, the sea occupying above three-quarters of its whole surface. But the expanse of ocean, immense as it is, may be no more than sufficient to fertilize the earth Or, independently of this reason, I know not why the sea may not have as good a right to its place as the land. It may proportionately support as many inhabitants; minister to as large an aggregate of enjoyment. The land only affords a habitable surface; the sea is habitable to a great depth.

III. Of fire. We have said that it *dissolves.* The only idea, probably, which this term raised in the reader's mind, was that of fire melting metals, resins and some other substances, fluxing ores, running glass, and assisting us in many of our operations, chemical or culinary. Now these are only uses of an occasional kind, and give us a very imperfect notion of what fire does for us. The grand importance of this dissolving power, the great office, indeed, of fire in the economy of nature, is keeping things in a state of solution, that is to say, in a state of fluidity. Were it not for the presence of heat, or of a certain degree of it, all fluids would be frozen. The ocean itself would be a quarry of ice; universal nature stiff and dead.

We see, therefore, that the elements bear not only a strict relation to the constitution of organized bodies, but a relation to each other. Water could not perform its office to the earth without air; or exist, as water, without fire.

IV. Of light (whether we regard it as of the same substance with fire, or as a different substance,) it is altogether superfluous to expatiate upon the use. No man disputes it. The observations, therefore, which I shall offer, respect that little which we seem to know of its constitution.

Light travels from the sun at the rate of twelve millions of miles in a minute. Urged by such a velocity with what *force* must its particles drive against (I will not say the eye, the tenderest of animal substance, but) every substance, animate or inanimate, which stands in its way! It might seem to be a force sufficient to shatter to atoms the hardest bodies.

How, then, is this effect, the consequence of such prodigious velocity, guarded against? By a proportionable *minuteness* of the particles of which light is composed. It is impossible for the human mind to imagine to itself anything so small as a particle of light. But this extreme exility, though difficult to conceive, it is easy to prove. A drop of tallow, expended in the wick of a farthing candle, shall send forth rays sufficient to fill a hemisphere of a mile diameter; and to fill it so full of these rays that an aperture not larger than the pupil of an eye, wherever it be placed within the hemisphere, shall be sure to receive some of them. What floods of light are continually pouring from the sun, we cannot estimate; but the immensity of the sphere which is filled with particles even if it reaches no farther than the orbit of the earth, we can in some sort compute: and we have reason to believe that, throughout this whole region, the particles of light lie, in latitude, at least, near to one another. The spissitude of the sun's rays at the earth is such, that the number which falls upon a burning glass of an inch diameter, is sufficient, when concentrated, to set wood on fire.

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W. N. P.

Fulfillment of Prophecy—No. 1.

BY S. W. BISHOP.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Rev. xiv. 20.

Beasts in prophecy always symbolize kingdoms or empires. We have this rule in Daniel 7th and 8th chapters, given by the angel of God, who was sent to explain to the prophet the symbolic imagery seen by him in vision.

Daniel saw, as recorded in chapter seven, four great beasts rise out of the sea. The angel explains as follows: "These great beasts, which are four, are four kings that shall arise out of the earth." King and kingdom are used interchangably in this prophecy. (Proof: Verse 23.) Thus he said: "The fourth beast shall be the fourth kingdom upon earth.

Here we have an established rule by which we must explain all like symbols. The beast in the text, then, must symbol'ze an imperial government.

This government must be found on the old Roman empire. The reason is this: the great prophetic chart gives us just four grand, consecutive divisions of earthly empires, with their different subdivisions. *First:* Babylon. *Second:* Medo-Persia, with its two lines of kings, symbolized by the two horns on the head of the Ram. (Dan. viii. 20.) *Third:* Grecia, with its four divisions, symbolized by the rough goat. (Dan. viii. 21, 22; see also Dan. xi. 3, 4.) *Fourth:* Rome, symbolized by the dreadful and terrible beast, and its eleven divisions marked in Dan. vii. 7, 8, 23, 24, 25.

When Babylon was supplanted by the Medes and Persians, all in prophecy was Medo-Persia until its overthrow, and the establishment of the Grecian empire in its place. The same was true with respect to Grecia. Not a single subdivision found in that portion of the prophecy which relates to Medo-Persia and Grecia lay outside the limits of those empires. And so it must be with regard to Rome. It is Rome, and Rome only, till the fifth kingdom shall take its place on the earth, and that kingdom is the kingdom of "the Lord and his Christ." (See Dan. ii. 44. Ch. vii. 18, 27. Rev. xi. 15.) Now, as John's prophecy, so far as territory is designated, by symbols given, relates only to Rome; the other three grand divisions, with all their various subdivisions having passed away, we are compelled to look for the beast of our text on the territory of the old Roman empire. So also must we find every other beast named in the Apocalypse on the same territory.

If this is not so, we are entirely at the mercy of somebody's conjecture as to any understanding we may gain of the prophetic word, there being no definite rule by which we are to be governed in our investigations.

This beast must symbolize an imperial government existing near the close of this age, for the beast goes into a lake of fire just before the battle of the great day, as we shall hereafter prove.

This government is to exist in connection with that of the false prophet, and their overthrow is to be nearly simultaneous. The false prophet is to work miracles before this beast during a long series of years.

This beast is the last of the eight kings that is to hold alliance with the false prophet. If we can settle who is the false prophet of Revelation, with the features named above, we can very readily decide as to what power is symbolized by the beast of Rev. xix. 20. Symbolic prophecy will explain itself. If we refer to Rev. ii. 18, 25, we shall find an address to the church in the martyr age. Among other things said to that church is the following, (verse 20): "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a *prophetess,* to teach and seduce my people.

We have here a corrupt woman, and as there is but one such described in this book, she must be the woman here indicated. We find this woman in the seventeenth chapter, where all her leading characteristics are clearly given. This woman sits on a beast with seven heads, and there are eight wings that keep her company during her history, till she goes into the lake of fire. This woman has in her hand a golden cup full of abominations. She is guilty of committing fornication with the kings of the earth. Her name is written in her forehead, which is, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth. John saw her drunken with the blood of the saints and with the blood of the martyrs of Jesus. If we were to ask who is this woman, the entire Protestant church would answer, the Roman Catholic Church; and they would answer correctly.

But this woman is a false prophet. She calleth herself a prophet, is the language of inspiration, which language would not be used if she was a true trophet. Instead, if she was really a prophet, it would be said of her she *is* a prophet.

Again: That her pretensions to prophetic gifts are false is evident, from the consideration that her teachings seduce the servants of God. This the teachings of a true prophet would not do.

Lastly, this woman is the antitype of Jezebel, the wife of Ahab, king of Israel. The first Jezebel was a corrupt woman, leading her people into idolatry. So the Jezebel of the Apocalypse. The first Jezebel operated through the secular power of the government to kill the servants of God. So did also the Jezebel of Rome, till she had caused the death of between fifty to seventy millions of Christians. There need be no question as to who is the false prophet of the book of Revelation. It is surely the papacy.

We have only, then, to find the kingdom that has been for a long time associated with the papacy, and has, during that time witnessed her false miracles. Mark: these miracles *are* false, because with them they deceive those who worship the beast and his image. Real miracles are always wrought by the power that is given by the great head of the church, and therefore do not deceive but are a confirmation of the divinity of the mission of him who works them, and will lead and instruct, all who believe them, in the right way.

Eatontown, N. J.

Well Done.

"Some rich monks near Muhlhelm were very avaricious, and attempted to wrest by force from a young man his family estate. He saw no hope of saving his land by legal or equitable means, so he offered to relinquish the land after he had sown one more crop, and it was harvested when ripe. This the monks joyfully agreed to, and willingly signed a contract to that effect, and waited for the appearance of the crop, which they hoped soon to see removed, and themselves possessors of the land. When it appeared, it was neither wheat nor any kind of grain; the ground was covered with the green leaves of young oaks. They were fairly out-witted; and the years that saw the oaks still in their sturdy prime, looked on the graves of the monks and at last the crumbling ruins of the monastery itself."

Revenge converts a little right into a great wrong.

Infidelity.

BY JAS. W. SMITH.

"But infidelity did not die with those men (Rousseau, Voltaire, Hume, Paine and others). It lives to-day as strong and more active than ever; and because it is meek and quiet it is the more dangerous. It lives now rather within the church than outside of it. . . . The great stumbling block now, however, is not the existence, or personality of the Creator, or the Divinity of the Saviour, but the Mosaic history of the creation. . . . But infidelity is troubled, also, about the time that God began to work [aye, and the length of time He worked]. As in ancient days the world by wisdom knew not God, even so now do men—leaving the inspired revelation, itself its own best interpreter—wander off among fables and endless genealogies which minister questions rather than godly edifying, and are lost in the mists and myths of ages. They profess that they know God, but in works they deny him."

I have made the above extract from a New York secular paper, the truth of which no one acquainted with the Bible and the signs of the times will deny. It is true that the "great stumbling block" of the present time is the "Mosaic history of the creation;" the "common people" may believe it, but the learned do not. In proof of this, I will quote the sentiments of a Rev. LL. D., the President of a University in the State of Pennsylvania. The Dr. asks:

"How is the word *day* used in expressing the successive periods of creation—the first day—the second day, etc. It may mean an indefinite or protracted period; Gen. ii. 4, here it is the whole period of creation. Deut. i. 39; Isaiah xxxiv. 8; Psalms cx. 3. We conclude, then, that there would be no manifest impropriety in the use of the word (day) by Moses to indicate a protracted period. Such use of the word (day) in this connection seems most in harmony with our ideas of the mode of God's operations. So far as we can judge, rapidity, haste, are foreign to his modes. Ought it then to be presumed that he would bring within the space of six diurnal revolutions of the earth, the fitting up of the home of man for the great experiment of human character and the ultimate triumph of the Redeemer? We see, then, that the use of the word *day* in the Scriptures will allow us to regard it as an extended period. Analogy favors such an interpretation of it in the present instance, and a knowledge of the structure of the earth renders such an interpretation necessary, if we regard this chapter (Gen. i. 3, 4, 4) as containing an account of the process by which the present structure of the earth was effected. We shall then regard these days of creation as periods of vastly extended and unknown duration."

The learned Dr. asks again:

"Was it so understood by those to whom the writings of Moses were first given? Answer: There is reason to suppose it was. It was, however, impossible, in the state of knowledge at the time of Moses that correct views of creation could be fully comprehended. Later developments were necessary to a full understanding of them. . . . . Profound views are not generally, and cannot be fully comprehended when they are first promulgated. Moses, in selecting the word day, used a word as well adapted as any in the Hebrew language to convey the idea of prolonged, but well defined periods of time.

"That it did convey this idea in very early times is certain, from the fact that the account of the creation, as contained in the mythologies of the Egyptians, Greeks, Persians, and particularly the Hindoos, and which were undoubtedly drawn from the early traditions of this Mosaic revelation, uniformly represent the creative stages as periods of long duration. In the Institutes of Menu, a sacred Hindoo book, a *day* of the creation is specified to be 4,320,000 years. And the early Christian commentators, such as Origen and St. Augustine, distinctly indicate that the creative were not common days."

Let us notice two or three things in this learned theological production.

First, the learned Dr. says, "Rapidity, haste, are foreign to his (God's) modes." This remarkable assumption was evidently thrown out to make room for the introduction of his "Hindoo" day, the length of which we are told is only 4,320,000 years. Was there no "rapidity, haste," in God's "modes," when He destroyed the whole earth and all that was upon it in the days of Noah? When rain fell for forty days and forty nights without intermission, and the highest hills were covered fifteen cubits and over? It is said that the waters rose at the rate of thirty feet per hour. Was there no "rapidity," "haste," in such an act? When God overthrew the cities of Sodom and Gomorrah by fire and brimstone, was there no "rapidity, haste," there? And what shall we say of the ten plagues of Egypt? Would this learned Dr. be kind enough to tell us how long it took the Almighty God to take the children of Israel out of the land of Egypt, and give us the result in "Hindoo" days?

When God destroyed the two hundred and fifty princes in the wilderness, who rebelled against Moses, and the earth opened its mouth and swallowed them up, and they went down alive into the pit and all that appertained unto them, was there no "rapidity, haste," in this terrible destruction? The apostle Paul says, that at the last day when Jesus Christ returns, that the dead will be raised, and the living changed, and that it will be done in the "twinkling of an eye." But if "rapidity, haste," are foreign to his (God's) modes," how many Hindoo days (4,320,000 years each), will it take to raise the righteous dead, and change the righteous living at the last day? God help the saints to a little patience, if so be they must wait their turn and stand in their lot according to Hindoo time.

But the Dr. asks: "Was it (the word day) so understood by those to whom the writings of Moses were first given." And then he answers: "There is reason to suppose it was."

The Dr. has not given his "reason," and we must look for a better answer than the one that he has given. It is astonishing what stumbling blocks infidelity thrusts in the way of the word of God. If the word "day" found in the first two, or three chapters of the Book of Genesis is to be taken according to Hindoo time, then, instead of the Almighty creating all things in six days as we understand it, it took him six times 4,320,000 years to do it, or 25,920,000 years. And when he had worked twenty-five millions, nine hundred and twenty thousand years, and then rested on the seventh day, and that day of rest was according to Hindoo time, no less than four millions, three hundred and twenty thousand years. Is it so? The children of Israel gathered manna for six days, and on the sixth day they gathered a double portion, because none could be gathered on the Sabbath. Was a day in the wilderness a Hindoo day? and did the people understand it to be a "period of vastly extended and unknown duration?"

The length of the Sabbath day is the measurement of every day, and what is a day now was a day in the wilderness, and what constituted a day in the wilderness was a day in the Garden of Eden, and "all the sophistry of the synagogue of Satan" cannot prove it otherwise. How long will men deceive themselves, and throw dust in the eyes of their fellow mortals. How long will they appeal to the heathen, to Pagans and uncivilized savages to prove their theological inventions? What truth can be had among people "who were without God and without hope in the world?" Is it not a fact that "infidelity is rather within the church than outside of it." Yes, the "Mosaic history of the creation" is the great stumbling block of the age we live in.

What would become of the Gospel of Jesus Christ, and of the hope of eternal life in him, if the first book in the Bible were destroyed? How could it be proven that man is a sinner if the account given by Moses be not true? Take away the "Mosaic history," and what will follow? Why, the destruction of the whole Bible, of course; nothing could save it. This is the "meek, quiet" spirit of modern infidelity, that does not openly deny the Bible, nor deny that God is its author, but alters its text and changes the meaning of its words to suit their own views.

Origen originated this system. He was the first that we have any account of that altered the text of God's word and changed its meaning to build up his Platonic philosophy.

Dr. Clarke says of Origen: "According to his plan of interpretation, the sacred writings may be obliged to say anything, everything or nothing, according to the fancy, particular creed, or caprice of the interpreting voice of the church." This is the rule that is universally used for expounding the Scriptures all over christendom in this nineteenth century.

The word "day," which we understand to be just twenty-four hours long, or nearly so, in the latitude of Mount Sinai, we are informed is a "period of vastly extended and unknown duration." But the opinion is a Hindoo theological notion, and is about as wise and as good, as burning a widow along with her deceased husband, or a mother throwing her babe into the river Ganges to feed fishes and crocodiles, and thereby propitiate the gods of Hindooism and obtain pardon for the sin of her soul.

The idea of appealing to the heathen, or the priests of Juggernaught to confirm theological opinions is, to use a common expression, about "played out." What right has any man to alter the text of God's word so as to make it suit his own views? Has any man a right to alter the figures on the face a greenback? And what difference is there between altering the figures on the face of a greenback and altering the meaning of God's word? I fail to see any.

What is the best way to read the Bible? The following is the best we have seen. The Rev. J. C. Ryle, B. A., says: "Read the Bible fairly and honestly. Determine to take everything in its plain and obvious meaning, and regard all forced interpretations with great suspicion. As a general rule, whatever a verse of the Bible seems to mean, it does mean."

Cecil's rule is a very valuable one: "The right way of interpreting Scripture, is to take it as we find it, without any attempt to force it into any particular system."

"Well," said Hooker, "I hold it for a most infallible rule in the exposition of Scripture, that when a literal construction will stand, the furthest from the literal is commonly the worst."

The Rev. H. Bonar, D. D., says, "God is not a man that he should lie. He means what he says, when he speaks in pity, as truly as when he speaks in wrath. His words are not, like man's, random expressions, or utterances of vague sentiment, or highly wrought representations of feeling. His words are true and real. You cannot exaggerate the genuine feeling which they contain; and, to understand them as figures, is not only to convert them into unrealities, but to treat them as falsehoods. Let *sinners take God's words as they are;* the genuine expressions of the mind of that infinitely truthful Being who never uses but the words of "truth and soberness."

Here is information for Bible readers that ought to be written in letters of gold. Choose ye whom ye will follow and believe, whether the godly Ryle, Cecil, Hooker, and Bonar, or the blind leaders of the blind, who tell us we "must not take God's word as it reads."

UPLAND, PA., Nov. 1871.

THE PRE-ADAMITE QUESTION.

BY AN ADAMITE

THE question, doubtless originating in scientific circles, viz., "Was Adam actually the father, or original progenitor of all the races of men?" has found its way into the professedly religious publications, and finds an occasional supporter among religious professors. We leave men of science to settle the question *scientifically*, while we confine ourselves to the evidence, and counter evidences within the reach and scope of the humble believer in plain Bible truth. As such, we look to the Bible for light. We there read: "God hath made of ONE BLOOD all nations of men, to dwell on all the face of the earth."—Acts xvii. 26.

This statement is sufficiently extensive and comprehensive. "All nations," must include black, white, yellow, and every shade of color found among men, and "all the face of the earth," must cover every possible local habitation of the race. Surely no religious person will ask, if any race of men originated without actual creation, or whether there could have been any other Creator aside from the God of the Bible. Let it be considered as settled, that "our God," the God of Abraham, Isaac and Jacob, created *man*, and that He hath made of *one blood* all nations of men, wherever found, on the face of the earth.

Again: We read that all die in Adam. (See Rom. v. 12. 1 Cor. xv. 22.) If certain races of men now living do not die in Adam, how is it that they are like other men? Or why do they die at all? And if they did not spring from Adam, is there any provision of the gospel which reaches them, so as to give them a hope of salvation?

"As in Adam all die, even so in Christ shall all be made alive," can hardly apply to "pre-Adamite races," and we do not see how any such races can have an interest in Christ as their Saviour.

These are but a tithe of the questions that might be asked, and we here present but a small part of the objections that might be raised against the theory of diversified origin of the races of men.

How is it that the average size and form of various races so nearly correspond? Is the average black man either taller or stouter than the average white man? There is a great diversity of form and height among the so-called "superior race," who in some isolated cases claim to be exclusively descended from Adam, or the "Adamite," so that if a diversity could be proved in the case of the so-called "inferior races," it would by no means prove them to be of a different origin. I would be glad to see this subject fully and fairly debated, (though the weight of evidence seems to preponderate greatly to one side), but not having seen or heard such debate, I venture to throw these somewhat disjointed and random thoughts before your readers for their candid consideration.

SETH.

MRS. M. CONVERSE, Ettie, Wis., writes: I have been a subscriber to the HERALD OF LIFE between four and five years, and like it very much. We live where there is no preaching on the coming of Christ by the clergy, but there are three or four of us who meet together weekly to pray and exhort one another; and the HERALD is a welcome visitor in our midst. I take great pleasure in reading the letters from brethren and sisters. Although they are strangers personally to me, yet I expect, if faithful, to meet them all when the Master shall call his children home. I feel that this hope is sufficient to encourage the children of God to persevere to the end. May the Lord abundantly bless and keep all who are laboring to spread the truth, is my prayer.

IMMENSE preparations are making abroad for observing the eclipse of the sun on the 11th of next month.

THE HERALD OF LIFE.

NEW YORK, NOVEMBER 29, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

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ANOTHER CHAPTER OF WOES.

A SHORT time since we published a long list of heart-rending casualties that had transpired within a few previous weeks. Though occurrences of similar character have long been alarmingly frequent, we supposed the brief period which our diary covered, was peculiar in its prolific yield of ghastly fruit. But that sad chapter, harrowing tale though it told, has been eclipsed by more recent events. Then it was principally the elements which man has harnessed for his purposes, striving to be free, and dealing death and destruction in their wild struggles: now it is the mad, unchained elements holding high carnival of slaughter and desolation.

The typhoon which swept over portions of the coast of Asia in September was one of the most destructive character. Parts of Hong Kong were inundated, immense damage was done to shipping and to property on shore, and very many lives were lost. The storm was awful in grandeur, and the scenes of desolation that marked its track were appalling. A few days later, in the same month, the city of Jounpur, in British India, was the scene of a terrible disaster. The river Gumti, on which the city is situated, began to rise rapidly and overflowed the greater portion of the town. An account says:

"Before evening the foundations of the houses began to give way, and then, one by one, they came crashing down, dissolved by an element as devouring as fire. All Sunday the waters continued to rise, and covered the roadway of the far-famed Mohammedan bridge; the fine pucka seria was now flooded, and crowds who had taken refuge there were driven to seek another resting place. All Monday and Tuesday the waters grew mightily and prevailed; the river by this time flowed freely over the parapets of the bridge, of which only the shops or kiosks were then visible, and the flood was still rising when the tidings last reached us. The whole of the city south of the river has been totally destroyed; and as some people are skeptical when they hear of native losses, we may add that the post-office, mission school, and the solidly-built dispensary have all likewise perished. On the north side of the city many mohullas have been swept away, and in the chief bazaars the largest houses, undermined by the rushing waters, were tumbling in, one after another, with a crash like that of thunder. On a moderate computation, between 2,000 and 3,000 houses have been destroyed; many others must undergo demolition. Ten thousand persons have been deprived of house and home."

Portions of Persia have lately been afflicted with a wonderful famine. It is confidently stated that in the province of Khorassan about 8,000 persons died of starvation in a single month. In addition to this the Afghans have made an incursion into the country, carrying 40,000 of the inhabitants away into slavery.

By the wrecking of a vessel off the coast of China 138 persons were drowned. In China some 3,000 lives and an immense amount of property were lost by recent storms and consequent floods. In the Russian town of Bogoozlav 800 houses were burned in October. An explosion in a mine in Switzerland resulted in the loss of thirty persons. A telegram from Kingston, *via* Havana, announces the wreck of a vessel from India, bound for Martinique, and the perishing of all, or nearly all, on board. Two hundred lifeless bodies had been washed ashore.

Some of the southern portions of our own country have suffered greatly by storms and floods. A recent letter from Florida says:

"The land has been seriously afflicted by almost incessant rains and tornadoes during August and September. No person living is willing to admit that the floods of this year were ever equaled. Crops in this State and parts of Georgia and Alabama have been destroyed to such an extent than I can see nothing to prevent famine among many people who are wholly dependent upon annual crops, and have nothing in store. I have seen cotton fields that will not yield ten pounds per acre. Even cattle and hogs and poultry have in many instances been fairly drowned out and driven from their range, and now are too poor for food. Vast numbers, particularly the young, have been destroyed.

"Along the Upper St. Johns and its tributaries, there are vast tracts of open prairie lands which afford excellent summer pasturage for immense herds of cattle. These have been overflowed by the great flood, so deep that steamboats could have made straight courses from bend to bend, and the cattle have been compelled to seek safety and food in the pine woods and palmetto thickets. It is also remarkable that, although the 'rainy season' is over, the water does not subside. There has been immense loss to owners of orange orchards along the coast, and those interior have not escaped. In some cases all of the largest oranges were twisted off their stems as effectually as though the wind had fingers to seize them. In some cases the leaves were half stripped off. The crop is short more than half. Bananas, which were just beginning to be grown to some extent a hundred miles south of this, stood but a poor chance in such a gale as swept twice across the Florida peninsula. But the greatest suffering to the masses will come from the floods of rain."

Of the Chicago fire much has been said and written, but it is difficult to comprehend the state of the case. It is impossible to estimate with any degree of accuracy the loss of life, but it must be considerable. Governor Bross says:

It is safe to say that all that remains of Chicago is not worth half as much as the fire has destroyed. All our banks; all our largest and best hotels, and a score or two of lesser note; all our largest and leading grocery, jewelry, dry-goods, hardware, clothing, and other business houses; all our newspaper offices; most of our churches and school-houses; our Historical Society's building, with all its valuable treasures, the Library Association containing, among other things, some three thousand volumes of the Patent-office reports of Great Britain; thousands of dwellings; the houses of the sick, filled with priceless treasures, and with heir-looms of hundreds of years; and the abodes of humble poverty by the ten thousand—all, all have been swept away by the fell besom of destruction from the face of the earth."

Of the Wisconsin and Michigan fires the half has not been told. No pen can describe them: words are inadequate. The following concerning the destruction of Peshtigo and vicinity gives some of the well attested peculiarities of that awful catastrophe. The writer says:

"O God! what a scene met my gaze on every side. Here came the crisis of the storm, here the fiery elements controlled by a tornado and a whirlwind, made war on human hopes, hearts, and life.

"The phenomena and results of this storm were mysteriously strange. In some places the forest trees lay in every imaginable position, while in others they were carried into winrows. They were mere sticks in the hands of a great power, slashing and whipping the earth, and then made fuel for the work of death. The fields, woods, barns, houses, and even the "air," was on fire, while large balls of fire were revolving and bursting in every direction, igniting everything they came in contact with; and the whole of this devouring element was driven before a tornado at the rate of a mile a minute. There can be no doubt that the air, strongly charged with electricity, helped on the work of destruction and death. Mr. A. Kirby says he saw large bodies or balls of fire in the air, and when they came in contact with any thing, they would bound thirty or forty rods away. Others testify that they saw large clouds of fire burst into fragments, and in some instances great tongues of fire like lightning would issue from these dark clouds and light upon the buildings. Pennies were melted in the pockets of persons who were but little burned. A small bell upon an engine, and a new stove, both standing from twenty to forty feet from any building, were melted.

"Near Mr. Hill's farm, in the Upper Bush, is an ox half burned up, while two rods from him was another, dead, but not even scorched. The barn of Mr. Hill was burned, full of hay and grain, also a fence ten feet off, yet a double wagon which stood between the fence and barn was not scorched, or even the appearance of fire upon it. This phenomena is true everywhere, Wherever the force of the storm swept along, it burned up and melted everything in its way. There was no escape. There is no wonder that so many burned, but that one is left to tell the fearful tale of that awful night of anguish, fire and death. Fourteen persons were burned but a few rods from Mr. Hill's house. In the Lower Bush they found eighty persons dead on six acres, and one hundred within two miles in the Upper Bush. The loss of life is not less than five hundred in the Bush, and from three to five hundred at Peshtigo.

In addition to all the foregoing, less extensive disasters, yet very destructive to life and property, have been happening almost daily. Thirty-three whaling vessels have been wrecked, all of which, together with nearly 30,000 barrels of oil, are a total loss. The storm of Tuesday, 14th inst., did great damage. Many vessels were wrecked, buildings blown down and trees uprooted. A vast amount of property of various kinds was destroyed, and many lives were lost. The burning of one of our coast steamers last week resulted in the death of more than twenty persons.

If people have been compelled during the past few weeks to seek refuge in the thought that God has hid His face in wrath, and sent forth His thunderbolts of destruction; if when He withholds but a small portion of His restraining power the fiend-like elements at once set off upon a wild career of desolation and death, what will be thought when "the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ?"

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." May the wicked forsake their evil ways, lest that terrible day, now near at hand, dawn upon them in awful wrath.

MATT. XXV. 31–46.

"EVERLASTING FIRE" AND "EVERLASTING PUNISHMENT."

A BROTHER writes: "I would like very much to have an explanation of the latter part of the 25th chapter of Matthew, from the 31st verse to the end, and especially the 41st and 46th verses."

That Matt. xxv. 31, and onward, refers to the second coming of Christ, and is descriptive of the harvest of the earth, we believe cannot be successfully controverted. It reads:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divided his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Verses 31–34.

What is meant by the "throne of his glory" we have no space now to show, and we doubt but few who read this will assume that the words, "all nations" include more than the nations then in existence.

Only two advents of Christ are presented in the Scriptures. He has come in humility as the Lamb led to the slaughter; and he is to come again in the glorious triumph of a King. "Then shall the *King* say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom." Hence it clearly appears that the event described in the above passage takes place at his coming. This is corroborated by much testimony.

Christ at his first advent was crucified, and poured out his soul unto death, but he arose from the dead as the "first fruits" of the harvest. When does the harvest take place? The Revelator had a vision of the harvest of the earth, and there can be no doubt but he refers to the same event described in Matthew xxv. 31–34. John says: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. . . . And he that sat on the cloud thrust in his sickle on the earth; and *the earth was reaped*."—Rev. xiv. 14, 17.) The *reaping* of the earth, and the King separating "one from another as a shepherd divideth his sheep from the goats," refers to the same event and the same time. The Revelator beholds Christ coming in a two-fold character: wearing a "golden crown," symbolic of his kingly character; and "having a sharp sickle in his hand," a symbol of his power over the harvest. "The field" which he will reap he tells us is "*the world*," in which the good and bad seed shall grow together until the reaping time comes. "*The harvest is the* END *of the world;* the reapers are the angels." (Matt. xiii. 38, 39.) Though Christ comes in kingly glory, yet he comes also as a reaper; because he employs the angels to reap the harvest. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 27, 31.

In that great separation day "the children of the kingdom" are represented as being placed upon his right hand, denoting a situation of honor and acceptance, while the goats are placed upon the left, denoting *condemnation*. "The harvest," says Jesus, "is the *end* of the world. Therefore, as the tares are gathered and *burned in fire*, so shall it be in the end of this world (*aion*, age)."

The foregoing is quite sufficient to show the chronological location and the nature of the event described in Matt. xxv. 31–34; and therefore, we will briefly consider the 41st and 42nd verses. These passages are considered by a large portion of the Christian world as conclusive proof of the eternal torment of the wicked. That they sustain such a hypothesis, when considered with the context, cannot be demonstrated. These passages read as follows:

"Then shall He say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment: but the righteous into life eternal."

The expressions, "everlasting fire" and "everlasting punishment," man may *affirm* means endless torment for the ungodly, but inspiration does not so declare. But, say some, "Everlasting fire cannot come to an end." This declaration may have some weight with the ignorant, but with the careful Bible student it has none, because it is well known that the original from which everlasting is translated has much scope. The following from "Bible View of Hell" shows clearly that it cannot mean a place of torment for the ungodly:

"In Matt. xxv. 41, Jesus, in this connection, is discoursing upon the end of the Gentile dispensation, which he says is "when the Son of Man shall come in His glory, and all the holy angels with Him. . . . And before Him shall be gathered all nations" (verse 31); and after calling the righteous to their reward He turns to the wicked and says: "Then (when the Son of Man comes from heaven and sits upon the throne of his glory—not before), shall He say unto them on the left hand, Depart from me, ye cursed, into (*to pur to aionion*) everlasting fire, prepared for the devil and his angels." Here the original is precisely the same as in Matt. xviii. 8, and there appears no reason why it may not be properly rendered the same,—*the fire of the age*,—the first referring to the Jewish age, and the second to the Gentile age. There is no intimation that this fire had been burning forever, but will be kindled by Jehovah at the end of the age to consume the wicked. Let it be distinctly remembered that the Jewish nation in the Saviour's day were alone threatened with the fire of *Gehenna*, and also that the inhabitants of this world, living at the end of this age or dispensation, are alone threatened with this fire, called by the Saviour "everlasting," etc., which will end with the world or age. In the days of Noah the dead were not threatened with the flood of water; it was inflicted upon the living. So at the end of this age—the living wicked only are threatened with destruction by fire."

The 46th verse in the chapter under consideration is considered by many the strongest passage to be adduced to prove the eternal torment of the lost. Albert Barnes says: "The word used here is the same in the original as that used to express the eternal life of the righteous." But this only proves that future punishment is of the *same duration* as the reward of the righteous. Not a word is mentioned in regard to the *nature* of that punishment, and hence it is simply an assumption to claim that this passage teaches eternal misery. If it *implies* anything in regard to the nature of that punishment, it must be something very opposite from torment, for the same term when applied to the righteous in that passage proves their *eternal freedom from death:* but *death* is the very opposite of life, and "the *wages* of sin is death." (Rom. vi. 23.) Therefore, if any proof can be derived from this passage regarding the destiny of the ungodly, it is wholly in favor of the conclusion that "everlasting punishment" is an *eternal loss of life*. But the testimony of Paul makes it absolutely certain that this is the nature of future punishment. He says: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ "who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of his power."—2 Thess. i. 7–9. This passage not only shows the *duration* of future punishment, but plainly declares that its *nature* is "everlasting destruction." The simple meaning of the passage appears to be, that God is the *source* "from" which this destruction comes. That this is the true sense may be seen from numerous texts of Scripture (see Acts iii. 19; Rev. xx. 9; 2 Kings i. 10, 12, 14.)

From this brief examination of Matt. xxv. 41, 44 we believe it must be seen that they furnish no support to the theory of eternal torment, but on the contrary they greatly sustain the conclusion that the wicked will be "consumed" with "unquenchable fire,"—fire that will not be extinguished until they are utterly destroyed—which will "leave them neither root nor branch." (Matt. iii. 12; Mal. iv. 1.)

W. H. S.

ABRAHAM WATCHING HIS SACRIFICE.

BY W. N. PILE.

"And when the fowls came down upon the carcasses Abram drove them away.—Gen. xv. 11.

THIS man of faith having been called of God to leave his kindred and break social ties, to go into an unknown country, "obeyed and went out, not knowing whither he went." The result of this obedience was the reception of two promises. One, in which God engaged to make of his literal descendants a "great nation," and establish them in the land of Canaan at the expiration of "four hundred years," from which promise Abram himself was excluded; and another in which he is made the "father of *many nations*," or "a great multitude," by the principle of faith, with "the world" for an "everlasting possession," to be inherited conjointly by him "and his seed." The first was but the type of the second. The first, having been perfectly fulfilled, become the assurance that the second will be. "And he (Abram) said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. And he took unto him all these, and *divided* them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses Abram drove them away."—Gen. xv. 8–11. Here are the various animal sacrifices prescribed in the law, therefore he offered a perfect one of its kind. But why this procedure? God and Abram were about to enter into covenant relationship. A covenant requires a sacrifice. The ancient method of making covenants was to bring a sacrifice to an appointed place. Its throat was then cut, and its "blood poured out before God; then the whole carcass was divided through the spinal marrow," so as to make "two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends, met in the centre, and there took the covenant oath." The word "covenant" in its construction suggests this custom. It is from *con*, together, and *venio*, I come, signifying an agreement or meeting between two parties. Each party to the covenant signifies by meeting "between the pieces," that should he break the covenant he exposed himself to be cut asunder, which was a common mode of punishment.

Allusion to this is found in Jer. xxxiv. 18–20: "And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they made before me, when they cut the calf in twain, and *passed between* the parts thereof, the princes of Judah and the princes of Jerusalem, the eunuchs and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that *seek* their life; and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth." (See also Dan. ii. 3, 29.) The Saviour also alludes to the punishment in Matt. xxiv. 51.

Returning to Gen. xv. we learn, then, that Abram had provided the sacrifice for the making of the covenant, and now he stands guard over those representatives of his faith. Is there danger? Yes. Those "pieces" must not be polluted or destroyed. Abraham was waiting for the manifestation of God in the ratification of the covenant, and it was necessary to watch his sacrifice in the meantime, lest it should be polluted or destroyed by the fowls. The manifestation came. "When the sun was going down, a deep sleep fell upon Abram; and lo, an horror of great darkness fell upon him. . . . And it came to pass when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that *passed between those pieces*." This was the manifestation that Abram waited for, and it brought an end to the watching of his sacrifice. The "horror of great darkness" was probably designed to represent the *death state* through which Abram was to pass before receiving his inheritance, and perhaps the affliction of Israel in Egypt before receiving theirs. It is impossible to read of this transaction between God and Abram without giving rise to practical thoughts in our mind which it may be profitable to express. This custom is no longer practiced among the people of God. The system, which required animal sacrifices in order to enter into covenant relations with God has passed away. They found their antitype in the one offering of the Son of God. But nevertheless there is still no entering into a covenant with God without a "sacrifice" on one part. One-tenth was required by the law, but more than this is required by the gospel! We are to give *ourselves* as a "living sacrifice." Not one-tenth of ourselves, but all, for we "are not our own." We, as saints, belong to God, and hence all that in a worldly sense is ours is really *his!* We are simply stewards. If we would be "Abraham's seed" and "heirs of the promise," we must "follow in the steps of our father Abraham."

God has erected an altar for us—one which "sanctifies the gift." Paul says: "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are buried without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach."—Heb. xiii. 10–13. We might liken this altar to many things, but one will serve the present occasion. Christ is represented by his truth, therefore we sacrifice for and unto Christ when we sacrifice for truth.

This forms a glorious altar! At this shrine the martyrs stood, and every stone seems dripping with their blood. To be a priest here has cost earthly peace, happiness, reputation, the severing of tender ties, hunger, torture, and life itself. "Buy the truth and sell it not." Its price is great, because it is

of untold value. The venerable altar of truth is still among us, and is receiving its last sacrifice. The time rapidly approaches when He who is the God of truth will manifest himself in the coming of His Son, and vindicate it, and then no more sacrifices will be made upon it. Till then it calls for sacrifices. Have we one upon it? If so, is it a *proper* one? Is it our *best?* Is it our *all?* Is it *ourselves?* Let each one reflect. Have we slain the victims, and spread them before the Lord? What are we doing for the advancement of the cause we profess to love? To the truth we are indebted for all we enjoy. It has a great demand upon us. But says one, "I have made a great sacrifice," or "I have sacrificed all upon it." Well, then, what are your feelings about it? Do you look upon it with a covetous eye? Would you remove it from the altar? Would you take it back? Would not such a feeling pollute it in the sight of God, and prove a loss of all good that would otherwise come to you? Abram stood by to guard his sacrifice and drive "the fowls away." This indicates your duty. There are birds of prey all around in these last days. Any thing that would destroy your proper relationship to the covenant sacrifice should be "driven away." Even a covetous thought concerning it should be carefully guarded against. You are to "watch" it unto the end and keep it intact. If you can *add* any thing to it do so; for the altar is worthy of the gift. The gospel sun is "going down." Soon the darkness of night will come when "no man can work." Then will the Lord appear to reward the faithful laborers and sacrificers, and will say: "Gather my saints together unto me; those that have made a covenant with me by sacrifices."—Psa. l. 5. Happy shall we be if we may be justly numbered among the gathered ones. Let us not be classed with those who have "robbed God" in "tithes and offerings," but bring them all into the storehouse, and a rich present blessing shall be ours, and in the *end* life everlasting.

As dews distil upon the rose
 Refreshing, till its sweets disclose:
So may grace divine, from Israel's King,
 Be ever thine till thou dost bring
As incense sweet, prepared with care,
 An offering meet—in fragrance rare—
  Thyself the sacrifice.

Accepted then by Him who gave
 Thee grace, when he shall save
His servants, which themselves have been
 The vessels rich, that from within
The fragrance rose—removed tho'lt be,
 And shalt disclose eternally
Before His face, with joyous strain
 Immortal praise; thine offering then—
  Thyself the offerer.

Paul's Legal Argument.

BY JACOB GRIM.

"If one died for all, then were all dead."—2 Cor. ii. 14.

As we stated in our last article, the above words have either a limited or a general meaning. If we are to understand them to be general, then they seem to contradict many passages of Scripture. If they have a limited meaning, then they must refer to a class of individuals of whom the apostle was speaking.

As a parallel passage we quoted Rom. v. 19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It is said "*the*" should be inserted as being in the original. Then it would read, "the many be made righteous;" and then it refers to the same many who were made sinners. Before we grant the proposition, we will examine the subject, and see if we can discover what the apostle means.

Now in this chapter Paul, as a lawyer, is examining a law question in all its legal bearing, and we wish to follow him through, and see if we can understand what he means. We will begin where he begins: "For if, when we (Jews) were enemies (to God by the law), we were reconciled to God by the death of his Son, much more (than a reconciliation), we shall be saved by his life (by the resurrection from the dead). And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have received the atonement (reconciliation). Wherefore, (for what reason? Why), "as by one man sin entered into the world, and death by sin; and so (by imputation of sin) death passed upon all men, for that all have sinned: for until the law sin was in the world."—Rom. v. 10–13.

Now the question comes to our mind, What law was Paul talking about? Not the Adamic *law*, for the reason that sin was not in the world before the Adamic law: "But sin is not imputed when there is no law. Nevertheless (notwithstanding there was no *law*), death reigned from Adam (who was under law) to Moses (who introduced the second *law*), even over those that had not sinned after the similitude (or likeness) of Adam's transgression, who is the figure of him that was to come."—Verses 13, 14.

Here we have the whole of the apostle's introduction of the great subject. He gives us a people who were at enmity to God, and they were reconciled by the death of his Son. He speaks of *two* laws, and a time when there was no law, and the people who lived during that dispensation, though sinners, were not sinners in the same sense as were those under the *two laws*.

Adam was under a statute law, with its penal attachment. The individuals from Adam until the enactment of the second law, were under the common law that passed upon the whole human family, which Paul calls *death*, and said it reigned. Again: He tells us of, a "law entering that the offence might abound." Now, here is another statute law with its penal attachment given by Moses, and it belonged to Israel in the flesh, and under this law they became enemies to God; and under *this* law Jesus Christ, of whom, says Paul, Adam was a figure or type, was made of a woman, made under *law*. "but when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we (under the law) might receive the adoption of sons."—Gal. iv. 4, 5. Now, then, we have the two laws, and the individuals affected by them.

Adam, under the first *statute law* with its penalty, death, attached to it, with no redeeming clause in it, was tried and failed, and, in consequence, perished. And through the disobedience of the one the many, for whom Adam was tried, were condemned to death. When the antitype, Christ, came He was tried under a different law, which had in it a redemption clause, that the one near of kin to the family might redeem the kinsman.

Paul again says: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." "And again, I will put my trust in him. And again. Behold I and the children which God hath given me." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through the fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. ii. 11–16.

Here it is evident that the apostle's argument is, that Jesus Christ became one of the family of Abraham for the purpose of redeeming them from under the bondage of the law, and the argument is that the penalty of death under which they were living from a broken law kept them in bondage all their lives. Once a year they were compelled to offer up the sacrifice by which their sins were remitted from year to year.

In Lev. xvi. is a full description given of the manner of the atonement, or reconciliation, first for the High priest and then for the people; Paul in Heb. ix. says: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he (Christ) often have suffered since the foundation of the world; but now once in the end of the (Jewish) world hath he (Christ) appeared to put away sin (in this Jewish world under the *law*) by the sacrifice of himself. And as it is appointed unto men once to die" (under the execution of this broken law, which God stayed from year to year by accepting the sin-offering as a substitute for the time being), "and after this (death) the judgment: so Christ was once offered to bear the sins of *many*."

What many "answer" for those under the law for whom he died? The "judgment" is, that the law is satisfied; Israel is redeemed from under the curse of their statute law. In Rom. iii. 25, we read: "Whom God hath set forth (Christ) to be a propitiation (mercy seat) through faith in his blood, to declare (exhibit) his righteousness for the remission of sins that are past through the forbearance of God," in not executing the law. "Mercy seat," comes from the Hebrew verb *cophar*, to cover, expiate, and was the lid or covering of the ark.

Here we see the beauty of the apostle's argument. Adam was tried, and failed, and his failure was imputed to all his children; "the many" were constituted sinners, Jesus was tried under the *second* law for himself and his kinsmen according to the flesh, and He was faithful, and his righteousness was imputed to "the many," and they were covered, atoned, expiated, for the sins of his people.

In Heb. x. 18. we read in the Syriac: "Now where there is a remission of sins, there is no offering of sin demanded. We have, therefore, (we Hebrews), my brethren, assurance, open face in entering into the sanctuary (no more standing outside waiting for the priest to make the atonement), by the blood of Jesus, and by a way of life which He hath now consecrated for us through the veil, that is his flesh, and we have a high priest over the house of God." Here we find a class of people who were declared all dead under the law, and we find Christ dying for them all. If one died for all then were all dead.

But says one, Paul was speaking to the Corinthians, and they were not Jews. No; neither were the Romans, or Galatians, and yet the whole of the epistle to the Galatians is a masterly law argument with the Jews on their laws; and a great portion of the epistle to the Romans is of the same character. Now if these churches were not principally made up of Jewish converts Paul might as well have spoken to the North American Indians, about the law of circumcission, mercy seat, high priest, etc., as to these Corinthians, and Galatians. And just here is where most of commentators, and also our brethren, go astray; that is, never stop to inquire where and to whom the apostle is writing. One moment's reflection will satisfy. 2 Cor. v. 14: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore (for this reason) henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now from this time henceforth we know him no more."

Now I understand the apostle to be speaking of Israel under the law. He knew Christ as a Jew, and He knew those to whom he was speaking to as such. Well, if Christ as a Jew, or Israelite, died for you all, then were you all dead; therefore, why do you as being dead set up claims above the Corinthians. But let those who have escaped from the death of the law, henceforth live not unto themselves, as though you have preferences, but unto Christ, who died for them. Now as to myself, I know no man as belonging to Israel under the law. "Yea, though I have known Christ as the Son of David according to the flesh as such I know him no more. But I know him as the Son of God as raised from the dead." "Therefore, if any man be in Christ, he is of the new creation; old things under the law are passed away; behold all things are become new." Such, we apprehend, is what the apostle means.

PHILADELPHIA, Pa.

Which is True?

BY J. L. BOYD.

I WAS thinking, just now, while engaged in conversation with a mutual friend, how short-sighted the apostle Paul was, in his day of epistolary correspondence with "the brethren," and how little he knew, by comparison with the so-considered "latter-day" lights, of evolving Scripture ideas and the "plan of God's salvation" to "*all* families of the earth." Paul says on this wise, in addressing his Thessalonian brethren (2 Thess. i. 7–10): "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that *know not God*, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe." Also, in Romans ii. 6–9, 11. 12, he says, God "will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. For there is no respect of persons with God. For as many as *have sinned without law*, shall ALSO PERISH without law; and as many as have sinned *in the law*, shall be judged by the law." Also, in the 8th chapter, 28th and 29th verses: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." And in Acts xiii. 45–48: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken unto you; but seeing yet put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and, as many as were ordained to ETERNAL LIFE believed."

The principle of election, from the above quotations, seems to us by the apostles clearly set forth in all their testimonies among Jews and Gentiles, that those who set their hearts to hear the engrafted word of life, were the *called*, or *elected*, or *chosen* ones unto eternal life. And the apostle John corroborates this in his first epistle, chap. v. 19, 20, where he says: "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, in his Son Jesus Christ. This is the true God, and eternal life. And we know that we are of God, and the whole world lieth in wickedness." All through the preaching and writings of Christ's chosen twelve they evidently discriminate two classes, viz., saints and sinners, believers and "the whole world that *lieth* in wickedness." Jesus himself set forth, in the outset, to the lineal seed of Abraham that straight and narrow is the way that leads to LIFE, and *few* there be that find it; while broad is the road that leads to DESTRUCTION, and *many* go in thereat." And thus indicates, at once, that *few* would seek for eternal life, and many would go on to destruction.

How very opposite these infallible witnesses testify to the new-fangled notions that obtain now-a-days, that the world to come is for the *many* (or all)! If the Scriptures of truth are not sufficient for these things, who is? Everywhere in the Old Testament prophecies, and in the New Testament writings, destruction, tribulation and wrath, are to be poured out on the head of the wicked; while the encouraging word by the Shepherd of the flock is, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

In these "perilous times," to whom should we take heed? to the teachings and admonitions of the Master of Israel and his chosen apostles, or to the latter-day teachers, who are described as having "a form of godliness," but "denying the power thereof?" And in the same chapter (2 Tim. iii.) the apostle reiterates that "evil men and seducers shall wax worse and worse, deceiving and being deceived." Are we, I repeat it, to believe the unchanging and unbroken testimony of the whole record of God, that "the soul that sinneth *it* shall die," or take up with new and enlarged views of revelation, that "nine-tenths of the human race are finally to be saved—to be restored to Adam's condition before he disobeyed,—in order to reinstate which they are to be resurrected, in a mortal condition, to receive new terms of mercy and salvation? Where, we would inquire, is there such a back-door to be left open for those "who know not God?" Is there such a "Thus saith the Lord?"

PHILADELPHIA, Pa.

From Polly G. Pitts.

IT IS said of Nebuchadnezzar, that it came into his mind upon his bed, what should come to pass hereafter. I am some like him to-day. Thoughts come into my mind what shall be in the age to come,—the age of Messiah,—and I bless God that we have a sure word of prophecy, whereby we do well to take heed, as a light shining in a dark place. The first thing that came into my mind was this: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13–14. Here we see mentioned people, nations and languages,—*i. e.*, more than one language. Here came into my mind how at the day of Pentecost, the apostles spake with tongues, as the spirit gave them utterance, and every man heard in his own language wherein he was born. O how glorious the promise of Jesus to his disciples of a kingdom, and twelve thrones, on which they should sit, judging, etc. O blessed deciples, even here, training for service in the ages to come.

Again: Isaiah speaking by the Spirit of God, says: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever more. The zeal of the Lord of hosts will perform this." Amen; this is as good as a "Thus saith the Lord;" no conditions in this prophecy. Christ's government will increase; yes, let it increase until "A little one shall become a thousand, and a small one a strong nation," for God declares, "The Lord will hasten it in his time."—Isaiah lx. 22.

Again: God by the mouth of Isaiah, speaking of Christ's kingdom, says: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," etc. "And righteousness shall be the girdle of his loins, and faithfulness, "the girdle of his reins." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fattling together; and a little child shall lead them. And the ewe and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain (or kingdom); for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Again: God saith: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create (or rejoice for the ages); for, behold, I create Jerusalem a rejoicing, and her people a joy," etc. Please read the whole chapter, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Again: "For as the new heavens and the new earth, which I shall make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

Bless the Lord, O my soul, and all that is within me, bless His holy name. In the age to come, God's holy Sabbath will be vindicated; no need then of discussion on the Sabbath question; all flesh will keep God's holy day in the new earth. Amen. And for the crowning glory, God's tabernacle, God's building, God's house, God's church triumphant shall be with men. And there shall be no more curse, but the throne of God and the Lamb shall be in it.

FREDERICKSBURGH, Iowa.

From L. H. Rowe.

To all the beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ. I esteem it a happy privilege, and also a covenant duty to bear my humble part in witnessing to the manifold grace of God to usward, through Jesus, the only begotten Son of the Father, by whom we have free access to the throne of grace.

Ever since the radiant light of the Sun of Righteousness dawned upon my dark mind; ever since I was led by the Spirit of Truth to carefully examine myself, in the light of God's Word, and learned what my condition was, and what it will finally be, without Christ's righteousness as a garment to cover my nakedness (so to speak,) in the day when God shall judge the living and the dead by that Man whom he hath ordained, even Jesus Christ: or, in other words, ever since I accepted the conditions of salvation, and obtained the blessed hope which the apostle informs us "maketh not ashamed," I have had a desire to impart the good news of "Life only in Christ" to others. Therefore, I have from time to time borne testimony to the truth as well as my feeble powers would admit.

And although I have not been a witness for the Lord so much in public assemblies as others, yet, in private conversation with many I have tried to do my duty; and if by any means I have done or said anything that has benefitted others, or enabled them to have clearer perceptions of God and his plan to save, to Him belongs the praise. It is a blessed privilege, brethren and sisters, to speak of the goodness and mercy of the Lord in the great congregation, and declare His counsels in the assembly of the saints, but we should also have a good word of advice and admonition for those with whom we are in daily contact. "Words fitly spoken are like apples of gold in pitchers of silver." This saying of the wise man, I think, will bear a general application, suitable for whatever position the children of God may occupy in the world.

Well, brethren, I feel like praising the God of my salvation for the abundance of grace which has enabled me, in a great measure, to keep my body "in subjection" to the requirements of Jesus. I praise Him for the daily bestowal of such blessings as I enjoy, though I am not blessed with much of this world's goods. But I have no desire to heap up treasures for the last days. I rejoice in the prospect of soon possessing the promised "inheritance," the riches of which can never take to themselves wings and fly away. Bless the Lord for poverty in this life, if we can have the life to come, with all that pertains to it.

The true children of God are but kings and princes in disguise, notwithstanding the world looks upon us as the "offscouring of all things to this day." But let us endure unto the end, for it draweth nigh, and hasteth greatly. Let us be faithful a little longer, and perform faithfully the duties devolving upon us, and we shall hear the welcome "Well done." A few more risings and sittings of the king of day, and all the blest of every age will come to the borders of their own land; they will then enter into the kingdom prepared for them from the foundation of the world. We shall then be satisfied when we have the likeness of Him who has procured our salvation. Blessed be His name forever more.

LEWISTON, Me., Nov. 1871.

From Mrs. D. C. Corwin.

To all who love our Lord Jesus Christ in sincerity and truth: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a look of remembrance was written before him for them that feared him and that thought upon his name. And they shall be mine, saith the Lord of hosts, when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

Are not these precious words? They cheer my heart while so far away from those of like precious faith. I left Chicago July 18, where I had enjoyed meeting more with the dear advent people than I ever enjoyed before with them since '43. God blessed us. We sat together in a heavenly place, and though we might not all see alike, we were enabled to keep the unity of the spirit in the bonds of peace.

My children came here, and I could not be left alone, so I came with them. And here I am scattering the words of life, the glorious gospel of the kingdom, believing all the prophets have written and that Christ alone hath immortality to give to those who patiently seek for it. I read the papers over and again, and in them letters from brethren and sisters. How near they seem! How precious their names!

Pray for me, dear brethren and sisters. I think of the joys that await us when Christ our life shall appear, and daily pray, "Come, Lord Jesus, and come quickly."

FORT SMITH, Ark., Nov. 14, 1871.

THE HERALD OF HEALTH for December has come to hand, and among its interesting contents we notice a paper on "How Best to Promote the Cause of Temperance," which is rich with new thoughts.

The programme for 1872 is worthy the attention of every magazine reader. "The Herald" will be sent without premium for one year for $1.25, or with a dollar and a half book entitled Physical Perfection for $2.00. Samples, 10 cents. Address, WOOD & HOLBROOK, 15 Laight St., New York. W. H. S.

PETERS' MUSICAL MONTHLY for December is at hand, containing nineteen choice pieces, we should judge, of Vocal and Instrumental Music, all of which can be had for 30 cents. Bound volumes for 1871 are offered, post-paid, for $5. They come elegantly bound in crimson cloth, gilt sides and edges, and are guaranteed to contain $50 worth of choice Piano Music, (some 200 pieces.) If ordered per express, $4.50 will secure it. Published by J. L. PETERS, 599 Broadway, New York.

W. H. S.

TRUTH is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

Appointments.

HARTFORD, Conn., Sunday, Dec. 3.
WORCESTER, Mass., Sunday, Dec. 10.
HOLDEN, Mass., Sunday, Mass., Dec. 17.
CHARLESTOWN, Mass., Sunday, Dec. 24.
LYNN, Mass., evening, Dec. 26.
SALEM, Mass., evening, Dec. 27.
LAWRENCE, Mass., evening, Dec. 28.
SPRINGFIELD, Mass., Sunday, Dec. 31.
NEW HAVEN, Conn., Jan. 7.
NEW YORK, (Cooper Institute), Jan. 14; (24th st.,) evening, Jan. 17.
PROVIDENCE, R. I., Sundays, Jan. 21 and 28. W. N. PILE.

CHARLESTOWN, Mass., Sundays, Nov. 26, and Jan. 7.
W. MERIDEN, Conn., Sunday, Dec. 3.
SPRINGFIELD, Mass., Sunday, Dec. 10.
HARTFORD, Conn., Sunday, Dec. 17.
LAWRENCE, Mass., Sundays, Dec. 24 and 31. W. S. CAMPBELL.

ANTHONY, R. I., evening, Nov. 30.
PROVIDENCE. R. I., Sunday, Dec. 3.
EATONTOWN, N. J., Sunday, Dec. 10.
NATIC, R. I., evening, Dec. 14.
NEW YORK, (Cooper Institute, Room 24), Sunday, Dec. 17. S. W. BISHOP.

PROVIDENCE, R. I., Sunday, Nov. 26, and Dec. 17.
CHARLESTOWN, Mass., Sundays, Dec. 3 and 10.
WEST MERIDEN, Conn., Sunday, Jan. 5.
WM. STUART.

Business Department.

☞ No. 12 of Campaign Documents being exhausted, we can fill no more orders for this number at present.

CASH RECEIPTS

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TWO DOLLARS EACH FROM—Julia A. Pearce, E. M. Kelly, John W. Lowe, Charles Spencer, James Allan, John F. Nickerson, E. E. Nickerson, O. F. Yale, Miss Lydia I. Palmer, Wm. Steele.

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To the Sorrowing.

"Bu thou my tears into thy bottle."—Psa. lvi. 8.

Oh, bottle of the Lord! how full of tears,
Gathered from weeping eyes six thousand years.
Each pearly drop its own account has given,
Its record kept by Him who rules in heaven.
The tears of anguish for the loss of friends,
Of blighted hopes and bitter grief that rends
Our aching hearts—remorse's o'erwhelming tide,
And all the trials that our souls have tried,
And Jesus wept. Oh! blessed tears; that win
Poor wayward mortals from the paths of sin.
The pitying Saviour all our sorrows knew,
How frail our natures, our temptations too;
And he alone can give our souls relief,
Ease all our pains and take away our grief,
And God himself will wipe all tears away,
And turn earth's gloomy night to heaven's bright day.
—*Advent Review.*

The Brightening Pathway.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18.

Privilege in a Christian is always translated into practice. The path that begins at a cross does not deviate, nor swerve, nor disappear till it is lost and merged amidst the splendors of a crown. If Christ be that path beginning at a cross, and Christ all and in all the way that leads to God, walking in that path we shall find the appropriate illustration of our progress in "the shining light" of the morning, "that shineth more and more unto the perfect day."

Who is the just man? There is none that is just, not one. The word "righteous" denotes simply "just," What is justice? Character squared by a perfect and infallible law. If we be not just, can we be made so? All Scripture tells us we have broken God's law—we have swerved from the perfect rule—we have gone astray from the straight, the onward and the upward path—we have ceased to do those things that we ought to do, and therefore we cannot live by them. Therefore the question asked by Job on his eastern plains still may be asked by us: "How shall man be just before God?" Not by deeds of law, for if from this day we could be perfect, what becomes of the past period of our life in which we have broken that law in thought, in word, and in dead? But the very idea of perfection upon earth is the most Utopian dream. None are farther from perfection than those who think they are now treading its high and perfect level, and that whoever may be wrong God knows they are all that they should be. Then how are we to be just before God? There are two senses in which we may be described as just men; first, justified by Christ's righteousness, done for us, imputed to us; the alone, the perfect, the indefeasible right to heaven's highest height and to God's holiest and happiest presence; and secondly, we become just men by the work of the Spirit of God within us, removing the heart of stone, scattering the prejudices that cloud our eyesight, breaking the force of the passions that enslave us, and fitting us by an inner character for that glory to which we have become entitled by an outer righteousness received by faith and imputed to us.

Having seen the subject of this, the just man, let us turn our attention to his history. His history is "like the shining light, that shineth more and more unto the perfect day." The first truth taught in this illustration is that a Christian's path, often zigzag, is still on the whole steadily progressive. We know that when the light begins to break in the grey morning twilight it increases in splendor in the eastern sky until at noontide the whole heaven and earth are filled with its beauty. So it is with the Christian: grace, a germ in his heart, planted there by God, can no more be extinguished than the throne of Deity can be upset. He will not, he says himself, break the bruised reed, he will not quench the smoking flax; and however dim the light that is in your heart now, if it should be the grey, cold, misty morning light of infant day, as sure as it is true day so sure will it increase in splendor and in progress, till it is lost in the glories of high, happy, eternal noon. You never saw a morning break and evening come on before twelve o'clock. As sure as the sun rises, so sure he will sweep through the circle that is assigned him till he set in the west. So a Christian with the least atom of grace in his heart, with the least grey, struggling beam of misty morning light in his soul, will advance slowly or swiftly, but surely to noonday. His path is progressive from grace to glory.

Another trait in the Christian's course is, that his path is not only progressive and victorious, but luminous; it makes all things around it and about it luminous. When we first see the sun rise he rises behind some huge hill that seems to intercept his beams completely; and if you had no experience of his march you would suppose he would never get above the level of the hill. You notice, too, how trees and forests seem to obstruct his advance; you wait patiently, and from experience now hopefully, for the time when he will ascend above them all; till the very objects that seem to obstruct his advancing splendor he turns into media and mirrors for reflecting it far and wide. Very soon the trees of the forest become like shafts of light; the very rocks that obstructed his light begin to reflect that light as if they were diamonds, and the broad sea itself consents to be the mirror of his glory, and the clouds put on all the colors of rubies, and amethysts, and sapphires; and everything that threatened at first to the inexperienced eye to impede his advancing path he turns into mirrors of glory, and beauty, and magnificence, to serve his purposes and to reflect his light.

So it is with the Christian's progress—the objects that seem at first to obstruct his path and to extinguish his light he makes, by a power that is not his own mirrors, and reflectors of it. Peter was cast into prison, his limbs were bound with chains; but through the iron prison-bars of that dungeon in Palestine there broke forth a glory that shone from Dan to Beersheba, and covered finally the whole land with its light. The apostle Paul was cast into the Mamertine dungeon in Rome, because in spite of Cæsar's inhibition he would preach to the perishing poor the unsearchable riches of Christ. But what was the result? The effect of that imprisonment was that he made converts in Cæsar's household; that from the shops, and the markets, and the army and the navy of imperial Rome advocates of Christ stepped forth; and by-and-by the legions of Cæsar felt the light reflected from the character and audible in the words of that prisoner in the Mamertine dungeon. The author of the Apocalypse was banished because of his faithfulness to a solitary isle in the Ægean Sea; but what a splendor has shone from that island! what a glory dwelt in Patmos! what a sunrise streamed in its varied apocalyptic splendors from a solitary island in the bosom of the deep! I might add Bunyan at Bedford, and innumerable others of whom the world was not worthy. What an evidence that not only is the Christian's path progressive, not only does it conquer obstructions, but that it seizes the obstructions and makes them luminous with its own light and splendid with its own lustre!

The sun's path when he rises in the morning and moves toward his meridian is a victorious path. He not only makes other objects luminous, but he conquers them and turns them into his own service. The mountain peaks become like telegraphic intimations to the world that the king of day has risen from his orient couch and is on his royal march. The tints of every flower, if they could speak would say: "O sun, we are created by thee! The fruits that ripen if they could speak would say: O sun, we are ripened by thee! and the dewdrops if they could speak would say: We are made beautiful, more beautiful than the diamonds that sparkle from the noblest hand or adorn the costliest diadem—we are made so by thee; and the warm earth bursting into verture, and the intelligent world feeling his warmth, would say: We are blessed and benefitted by thee. Thus the sun in his march conquers and turns into subjects of his sway those that either obstructed it, or were ignorant of it, or those at least that needed to feel its influence and its power. Such is an illustration of the path of a Christian. He lays his hand on things that are neutral and makes them contributaries to his sacred designs. He seizes elements that are hostile and consecrates them to the work and way of the gospel of the Lord Jesus Christ. He takes, for instance, printing, that most marvellous discovery, and he makes it subservient to the highest cause, the noblest interests, the divinest ends. I know not any earthly discovery that has so much changed the world as that of printing. The most marvellous thing in the world is that speeches can be spoken at night, and that speakers may be speaking at two o'clock or three o'clock in the morning, and that you can read their speeches, not you only, but hundreds of thousands, next morning perfectly reproduced and reflected. The Christian, seeing great power in the printing-press, employs it; seeing great power in speech, he employs it; recognizing the means of glorifying Christ by missions, he charters the ocean steamer, consecrating it to the noblest of ends. Thus the Christian's path becomes a victorious one, making the weakest things contribute to God's praise, and the most reluctant things trophies of God's glory; waiting patiently for that day when all sounds shall be harmony, when all sights shall be beauty, when all feelings shall be bliss, when all hearts shall be bounding and none breaking, and the Prince of Peace shall sway his benign and glorious sceptre from sea to sea, and from the river to the ends of earth.—*John Cummings, D. D.*

Gospel Gain.

The Lord Jesus Christ, when on earth, went about instructing the people, and teaching them the things that, if they attended to, would make for their peace. He found them all walking in the darkness, and as "sheep without a shepherd," and had compassion toward them, fulfilling what was written by the prophet: "I will bring the blind by a way they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight."—Isa. xlii. 16. When he looked around, he saw the people seeking their portion and happiness in this life, for he knew the thoughts of all, and the purposes and intents of their hearts, and he kindly reasoned with them on their folly, and said: "What is a man advantaged if he gain the whole world, and lose himself, and be cast away."—Luke ix. 25.

Notwithstanding the great importance of the truth contained in this question, but few of those who heard him speak, pondered his words in their hearts, so as to profit by them, being wise and prudent in their own eyes in seeking after earthly gain and happiness, in preference to things not seen. Multitudes have heard these words since they were first uttered, with what profit, the last day will disclose. So the Lord testifies: "The word that I have spoken, the same shall judge him at the last day."—John xii. 48. They have now reached our ears. The same question is put to us in this our day. May we profit by giving it the consideration it deserves. There are many ways a man may lose himself. He may do so by never coming to the light of truth, to be led thereby: "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."—John iii. 19. He may lose himself by following error: "He that walketh in darkness knoweth not whither he goeth."—John xii. 35. "God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 12 A man may lose himself by hearing the truth, and not obeying it, "deceiving," as James says, "their own selves." He may also lose himself by being ashamed of confessing Jesus before men, "for," says Jesus, "whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and his Father's, and of the holy angels."—Luke ix. 26. A man may also lose himself by setting his heart upon the world, while professing to love Christ and his cause on earth: "If any man love the world, the love of the Father is not in him."—1 John ii. 15. And again: "whosoever will be a friend of the world is the enemy of God."—James iv. 4. What gain is there in our having a multitude of worldly friends and possessions; in never having any cross to take up from men; in continually hearing the truth and not obeying it, and instead, following error to keep well with others; or, in living at ease, and never going near any man who might reprove us for our conduct, because evil? What real gain is there in all this? Instead of gain, is it not only loss? Whoever continues on acting thus, is he not sure to lose himself, and to be cast away? Why do we cast away any thing? Is it not because it is useless or injurious? And so it is with God in his dealings with men.

Now ask yourself, of what use am I to God? Am I injurious, or a stumbling-block to any, or to Christ's interest on earth? Of what real value are all my earthly gains? And now consider what a man is really advantaged by following Jesus, who says: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12. And again, "They follow me, and I give unto them eternal life, and they shall not perish."—John x. 28. What advantages does the world hold out compared with these? Pardon of every sin; the gift of eternal life; the possession of the saint's inheritance; and while here, all things made to work together for our good. Whoever takes up the cross, and follows Christ, will possess these blessings. Without them, whatever else we gain is no advantage, though it were the whole earth. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man will give unto you."—John vi. 27.—*Selected.*

"That's Thee, Jem!"

A band or "troupe" of young men, with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves one day for an exhibition of their peculiar "performances," before the door of an earnest Christian merchant whom we will call Mr. Carr, who resided in a noted English watering place. After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the "look" of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few "dropping pennies" of the people. Mr. Carr, taking a Bible, which he kept for sale, out of his window, addressed the youth:

"See here, young man, I will give you a shilling, and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the bystanders."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I am going to give you a 'public reading!'"

Mr. Carr opened at the fifteenth of Luke, and pointing to the eleventh verse, requested him to commence there.

"Now, Jem, speak up!" said one of the party, "and earn your shilling like a man!"

Jem took the book, and read, "and he said, a certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living."

There was something in the voice of the reader that lulled all to silence; while an air of seriousness took possession of the youth, and commanded the rapt attention of the crowd.

He read on—"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's *thee*, Jem!" ejaculated one of his comrades—"it's just like what you told me of yourself and your father!"

Jem continued, "And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

"Why, that's *thee* again, Jem!" said the voice—"Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."

"That's like us all!" said the voice, once more interrupting, "we are all *beggars*: and might be better off than we are! Go on; let's hear what came of it!"

The young man read on with a trembling voice, "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view; and, in the clear story of the gospel, a ray of hope dawned upon him for his future. His father—his father's house—and his mother too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then *himself*, his father's *son;* and his present state, his companionship, his habits, his sins, his poverty, his outcast condition, all these came climbing, like an invading force into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning-point of that young prodigal's life. He sought the advice of Mr. Carr, communications were made to his parents, and the long-lost and dearly-loved child returned to the familiar earthly home; and, still better, to his heavenly Father! He found the promises the Parable of the Prodigal Son, true both for time and for eternity.

"Yes, there is One who will not chide nor scoff,
But beckons us to homes of heavenly bliss;
Beholds the prodigal a great way off,
And flies to meet him with a Father's kiss."

—*The Christian.*

Asking God's Blessing.—There is nothing we can do, but its complexion, for weal or woe depends entirely on what the Lord will make it. It is said of Matthew Henry, that no journey was undertaken, nor any subject or course of sermons entered upon, no book committed to the press, nor any trouble apprehended or felt, without a particular application to the mercy-seat for direction, assistance, and success.—*Hamilton.*

Children's Department.

Grandfather's Bible Class.

NUMBER ELEVEN.

Grandpa.—Children, we will continue the subject we had under consideration at our last lesson; it was the second dispensation, or the dispensation without law.

John.—I have been reading in Rom. v. since our last lesson, and I confess there are some things that I cannot comprehend. Paul says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him who was to come." Now I confess that I cannot understand what the apostle means by the above language, yet it seems to belong to the time which we are considering.

Grandpa—Yes, if Paul had not used this language we should have been at a loss to understand the dispensation we are considering. The facts of which the apostle is writing are embraced in the manner in which he states them. Adam was a type of him (Christ) who was to come. Adam was tried for his children as well as himself, under the law in which he was placed. This implies *imputed* guilt or sin. Christ the Antitype, when He comes under the second law, will also be under a law of imputation in which righteousness as well as *sin* may be imputed, hence the righteousness of Christ was imputed as the apostle states (19th verse): "For (under the Edenic law) as by one man's disobedience many were made (imputed) sinners, so (under the second law) by the obedience of one (Christ) shall many be made righteous" (by imputation). Now the apostle gives us to understand that during the dispensation between Adam and Moses there was no such law. But nevertheless sin was in the world. And God punished sin during this dispensation. As we stated in our last, God punished Cain, and rewarded Abel. We also find that Enoch obeyed God and he died not, for God took him. Here we find an exception to the rule even of death, for the Bible says plainly *He died* not, for God took him. So of Noah; he pleased God, and He rewarded him for his faith and obedience, and the world at large God destroyed with a flood.

William.—Grandpa, can you see any love manifested toward the inhabitants of the old world in their destruction? There must have been many children and others who never heard of God's love, and yet they were destroyed along with all the wicked who obeyed not God. How do you reconcile it?

Grandpa.—Some people have a singular idea of the love of God; that is, they set up standards of right and wrong, and form their own ideas of love, and then endeavor to try God by their standard. Now, as we have no way of judging of right or wrong except by comparison, so of love, and we are just as likely to form a wrong standard as a right one from our imperfect knowledge of the circumstances. God is love, and everything that God does is in love, whether we see it in that light or not. There is no doubt that Adam thought, like Cain, "my punishment is greater than I can bear." Yet when God inflicted the punishment of death upon Adam and his posterity, it was the greatest blessing that God could have passed upon them. What would have been the condition of the world at this day, had God permitted the human family to have had continual access to the tree of life, and thus continued to live? No! Could we but view the world of mankind as God sees it, our imperfect ideas of love would undergo a very great change. We have often heard people express great sympathy for some criminal, from reading or hearing one side of the testimony, and so our judgments are contracted from our imperfect knowledge of the facts in any case. "And the Lord said, my spirit shall not always strive with man for that he also is flesh!" "And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth." I suppose there were thousands of children upon the earth that had not corrupted it personally. But God sees not as man sees. Man can only see after the event has transpired, but God saw that these children would do as their parents would do, therefore, God deals with all accordingly.

Mary.—Grandpa, do you believe those people who lived before the flood, will have a resurrection from the dead, to have another trial, as some people believe?

Grandpa.—I suppose, children, the Lord knew just what he was about when he said, "And it repented the Lord that He had made man on the earth, and it grieved him at his heart." "And the Lord said, I will destroy man whom I have created from the face of the earth." Now we are bound to believe the Lord when he says it grieved him that He had made man, and the next best thing that He could do was to destroy him from the face of the earth.

William.—Does this imply that God's purpose in the creation of man was a failure that He repented of what He had done?

Grandpa.—These words do not seem to convey the meaning intended, from the fact that, although God said unto Adam, thou shalt surely die, had the Lord carried the threat immediately into effect, man and our race would have become extinct, but the Lord permitted Adam to beget children and people the world. And so in the case of the antedeluvians; the Lord spared Noah, and through him peopled the world, even after he said it repented him that He had made him. I like Prof. Pick's translation: "And the Lord was pleased when He made the Adam on the earth, but now he was sorry to his heart." That is, when He made Adam He was pleased and said he was very good; but now He was sorry in his heart to think the man had lost his great opportunity, and there was nothing left for him but to destroy him and rid the world of the evil. Why, then, bring this people back again, when the Lord can do nothing with a people but destroy them? Who in his presumption will say the Lord will bring them back, and try it over again, and see if He cannot do something better the next time? No, William, God's work is not a failure, although we may not comprehend it all, and some things seem strange to us.

We will at our next consider God's dealing with Abraham, who also belongs to this same dispensation, and who introduces us into the next and also into the gospel dispensation.

Letter to the Children. No. 6.

BY UNCLE WILLIAM.

Dear Children: The beautiful progress exhibited in the development of God's creation must at once and forever claim our admiration. Who but one who is at once Almighty and forever good, could have reared a structure so lovely and in harmony with the wants of you and I? In the second day of creation the great division of waters were made; a firmament, the heavens, the sky, divided the waters, "and God called the firmament heaven."

"The spacious firmament on high,
With all the blue, etherial sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

The falling rain and rising dew both alike minister to the wants of the husbandman, who tickles the earth and causes it to laugh and bring forth bud, giving seed to the sower, and bread to the eater. But the subject of the atmosphere is so full of interest, that were I to tell you the little I know about it, it would take more time and space than I can afford, and must pass on briefly to consider the formation of the atmosphere, or air with which we are surrounded. It is composed of of two principal gases—called oxygen and nitrogen. The two being exactly blended, our lives are sustained; the absence of one, or superabundance of the other, would cause immediate death—*death*, you know (or ought to know), is the *opposite* of life, and *no* DEAD person could ever be said truthfully to be alive. Bear this in mind!

The value of pure air is too little appreciated, and like all God's best gifts, are greatest when most thought on. Animals cannot live without oxygen; by means of this gas a change which the eye can detect is produced in the blood—the dark-colored fluid of the veins combined with oxygen becomes the bright scarlet blood of the arteries, and *in* this blood is the life. A writer once said: "All life on earth is breath; all else is death." Be assured of this fact; we cannot long breathe impure air and enjoy robust health. Breathe through your nostrils, and don't be afraid to *use* all the pure air you can, for God has given us *all* things richly to enjoy. My subject is exceeding large, and my pen could glide for hours telling you of the wonders of our atmosphere, but must be brief. Job has beautifully expressed a sublime truth by inquiry, "Who hath divided a watercourse for the overflowing of the waters, or a way for the lightning of thunder: to cause it to rain on the earth, where no man is: on the wilderness, wherein is no man: to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?"

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The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

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AND OF THE COMING KINGDOM.

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L. C. THORNE, Editor.
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HAVE CHRISTIANS A SABBATH OR A LORD'S DAY?

BY J. R. LEDERER.

SOME years ago I had occasion to express, in the presence of a number of clergymen of different denominations, my conviction that Christians have no Sabbath. Some of these gentlemen deemed this idea outrageous, and demanded an explanation whether the fourth commandment was not as binding upon Christians as the remaining nine in the Decalogue? I promised to give the requested explanation in writing, and to prove that the Sabbath was given to the Jews exclusively, and that the first day of the week is not a Sabbath, but the Lord's Day, a day which Christians have agreed to spend in devotional exercises in commemoration of the resurrection of our Lord and Saviour Jesus Christ, by which we obtained the assurance that we also shall rise again from among the dead to a better and never-ending life.

At the meeting which was held a week afterwards, I delivered the following essay, under the caption: "Have Christians a Sabbath or a Lord's Day?" and which was then published in different religious papers. Having recently made the discovery that these are now among those professing the "Faith once delivered to the saints," who have adopted the keeping the Mosaic Sabbath, I have thought it might be profitable to republish my essay, which, as yet, has never been refuted, in any of its points, in the HERALD OF LIFE:

As the discussion in which we are now engaged originated from the remarks I made the other day, the brethren, I suppose, expect me to give them a full and satisfactory explanation of what I said, and which, at the same time, should answer the question under consideration; I shall, therefore, try to do the best I can. But, whether I shall come up to the expectation of the brethren or not, my conscience will bear witness to my own heart that I am in peace with God, and that I try to live according to my profession as a follower of Jesus the Messiah, and as one who has the assurance of faith, to be once with my Divine Master, to live, and to reign with Him days without end.

Ever since the Lord opened my eyes and enlightened my understanding to acknowledge Jesus of Nazareth as my Divine Saviour, the first day of the week has become sacred and solemn to my heart; a day which surpasses in import the Sabbath of the Mosaic law in the same measure, as immortality surpasses mortality, heavenly glory surpasses earthly glory, *and redemption surpasses even creation.* I need to make these preliminary remarks in order to guard myself against any possible suspicion of either judaizing or of spiritualizing the truth as it is in Jesus, that I neither go with those who say: "Unless ye are circumcised and keep the law of Moses you cannot enter the kingdom of God," nor with those who spiritualize away even the two sacred institutions of our Divine Master.

Having thus made a kind of profession of my faith, I now proceed to the question itself. "Is the fourth commandment as binding upon Christians as the other nine are?" I answer: Yes; provided, however, you can prove that the ten commandments are binding upon Christians *because they are written in the book of the law.* For argument's sake, let us, for a moment, take it as granted, that this can be proved; the Decalogue, then, is binding upon Christians because it is written in the book of the law. It is then self-evident that the fourth commandment is as binding as the rest. Christians must *remember the Sabbath Day to keep it holy,* "because God created the heavens and the earth and all which is within, and rested on the *seventh day:* therefore God blessed the Sabbath Day, and sanctified it." Then Christians, of course, must keep the *seventh day,* that very day which God has sanctified and commanded to keep holy. They are bound to keep *that day,* until they are commanded by the same authority to transfer it to another day, for reasons worthy of the Almighty God, Creator of the Universe, to change His mind. If we, then, can find a Divine command, that is, *a direct* command, similar to that given as the fourth among the ten, that the sacredness of the seventh day is henceforth transferred to the first day of the week, Christians have not only the right but are under strict obligation to keep the first day as *the* Sabbath, and may then call that day Sabbath.

Let us again, for a moment, admit that there is such a Divine decree, by which the seventh day is suspended, stripped of its holiness with which the Creator clothed it, as soon as the world's foundations were laid, and instituted the first in its place. Christians, then, are under obligation to keep the first day of the week holy, equal to that command which was formerly given respecting the seventh day; not one iota more or less. For, that law stands immovable as the world's foundation, except we find again another written decree, coming from the same authority, which counteracts the first. Now let us see how the command to keep the seventh day reads: "Remember the Sabbath Day to keep it holy. Six days shalt thou labor and do all thy works, and the seventh day is the Sabbath of Jehovah thy God, thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy servant, nor thy stranger within thy gates."—Ex. xx. 9. "Six days shall work be done; but on the seventh day there shall be to you a holy day, a day of rest (that is, a strict rest) to Jehovah; whoever doeth work in it shall be put to death; ye shall kindle no fire throughout your habitations on the Sabbath Day."—Ex. xxxv. 2. That this law has been carried into effect to the very letter, we find in Numbers xv. 35, when a man who was found gathering wood on the Sabbath Day was, upon the repeated command of God, stoned to death.

In Deuteronomy the command is repeated in rather stronger terms than that in Exodus. It says: "Six days thou shalt labor and do all thy work; but the seventh day is the Sabbath of Jehovah thy God, in it shou shalt not do any work; neither thou, nor thy son, nor thy daughter, nor thy servant, nor thy maiden, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; *that thy servant and thy maiden may rest as thyself.*" The prophet Isaiah, however, gives us the clearest description how the Sabbath must be kept so as to find delight in the Lord. He says: "If thou turn away thy feet from the Sabbath—from doing thy pleasure on my holy day, to call the Sabbath Day a delight, the holy and honorable of the Lord; and shall honor it, not doing thy own ways, nor putting forth thy own pleasures, nor speaking any word; then thou shalt delight," etc.

Such then is the command respecting the Sabbath Day; that is, the seventh day of the week, and, if transferred by a Divine decree to the first day, without special retraction of the laws respecting its keeping, the whole weight of that law, as I read it, remains upon the first day in the same force and to the same degree as it formerly rested upon the seventh. For, who has a right to draw the line of demarkation, to show how far the Sabbath laws are binding, upon Christians and how far not.

Now I would ask, where is there a Christian, in the old or in the new world, in our days or in days gone by, who has ever kept the first day according to the command of God? I venture to say, nowhere and never; *he is not yet born.* Not even the so-called "Blue Laws" in New England came up to the laws of God. They forbade to kiss one's wife or child on the Sabbath Day; but were they without fire in winter times? Certainly not; they have broken the Sabbath law. If then these diamond-like Puritans were unable to come up to the decree of God respecting the Sabbath, what can we expect of Christians in our days, the age of convenience and voluptuousness? Considered in the light of the written law, the Sabbath is desecrated continually; in the streets, in the most sincere and pious Christian families, and even in the church. The ringing of the church bell, the playing of the organ, and the collection of money, are desecrations of the Sabbath. The sexton is kept in constant motion during the greater part of Divine service, he is desecrating the Sabbath on account of the congregation; and while Christians zealously cry against running stages and cars, they not only allow ferry-boats to run freely from city to city, but church members themselves come, riding in their carriages to the house of God; and while they go in to worship and say "Sabbath, Sabbath," the horses and their drivers must stand without, in snow and cold in winter, and in the burning sun in summer, waiting to carry them home again. "Thou shalt not do any work, nor thy servant, nor thy cattle, that they may rest as thyself," says the law of God. How is this law kept? Both, therefore, servant and horses, desecrate the Sabbath on account of their master; and there are a hundred more things which could be mentioned by which the Sabbath is desecrated. But I will stop here and return to the main subject.

It will be remembered that all I have said is only of any consequence on the admission that there is a Divine decree which transfers the Sabbath from the seventh to the first day of the week; but, as there is not only no direct decree of such a kind, but not even the slightest allusion to it in either the Old or the New Testament, the seventh day remains still that Sabbath spoken of in the Bible, and all commandments respecting it refer only to that day.

If, therefore, it can be proved, that the ten commandments are binding upon Christians *because they are written in the book of the law,* Christians are bound to keep the seventh day as the Sabbath of Jehovah. But, as it cannot be proved that any law, of whatever character it may be, is binding upon Christians, because it is written in the book of the law, Christians have nothing to do with the Sabbath of the law.

No! Praise and glory be to God, who brought me from the bondage of the law unto the glorious liberty of the Gospel; and you, Gentiles, who had never been under the law; never bore the heavy yoke, and never felt the rod of the relentless task-master, what have you to do with the written law? I would say to you like my elder brother Paul said to the Galatians: "O ye foolish Galatians, who has bewitched you?" etc.

The last and most solemn words of our Divine Master, upon the earth, were the command to go and to teach all the world to keep all that he had commanded them. What was this command? Nothing but love! "Love God over all and thy neighbor as thyself." Now, as soon as the love of Christ is shed abroad in our hearts, we keep commandments; *and there is not one moral law in Scripture which is not included in these two commandments,* and we would, therefore, keep them, even if they had never been commanded. Nay, the unwritten law is again as much higher above the written law as heaven is higher than the earth. Where is there a written law that we shall love our enemies? And yet, such is the command of Jesus, the unwritten law.

Yet one would say: How can we possibly know that which is good and well pleasing in the sight of God and that which is wrong, and therefore sinful? I answer: If the apostle Paul was an inspired writer; if that he wrote is indeed the Word of God, then all moral laws must have been written upon the heart of every man, Jew and Gentile, though it was besides given afterwards in writing to the people of Israel. That the Epistle to the Romans was written to Gentiles, no Christian will deny. Now in the first chapter he speaks of the total corruption of the Gentiles and counts all moral laws which they have transgressed and concludes with these words: "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." In the second chapter he is still more plain; he says, in the 14th and 15th verses: "For, when the Gentiles, which have not the (the written law he understands), do by nature the things contained in the law, these having not the law, are a law unto themselves: which shew the work of the law written in their hearts, the conscience also bearing witness," etc.

I trust no Christian will think that the apostle here speaks of any ceremonial law, but of *that law* which is a law for the whole human race, the moral law, which is written upon every human heart. You see, then, that *all moral laws,* not only those contained in the Decalogue, are binding upon Christians; yet, not because they were written upon the two tables of stone, but because Nature, or rather the Creator and Ruler of Nature, *has engraved them upon their hearts.* It is the *moral sense,* which, according to Webster, is, "an innate and natural sense of right and wrong; an instinctive perception of what is right or wrong in moral conduct, which approves some actions and disapproves others, independent of education or the knowledge of any positive rule or law.

The early history of the human race, as recorded in the Bible, testifies that Paul's teaching and Webster's definition of *moral sense* are both correct. Let us consider a few instances:

After Cain had slain his brother Abel, Jehovah asked him: Where is Abel thy brother? And he said: "I know not; am I my brother's keeper?" Now, the fact that Cain concealed his victim in the ground and denied his deed when he was asked, proves that he was aware of the criminality of the act. But how could he know that; the law: "Thou shalt not kill," not having been written at that time? If the conscience or moral sense of Cain had not told him that he had done wrong, he would have left Abel's body on the open field, and when asked where he was, he would have, without the least reluctance, answered: "Here he is; I did not like him any more, and, as I was stronger than he, I killed him."

When Pharaoh took Abraham's wife, and Jehovah plagued him because of that, he called Abraham and said: "What hast thou done unto me? Why didst thou not tell me that she was thy wife?" The same was the case with Abimelech. He expressed himself more explicitly than Pharaoh, and defending his action before Jehovah, he said: "Said he not unto me: She is my sister? and even she herself said: He is my brother; in the integrity of my heart and innocency of my hands have I done this." And to Abraham he said: "What have I offended thee, that thou hast brought on me and on my kingdom a great sin?" Now, how could Pharaoh and Abimelech possibly know that it was wrong to take another man's wife; had they ever seen the written command: "*Thou shalt not commit adultery?*" Certainly they did not, as the law was not yet committed in writing; but, being a moral law, it was engraved upon their hearts.

One instance more. When Laban accused Jacob of having stolen his gods, the latter indignantly protested against the horrible accusation, and added: "With whomsoever thou findest thy gods let him not live. Could Laban and Jacob know that to steal is wrong, the command: "Thou shalt not steal" not having been written upon the tables of stone on Mount Sinai? Answer: They knew it because it was planted in their hearts; they were possessed with a *moral sense* which disapproves of certain actions independent of positive rules and laws.

There is another thing, however, which I wish to bring to your notice. If Christians believe that the ten commandments (or any moral law) are binding upon them because they are written in the book of the law, they are, of course, bound to decide, in every case where these laws are transgressed, according to the decision of the same written law. For, who gives you authority to decide otherwise than the Lawgiver, God, has decided? Well, let us see whether the criminal code of this Christian country is in any conformity with the written code of God. "If any man commit adultery with the wife of his neighbor, they shall *both* be put to death." Such is God's sentence; what is the sentence of the courts in this country? I need not tell you that this crime is committed innumerable times in your midst without ever being punished. If anything is stolen, and the thief is apprehended and convicted, he shall pay the *double* value of it; and if he has not the means to pay, he shall be *sold* for it; that is, the criminal must labor in order to pay the man whom he had robbed double price. Such is the decision of the Lawgiver who has said: "Thou shalt not steal." How is the decision of your Judges? The robbed person is the loser anyhow, and in every case; the thief, if convicted, is sent for some years or months to Sing Sing or Auburn, and honest men must pay his board. Thus, if we go through the whole criminal code, we will find it at variance with the code of God.

Do not say that Christ alleviated the severity of the sentences of the written law, as in the case of that accused woman—accused of adultery. No; Christ did not come to abolish any law or to alter its sentences; but, as the Son of God, the Lord over all, he had a right to act differently in certain cases for certain purposes; none else, however, has equal authority. Were it not as I say, and should you take the action of Christ in the case of that woman as a form for your code, you would not have even the right to send a criminal to prison; you must only remind him, in the kindest manner, not to do that sin any more—just as Christ did—and let him go abroad. This must lead us to the conclusion, that the moral laws are not binding upon Christians because they are written in the book of the law, but *because they are written upon the heart* by the mighty hand of the Creator, and therefore Christians are not under obligation to adopt the criminal code of Moses, but may decide according to their own judgment and understanding.

The Sabbath, besides, was given to the Israelites only; this is as plain as and as clear as the sun in the mid-day. At the creation God sanctified the seventh day; this is a fact; but we find nowhere that He commanded man to keep it as a day of rest. In the wilderness, first, when God gave to Israel bread from heaven, the manna, He gave the Sabbath also. But, as some of the rebellious people transgressed the command of God immediately after it was given—by going out to gather up manna on the Sabbath Day—God said, when He counted the law of the Sabbath among the ten. "*Remember,*" that is to say, I have given you this law a few weeks since, remember it, do not transgress it again as you have done before. The purpose of God in keeping back the gift of the Sabbath until the exodus of Israel from Egypt is clearly demonstrated in Exodus xxi. 12–18: "And Jehovah spake unto Moses saying: Speak thou unto the children of Israel, saying: Verily ye shall keep my Sabbaths, for it is a sign between me and you throughout your generations. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. *It is a sign between me and the children of Israel forever.*" In Deut. v. 15, we read thus: "And remember that thou wast a servant in the land of Egypt; Jehovah thy God brought thee out thence, through a mighty hand and a stretched-out arm; therefore Jehovah thy God commanded thee to keep the Sabbath Day." If the language of these passages is not clear and demonstrative enough to show that the Sabbath was given to Israel only, then the Bible remains indeed a sealed book, written in an unknown tongue to every people under heaven.

Some say: Why should God be so partial as to give to the Jews only, such a precious gift as the Sabbath? I answer with another question: Why pleased it God to choose Israel only to communicate His will through them to the world? There is not one page in the whole Bible, nay, not one letter, in either the Old or the New Testament, which has been written by any other but Jews. Why has it pleased Him to manifest Himself in the seed of Abraham and not in the seed of any other of the human family? "Woe unto him who striveth with his Maker! Potsherds, even the potsherds of earth; shall the clay say to him that fashioneth it: What makest thou? Thy works which have no hands." Christians therefore are not under the obligation of the Mosaic Sabbath, as no written law is binding upon them, *because it is written in the book of the law.* Christians have an unwritten law; all moral laws are binding upon them, because God has written them upon their hearts.

This glorious unwritten law dictates to the heart of every true Christian to sanctify, that is, to set apart, that day on which the Redeemer of the world rose from the dead, and thus confirmed the truth of all He said, and by which He completes the plan of redemption, as a day of rest from all worldly affairs, in order to entertain a closer communion with God. But it is by no means equal to the Sabbath of the law; nothing is commanded or specified what may be done in it and what may not be done. It is, as the apostle to the Gentiles several times said, left to every Christian's conscience. History tells us that the primitive Christians kept the seventh day as the Sabbath according to the law, and the first day of the week as *The Lord's Day,* on which they came together to pray, to praise God, and to break bread from house to house, in commemoration of the Lord's death and resurrection. But it must be remembered, that as far down as the year 130, Gentile Christians were still in the minority, and therefore kept the Sabbath with their Jewish Christian brethren, though they were not under any obligation to do so. As soon however as the former attained the majority, they discontinued to keep the Sabbath of the law, keeping only the Lord's Day. Hebrew Christians continued to keep both days, until Constantine ascended the throne and forbade *all Christians* to keep the Mosaic Sabbath. With this act for which he had not even the slightest allusion in the New Testament, the gospel liberty was lost for more than fourteen centuries; it has laid the foundation of Roman papacy.

That Christians have not a full understanding of their relation to the law in general, and to that of the Sabbath in particular, is evident by the fact that so many turn their back to the *Lord's Day* and keep the Sabbath of the law, thus taking upon themselves a heavy yoke, which the Jews, to whom it was given could never bear.

Let us, therefore, hold fast the glorious liberty of the gospel, which Jesus, the Messiah, the "Jehovah our Righteousness," has purchased for us; let us sanctify the first day of the week as the LORD'S DAY, for, "this is the day that God hath made, let us rejoice and be glad in it."

In conclusion, brethren, I would remark, that I am conscious of the fact that my statement is a very imperfect one; but I am open to conviction. I shall not be ashamed to confess whatever may be proved erroneous in my views. I am also ready to give explanation on any point in which I expressed myself not sufficiently clear, or where my deficiency in the English language left any obscurity in my idea.

ACTS XV. 15, 16.

BY B. MATTHIAS.

"SIMON Peter hath declared how God at the first did visit the Gentiles, to take out a people for his name." This is what Peter has demonstrated. Says James: "To this agree the words of the prophet," (Amos ix. 11.) "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

By this quotation James is justifying what was supposed to be Peter's erratic course. The prophet had predicted it, and here it is verified; and so Peter was not disorderly after all.

"I will raise it again." This is simply and truly restoring David's lineal house after a long suspension, reaching from Zedekiah to the "Holy child Jesus." The event cannot be future to that Council, for James says it was then fulfilled, "To this agree the words of the prophet."

"After this," says James. After what? Surely not after the fact. James declares this tabernacle is now raised up, and that is the reason why Peter was not ahead of time.

But Amos says, "In that day," which is a time *after* release from captivity. So James applies it. It may be profitable for us to notice some things which Amos says of the captivity. This prophet wrote 787 B. C. Please read the whole chapter. I will cite a few words. "Behold, the eyes of the Lord God are upon a sinful kingdom, and I will destroy it from off the face of the earth."—Amos ix. 8. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth."—v. 9. "In that day will I raise up the tabernacle of David," etc. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them."—v. 11, 14.

The destruction of the sinful kingdom "from off the earth," and the "sifting" process refers to a disaster which happened to that people when they were a *kingdom;* not a sifting since they lost it and refused to have it back again by wickedly killing their king. They did return from Babylon and filled their land with cities, and they planted and tilled the ground. But the words of James, and the acceptance of the facts by the whole council at Jerusalem in the year of our Lord 52, the last thing of Amos' prophecy was fulfilled toward that people that ever will be.

But I am referred to the words: "They shall no more be pulled up out of their land." But they were as bad as "pulled up" before this council had met. The success of the Jews nationally was, of course, conditional. Said our Lord to them: "How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not!" "If thou hadest known, even thou, at least in this thy day, the things which belong unto thy peace! but are they hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou *knewest not* the time of thy visitation."—Luke xix 42–44. Their time is past, and the council at Jerusalem declares the rest fulfilled as early as A. D. 52.

In further proof that raising up the tabernacle of David is the restoring the royal family of that king, notice—Nathan said to David: "The Lord telleth thee that he will make thee a house."—2 Sam. vii. 11. "And thy kingdom shall be established forever."—v. 16. David himself as he sat in his house talking with God, said: "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. . . . For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee a house: therefore hast thy servant found in his heart to pray in his heart this prayer unto thee." This agrees with the gospels (Luke i. 32, 33), and with the following: "Hath raised up a horn of salvation for us *in the house* of his servant David." This ought to suffice to show that the "tabernacle" is not yet future.

DO YOU LOVE YOUR BIBLE?

SHOW me a person who despises Bible reading, or thinks little of Bible preaching, and I hold it to be a certain fact that he is not yet born again. He may be zealous about forms and ceremonies. He may be diligent in attending sacraments and daily services. But if these things are more precious to him than the Bible, I cannot think he is a converted man.

Tell me what the Bible is to a man, and I will tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence, when the Word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is spiritual disease.

Reader, what is the Bible to you? Is it your guide, your counselor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?

STINGINESS.—Rowland Hill once exclaimed: "There is a perpetual frost in the pockets of some people. As soon as they put their hands into them they are frozen, and unable to draw out their purses. Had I my way I would hang all misers, but the reverse of the common mode. I would hang them up by the heels, that their money might run out of their pockets, and make a famous scramble for you to pick up and put in the plate."

THAT is the best part of beauty which a picture cannot express.

The Penalty for Sin.

BY S. S. CALL.

"Sin is the transgression of the law;" and the penalty for sin is *death*. "Dust thou art, and unto dust shalt thou return." "The wages of sin is death." Thus reads the inspired word. "The soul that sinneth it shall die." Now will water baptism, the keeping of the law, or church ordinances, save a man after he has sinned. No, never, for good men die as well as bad. So we see that the law will and does have its just due. Therefore, Christians should be careful how they measure out the penalty for sinners, for they too must pay the penalty. "Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"—Rom. ii. 3. "God forbid: for then how shall God judge the world?"—Rom. iii. 6. "With what measure ye measure to others, it *shall* be measured to you again." Therefore give them what you are willing to take a part yourself, that God may be "just and the justifier of him that believeth."

Comment on the above is unnecessary. The word of God, nature and reason speak in thunder-tones that such is the fact.

Prosper, Minn.

Br. S. S. Call, Prosper, Minn., writes: Br. Billings and I have been up to New Hartford, Minn., preaching the word, and they were very attentive to hear, and became much interested in the plan of salvation by a resurrection from the dead. It was entirely new to them. True, we met some little opposition from old church members, but they became silent by the word of the Lord, and the common people heard gladly. The good seed was sown, and some fell on good ground and took root, and is already bringing forth fruit.

What Napoleon Says.

"So long as people shall not have been regularly consulted, no decision of the Chamber can prevent me from being the legitimate sovereign of France. Many officers have written to me to ask if they should place themselves at the disposition of the present government, and if I consented to release them from their oath. I have answered that the question being plainly stated between order on the one hand, and the most frightful anarchy on the other, they should not hesitate to serve their country; but that I could not release them from their oath until, by a direct vote, the entire nation shall have chosen a definitive government. Thus you see, like the man in Horace, I wrap myself in my right and my resignation. Strong in my own conscience, I restrain the impatience of some, and despise the treachery and the insult of others. I observe, with a certain degree of satisfaction, that the republic is forced to act with severity against the very men who, during twenty-three years, attacked my government, and to adopt many of the measures which I regarded as indispensable to the maintainance of order; but, as I am not a man of party, this feeling gives place in my heart to another and a stronger—the pain with which I see the destinies of France delivered over to the hazard of events, the fury of factions, the weakness of the men in power, and the exactions of the foreigner."

Spirited Spiritists.

A New York city *daily*, speaking of the national convention of Spiritualists, so-called, held at Troy, a short time since, says: "It was characterized throughout by contempt of everything sacred in religion, and open and unqualified repudiation of every requirement of established law as to social and marital relations. Many of the speakers indulged in the wildest blasphemy. One of them, opposing a resolution rebuking profanity, said: 'I can swear in twenty different languages if you will give me time, and all the resolutions in the world won't stop me. I assert my God-given right to damn everything and everybody whenever I please.' Another said: 'It's just as natural for me to swear as it is for some people to pray, and my swearing does just as much good,' with much more of the same sort, but yet more infamous. Other speakers proclaimed themselves atheists, while still others, one of them a woman, declared unblushingly in favor of abolishing the institution of marriage, and substituting therefor that of 'natural affinities.' A suggestion that the association should appoint regular officers, whose duty it should be to solemnize spiritual unions between 'affinities' in this world, was received with general favor. How much longer are these abominable doctrines to be proclaimed from the house-tops to an indifferent, or at best, but protesting public?"

"Godliness with Contentment is Great Gain."—Often when men live from hand to mouth, and trust in God for every day's supply, they have more peace and content. I look back to my life in Indiana, when I did substantially a missionary's work. I used to live there for months in a joyful frame of mind. If I forgot a little, the very name of Christ made me jubilant. I have had joy since, but care and business have interfered with it, and taken away from me that rare, ethereal, indescribable joy which is unspeakable and full of glory. Multitudes have this joy all over the world, and we may all possess it.

There is a formidable revolution throughout Mexico, and a change in the existing government is expected before the new year. The country was never in such an unsettled condition. The state of Oaxica has pronounced for the revolutionists and General Porfiero Diaz is at the head of a formidable army. Aguiscalientes confesses that a revolution is inevitable.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 6, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their anthorship.

"There Remaineth a Rest."

The great object of all labor is rest. They who go forth in the morning of life seeking those things which minister to temporal comfort, while they may and doubtless do always have in view objects more surely attainable, are nevertheless inspired with the hope of some day resting from their labors and enjoying the fruits of their toil. As the morning wears away and they approach the meridian of life, they bear a heavy burden of cares that one by one have come and taken up abode with them, but still they press forward, hope, the while, cheering them with soft whispers of rest by and by. So still onward they wend their weary way, and as the sun of life sinks low in the west they halt with their load, the accumulated sorrows of a life-time. There, upon the very borders of the dark valley, they stop but not to rest, for then they learn for the first time that their dazzling life-dream is a delusive phantom.

That which their imagination had so long since established as a reality and clothed in garments of richest hue, has now all at once changed into a mere shadow whose very presence is a burden. The immense throng, too, which entered upon this long journey has dwindled to a weak, withered, tottering few. Some fell by the way in the morning; some when the sun rode high; some at about noon-tide, and some in the decline of day. A vast throng were they, none of whom finished the dream, nor lived to see the idol broken.

Not thus is the Christian experience. Well the consecrated ones know that their whole life must be one of toil. They aim to be more and more like Jesus; and they never can forget that the life of the Captain of our Salvation was one of toil and suffering. Afflictions sometimes come upon them, sent, we may believe, as a discipline. If their hearts are set too much upon earthly treasures, and they trust in uncertain riches, they may be cast into poverty, and thus be separated from that which separates them from a closer walk with God. Or the poisonous whisperings of slander may be abroad, and friends be thus induced to forsake them: but if they have the "white stone and in the stone a new name written which no man knoweth save he that receiveth it," they still have peace; they rejoice in the love and approbation of God. Knowing that they still possess the friendship of Jesus, they strive to "let patience have her perfect work."

Or they may partake somewhat of the spirit of them of whom God said, "I spake unto thee in thy prosperity, but thou saidst, I will not hear; this hath been thy manner from thy youth, that thou obeyedest not my voice:" and so adversities of various character are sent to wean them from earthly dependencies, that God may be their all in all. But whatever their toils, whatever their sufferings, however great their trials, they are always certain of a rest which remaineth. No earthly power can rob them of that; it is as sure as the existence of God. Nor matters it whether they live till mortality is swallowed up of life, or whether they go down into death in the evening of life, or at noon, or in the early morning, there remaineth the same rest for all. Nor will it prove delusive, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But before the rest must come the labor. God's people are but strangers here, and home cannot be reached without a pilgrimage. The struggle against sin in the pursuit of holiness, the earnest endeavor to grow in grace and faith; the active workings of self-denying, self-sacrificing love must of necessity precede the heavenly rest.

The rest which God hath promised to give His people will be same in nature which He himself has, and hence it cannot be idleness, a cessation from all activity. We are well aware that the theory of some fills up the future life with a round of mere sounding adoration, but God will receive praise in *real acts*, not mere empty sounds, nor an idle and fruitless contemplation.

There shall be no more curse when the *kingdom* of God is established: "the throne of God and of the Lamb shall be in it; and his servants shall serve him." To do the will of Him whose great love hath prepared such a rest for His people will be happiness indeed; for in His "presence is fulness of joy;" at his "right hand there are pleasures forevermore." Grow not weary with struggling, then, ye tried ones: the rest which remaineth to the people of God is near at hand.

"*Here*, bliss is short, imperfect, insecure;
But total, absolute, and perfect *there*.
Here, time's a moment, short our happiest state;
There, infinite duration is our date.

. . . .

"*Here*, our best duties are defiled with sin;
There, all is ease without and peace within.
Here, feeble faith supplies our only light;
There, faith and hope are swallowed up in sight."

Let us all be ready to enter into the rest which remaineth "to the people of God."

Christ's Coming Neglected.

We sometimes see in public print articles bearing evidence of intention on the part of the writers to make light of the faith of those who hold that the time is near for the literal personal return of Christ to the earth. All such displays doubtless afford no little pleasure to such as do not believe Christ will come to give eternal life to his people, there being, as they conceive, no necessity for such an occurrence, his people being now gathered unto him as fast as they die; but we respectfully submit that there are few things in all the wide world more ridiculous than is the position of those religionists who, believing the Bible plainly teaches the second coming of Christ virtually deny that Christians should live in constant expectation of it, and put that momentous event so far in the future that it is of no practical importance whatever in this age.

If it be true—and none, perhaps, will undertake to deny it—that there are comparatively few prophecies in the Old Testament that do not in something or other relate to the second coming of our Saviour; if it be true that Jesus himself declared that the tribes of the earth "shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels . . . and they shall gather together his elect;" if Paul declared, "The Lord himself shall descend from heaven," and the saints will then "be caught up together to meet the Lord in the air;" if the same apostle said that the Lord shall "come to be glorified in his saints, and to be admired in all them that believe;" if in apostolic days converts to Christianity were taught to turn "from idols, to serve the living and true God, and to *wait* for his Son from heaven, whom he raised from the dead;" if when Jesus ascended visibly and bodily up into heaven, angels declared he "shall so come in like manner;" if, many years later, Jesus gave to John, on Patmos, a revelation comprising a series of events reaching down to his second coming, and then told him, "surely I come quickly," then absolutely unjustifiable and ridiculous is the attitude of unconcern assumed by Christians of the present day, for certainly, so far as anything they know to the contrary, he *may*, nay, is *likely* to come at any moment.

Of those professed followers of Christ who in these last days even go so far as to treat with but poorly concealed contempt the idea of the return of our Lord from heaven, we will not now speak, so much more unenviable, so extremely pitiable is their position who *profess* to *accept* the doctrine of the second coming of Christ, yet lightly say—"where is the promise of his coming? for since the fathers fell asleep all things continue as they were."

"Let your loins be girded about, and your light burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding . . . Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, he shall gird himself, and make them to sit down to meat, and he will come forth and serve them." To practically deny Christ's coming may be quite consistent with certain theological theories, but it is the part of true wisdom to expect it and prepare for it.

Modern Theology vs. Christ's Second Coming?

When the faithful Bible student casts his eyes over the pages of inspiration, and beholds, as it were, in golden letters, the oft-repeated promise of Christ's return to establish his everlasting kingdom "under the whole heavens," he may well ask, Why is the world so little interested in the subject? Why do professed Christians so seldom talk about it? Why is it so rarely mentioned from the sacred desk? Do they not love Christ? But if they *really* loved Him would they not "love His appearing?" This love the apostle Paul made a test of fitness to receive the crown "at that day." (2 Tim. iv. 8.)

Only one answer can be consistently given. The personal return of the "Lord of life and glory" is neither looked for or desired, because, with their theological notions, they *see no necessity for his coming*. Surely, men who believe that death is the door through which they are to pass to a "sky kingdom" where Christ is now reigning, will feel but little interest in his return from heaven to set up a kingdom on this earth. But as the words of Holy Writ declare that the people of God are not to have eternal life in heaven but in the kingdom to be established upon this earth, should not all who honestly desire to stand on the truth of God carefully examine their position, and no longer cherish a vain hope? Christ is now in heaven it is true, but the Bible does not say that his accepted ones are to *go* to him, but on the contrary he says: "I will *come again*, and RECEIVE you unto myself." (John xiv. 3.) Saints are not to appear with him in glory when they die, for Paul testifies: "When Christ who is our life shall appear THEN (not before) shall ye also appear with him in glory." (Col. iii. 4.)

Thus, modern theologians, in turning the words of truth into fables, see no necessity for Christ's second coming, and consequently possess little or no interest in the event, and as a further result of this disregard of apostolic teachings, we see scoffers abounding, as Peter predicted, who sneeringly ask, "Where is the promise of his coming?"

Again: A large number who believe he will come some time, are *not ready for his coming now*, because they have not yet converted the world for his reception. Of all hypothesises this has the least foundation. Can it be possible that in this century of unparalleled light and scriptural research that they can fail to see the truth uttered by Christ that "*the harvest is the end of the world*," *i. e.*, this dispensation? The "tares" and the "wheat" are permitted "to grow together till the harvest," and "then the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity." It is difficult to misunderstand the words of Paul: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."—Rom. viii. 22, 23. This universal groaning for release,—for deliverance,—will continue until the Mighty Deliverer comes to redeem his people, and restore "all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts iii. 19.) This groaning will continue until death itself, the "last enemy," is destroyed. In view of all this, one's heart grows sad to think that the majority of christendom see no necessity for the Lord's second coming, while the churches are dying for the want of the sincere milk of the word,—a portion "in due season."

Nearly two thousand years have run their course since the divine command was issued to go "into all the world, and preach the gospel to every creature." (Mark xvi. 15.) Under the influence of "the faith once delivered to the saints," the primitive church, from the day of Pentecost onward, experience a constant revival, until it was supplanted by "another faith." And what is visible before us to-day? Lukewarmness in the church, iniquity abounding on every hand, and "evil men and seducers waxing worse and worse," just as the word of God declared it would be immediately prior to the coming of the heir to David's throne. Modern theologians witness the signs that should just precede his coming, but still deride those who believe that he is near, even at the doors. Says Jesus: "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, and *then* shall they see the Son of man coming in a cloud with power and great glory. And when these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke xxi. 24. Will any one presume to deny that these things have not *began* to come to pass? Can any one prove that the only remaining event to be fulfilled in this wonderful catalogue is not the coming of Christ? Then how vain is the hope of the world's conversion prior to this glorious event!

Again: How much progress has been made during the past nineteen hundred years towards the conversion of the world? Let those answer who are looking for such a consummation. A few years ago a pamphlet was published, entitled, "What is the difficulty?" It was subscribed to by sixty Evangelical clergymen—more than half of them Doctors of Divinity—and headed by one whose praise is in all the churches, the Rev. Albert Barnes. Thus, here are sixty witnesses instead of one It says:

"History makes it abundantly evident that so long as the Church adhered to the system of means appointed by Christ and the apostles, the series of revivals begun on Pentecost never ceased, and conversions multiplied greatly from day to day; and when in the fourth century the church gradually neglected those means, revivals and conversions began to decline. It is also abundantly evident that the conversion of the world was advancing far more rapidly during the first three centuries, and was prospectively nearer its final completion fifteen hundred years ago than it is to-day."

What a lamentable confession to publish, "that the conversion of the world" "was prospectively nearer its final completion fifteen hundred years ago than it is to-day!" How long will it take the church to convert the world at this rate?

Truly those who entertain this vain expectation have but little grounds of hope. "God made man upright, but he has sought out many inventions." Oh may God help all to awake and read again those "exceeding great and precious promises" of the coming and kingdom of the heavenly Bridegroom to take to himself his waiting and weeping bride!

W. H. S.

Victor Immanuel's Triumph.

Notwithstanding the dreadful curses which Pius IX. has heaped upon Victor Immanuel for his military occupation of Rome as the future capital of Italy, an event of deeper humiliation to his holiness and of greater triumph to the conqueror has just taken place. On Monday, the 27th ult., Victor Immanuel opened the session of the National Parliament in Rome, amidst the wildest outbursts of enthusiasm. Ascending the throne under great emotion, in his royal speech he said, that "the great work, to the accomplishment of which he had devoted his life, was now happily accomplished."

The "New York Herald," (Nov. 29), commenting upon this important event says:

"After centuries of patient waiting and humiliation and sorrow, the Italians have made Rome their capital, and the ancient City of Seven Hills, of Romulus and the Cæsars, has become once more the central and governing city of a great, free, and united people. The event which took place on Monday last, when the King of Italy delivered his speech from the throne, was not a surprise, because we have long been aware that the event was approaching; but it is not the less on that account the grandest event of modern times. Rome, in the hands of the Pope, was the stronghold and the bulwark of tyranny. Rome to-day in the hands of Victor Immanuel, is the symbol of liberty. Once more, after well-nigh two thousand years an ancient privilege will be resumed, and the modern Romans will be able proudly to use the language of St. Paul, '*Sum civis Romanus.*'"

A striking circumstance in connection with this event is reported by telegraph as follows:

"A SIGN IN THE HEAVENS.

"A luminous appearance which shone from the planet Venus at mid-day is regarded superstitiously, as an augury of the brilliant future of Italy."

May this not be more truly said to indicate the speedy overthrow of Romanism as a spiritual power? Truly the utter downfall of this anti-christian power cannot be far distant, and hence we have indeed reached that time when the waiting flock may "*know* their redemption draweth nigh." Events of startling character follow in the track of each other in rapid succession, and soon will men of the world be startled from their delusive dreams by the coming of the mighty Conqueror, the Lord of lords and King of kings, and "the kingdoms of this world" shall "become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Amen.

W. H. S.

The New Hymn Book.

It will be seen by reference to the acknowledgments in the "Business Department," that but a small portion of Life-believers have yet been heard from in regard to the Hymn Book mentioned in previous numbers of the Herald of Life. This enterprise certainly ought to prove a success, for we have the assurance that it will contain some of the finest poetry and songs ever written, and the entire labor of preparing it for press is being done by Br. Barker gratuitously. As soon as 1,000 copies are subscribed for it will be published. The price will be only 50 cents per copy—a sum so small that every reader of Herald should not fail to secure one or more.

In this connection let us say, do not send any money for the book, but simply send your *name* and post-office address to this office, and state how many copies you will take when the work is published. If all will do this at once it will ensure its speedy publication.

W. H. S.

The Missionary Spirit.

BY W. N. PILE.

Jesus Christ was a missionary. He "*went about* doing good." He did not wait for men to come to him, but sought them with an open hand to bestow his blessings. He was no recluse. He did not seek the wilderness or desert to avoid society, but "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom." It could be truly said afterward by his followers that Christ's work was not done "in a corner." Christ infused this missionary spirit into the apostles. His command to them was "as ye *go*, preach, saying, The kingdom of heaven is at hand."

After his resurrection, and when about to ascend, he bade them "*tarry* at Jerusalem," but it was only "till" they should be "endued with power from on high." They were then to "go and teach all nations." They were taught to expect opposition, but still they must go. They were to *force* upon men's consideration the claims of Christ.

No amount of persecution was to deter them. No matter if the people were "grieved that they taught them and preached through Jesus the resurrection from the dead." No matter if the authorities did "lay hands upon them and put them in prison," and command them "not to speak at all nor teach in the name of Jesus:" they were to answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we *cannot* but speak the things which we have seen and heard."—Acts 4. The gospel was not to be confined to the "hills of Judea," but was to extend in all directions by the propelling power of this missionary spirit.

Paul was filled with this spirit at his conversion. He did not wait for more favorable circumstances to commence preaching, but began "immediately," and "from Jerusalem and round about unto Illyricum," he "fully (*successfully*) preached the gospel of Christ." Rom. xv. 19. "They went everywhere preaching the word."

The gospel, then, is not simply defensive, but *aggressive*. This spirit is its very life and to it is due its success. Every system that has not been aggressive is dead or dying! Nothing can live in this world that is merely defensive. An army continually encamped and on the defensive must soon become demoralized and destroyed by its very inactivity. Victory is necessary to its existence. Each successful battle the more insures its life; for though some may die and others desert, victory will bring recruits.

The church of Christ is an army which must have victory. The ranks are being depleted by death and some desertions, and it must have recruits, and these must come from the ranks of the enemy. Nothing but contact with the enemy can accomplish this; therefore Jesus prayed not that his followers should be taken "out of the world," but "kept from the *evil*." They were not designed to be hermits or recluses, but bold warriors, advancing continually upon the enemy's works, and with their weapons, made "*mighty* through God," pulling down "the strongholds" of sin.

It is not supposed that because this missionary spirit should animate all that therefore all must do as the apostles. Christ has not only given "evangelists" but "pastors and teachers; for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ." In the commission to "go" it was not designed that we should go so fast as to preclude the possibility of watering and nourishing the seed which we drop; for even Paul, the great evangelist, "dwelt two whole years" in Rome, "preaching the kingdom of God."

Some are adapted for "the work of an evangelist," others for that of pastors, teachers, etc. Sometimes one may act in the capacity of an evangelist, and afterward circumstances indicate that he should become a pastor, and remain for a time in one place, as in the case of Paul. But in all cases we are missionaries, and should make an aggressive movement.

We of all people should be imbued with this spirit. We believe that God has committed great truths to us, and truths which belong to the last generation. We believe that but a short time remains in which to promulgate them. Our duty to God not only demands that we become more aggressive and missionary, but our very existence depends upon it.

These are not too strong words. We are dying of *inactivity!* There are some individuals who are active, but we need united and organized effort! We have been skirmishing long enough. It is time that we bring an organized force to bear upon the enemy We have united opposition everywhere. We must not hope to contend successfully single and alone. If we do we shall be defeated by those who, though they have less *truth*, have more missionary *zeal*. If we are so unwise as to permit this let us not whine over our disasters and regard them as afflictions, for they will be the judgments of a righteous God The candlestick will be removed, and justly too.

Wisdom does not seek some little secluded place and continually talk to the few who are apprised of her dwelling, but she "crieth without; she uttereth her voice in the streets; she crieth in the *chief places* of concourse, in the openings of the gates: in the city she uttereth her words."—Prov. i. 20, 21.

We cannot reach men's hearts till we can reach their ears. When Jesus uttered that wonderful cry: "If any man thirst let him come unto me and drink"—he did not utter it in the presence of the few that believed on him, but in the great Jewish Temple, and on

the greatest day of the feast, when the largest concourse was assembled.

We, also, should seek to get the attention of all the people we can. They will not come to us, therefore we must go to them. If we cannot reach them in one way we should try another and another.

When the weather will permit a tent or tents should be sent out and faithful laborers to preach the word. When this is impracticable then halls should be opened where there is the best prospect of doing good. For this work money is needed we know; but we believe there is money enough in the church to begin such a work. What is needed is more *faith* to sacrifice for truth. With such a work as this once really going on we shall reach the people; men will be converted to the truth and will begin to assist in making it a success.

In the French revolution the republicans found twelve silver images of the apostles in a Catholic church where they had probably stood a long time; but they were doomed to stand there no longer. They were melted and coined into money, that they might, like the living apostles and their master, "go about doing good." It is possible that there are some such images in the church now which ought to be melted and put into circulation!

The idea that nothing *can* be done is only worthy of sluggards. Let such fall to the rear and get out of the way of those who know better. Something is being done all around us; it is being done by persevering effort. Let us take the hint and do likewise. Where Christ lives he *works!* If he lives in us we shall find enough to do for him. What is needed is that each one work in his own sphere. If you can't sow or reap you can gather out the stones! Do something! "Faith works by love." It is not idle.

What say you, brethren and sisters? Shall we pray that we may become intensely missionary in our feelings and work, and thus preserve our identity and prosper, or shall we through its lack have "Ichabod" written on our walls? Think and pray over these things, and let us try and form ourselves into a "Missionary Society" for the advancement of the cause of Christ, that when the Master comes he may say "Well *done!*"

WATER BAPTISM.

A REPLY TO J. S. POTTER.

BY MARK E. GREEN, NEW YORK.

IN two numbers of the HERALD Br. Potter has reviewed an article written by myself, which appeared in the HERALD of August 23d, showing that water baptism was a "*Jewish ordinance.*"

His first argument is to show when the gospel dispensation commenced. He says: "Now if we can settle this matter by the unerring 'word of truth,' we shall be able to understand whether water baptism was a *carnal* Jewish ordinance, or whether it is a Christian rite, and as I believe they both began at the same time, I shall endeavor to present some evidence relative to this subject which seems satisfactory to my mind that *water baptism* is a Christian ordinance, and binding on the church of God until Christ comes the second time without a sin-offering unto salvation."

I hope our brother will be candid enough to abide by his own proposition, that "*Christian baptism*" "commenced" with the "gospel dispensation." If it can be shown that "water baptism" was a "*Jewish* ordinance," then "water baptism" is "*not*" a Christian ordinance and binding on the church of God until Christ comes the "second time." Now I say, if this can be shown by the "unerring word of truth" that the "*gospel* dispensation" did not begin until Jesus was "nailed to the cross," our brother's position is untenable and built upon a sandy foundation.

The first text our brother quotes is Mark i. 1: "The *beginning* of the gospel (or good news) of Jesus Christ, the Son of God; as it is *written* in the prophets," etc. Mark, this is only the "*beginning*" of the good news of Jesus' coming, "as it is written," etc., not that it is the beginning of the gospel, nor the "gospel dispensation," for the gospel of Jesus was preached in the Garden of Eden, and to Abraham, and so on until the "seed" came.

What are we to understand by "*dispensation?*" There was a dispensation for the Jews which was confined to the Jewish or Mosaic covenant, or first covenant, which was a covenant of works, and was to continue as long as the "Aaronic priesthood," through whom the Jewish people could approach God. Now that covenant or dispensation must continue until another order or priesthood should be established, otherwise there would be no high priest or Mediator, through whom men could approach God.

We will now attend to what Paul says on this point. In this quotation I shall prove by the "unerring word of truth," that "water baptism" was "a *carnal Jewish ordinance,*" which connected with the first or old covenant or law. Paul in 9th chapter of Hebrews begins with these words: "Verily, the first covenant had also ordinances of divine service, and a worldly sanctuary," etc. After going through with the order of things to the eighth verse, he says: "The Holy Ghost thus signifying, that the way into the holiest of all was not made manifest, while the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him who did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers (*baptisms*) baptismos, and carnal ordinances imposed on them *until the time of reformation.* But Christ being come an high priest of good things to come, entered through a greater and more perfect tabernacle not made with hands, neither by the blood of goats and calves, but by *his own blood,* he entered in once for all into the holy place, having obtained eternal redemption. . . . And for this cause he is the Mediator of the new testament, that by means of his death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength *at all* while the testator liveth. Whereupon neither the first testament was dedicated without blood." I have made this long quotation to show that the whole position in reference to the law and gospel covenant might be settled forever by the "unerring word of truth," and that baptism by *water* was a *carnal ordinance* practiced by the Jews, and that the Jewish covenant did not cease until the new covenant was sealed and made sure when Jesus was nailed to the cross, after which he became the high priest or Mediator of the new covenant.

You will say, What will you do with the words of John: "The law and the prophets were until John?" etc.—Luke xvi. 16. George Campbell, the translator of the New Testament, gives a rendering of Matt. xi. 13, the corresponding text: "For till John appeared, all the prophets and the law were your instructors, and if ye will bear to be told of it, this is the Elijah that was to come." This evidently is the true meaning. If the law ended with the beginning of John's preaching, why did Jesus conform to it and tell others to do it? Jesus cleansed a man of leprosy, and told the man to "go thy way, show thyself to the *priest,* and offer the gift that Moses commanded for a testimony unto them." Again Jesus says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. v. 17, 18.

As I have shown by the "unerring word of truth" that water baptism "*in rivers and brooks*" was a Jewish ordinance, and Christ came to "fulfill the law; and that when he said to John "suffer it to be so now, for thus it becometh us to fulfill all righteousness," he meant it was a law ordinance. Dr. Campbell's translation makes it sure: "Jesus answering (John) said, Permit this at present, for thus ought we to *ratify every institution.* Then John acquiesced."

I will now give one quotation from a pamphlet published in Philadelphia by a Baptist (M. D.) minister, Wm. Morris. Speaking of John's baptism he says: "John's baptism was not Christian baptism at all. It pertained to the nation of the Jews, which stood in a peculiar relation to God."

In Dr. Morris' remarks on 1 Peter iii. 21, ("The like figure,") he says: "Is there some great *fact* which is called *baptism* according to the usage of the Hebrews, who call certain facts by the names of the figures whereby they were described or represented? In a word, Is there some great *reality* which God himself calls BAPTISM? There is, and that great *reality* is the death of Christ. '*I have a baptism to be baptized with, and how am I shortened till it be accomplished.*' Thus spoke the Lord in Luke xii. 50. It is by this baptism of death we are now saved; by the resurrection of Christ from the dead."

When we read such views, given by a Baptist M. D., of John's baptism and the baptism "that now saves us," it is conclusive that the position set forth in my article is the correct one.

The novel idea given by our brother, that Paul thanked God that he did not baptize any more of the Corinthians, for "*If Paul had baptized a large number* of that church there would have been so many more to say *I am of Paul,* and that is the reason he *thanked God* that he baptized so few of the Corinthian church." It is enough to make one smile to compare Paul's modesty with the apostles of the present day, who publish and report throughout the land such and such a preacher baptized so many at such a place, etc. Paul certainly was very considerate in the matter of duty to say or practice nothing where he went that would disturb them, although he had a direct command from the Lord to baptize and preach the gospel; and what is more strange is, that he would deny to the Corinthians that he was "sent to baptize, but *preach* the gospel," and then go to some other place and declare that he was sent to *baptize* and preach the gospel. If that was so, God must have made a poor choice if he intended his commission should be faithfully performed by declaring the whole truth.

This was not Paul's character, but it will answer to some of professed followers of our day. Paul declared the whole truth. He says: "Wherefore I take you to record this day that I am pure from the blood of all men for I have not *shunned* to declare unto you all the course of God."—Acts xx. 26, 27. There is no puplicity in Paul. He preached the whole truth and nothing but the truth, and when he said: "*I was not sent to baptize* (with water) *but preach the gospel,*" he meant what he said, it is evident, for five years afterward he declared there is "*one Lord,*" (not two,) "*one faith,*" (not two,) "*one baptism,*" (not two.)—Eph. 4, 5. For by one Spirit are we all baptized into one body (the church), whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xi. 13. This is the kind of baptism that is not "*carnal,*" which caused division in the body, one saying, "I am of Paul, and I am of Appolos, and I Cephas," etc. I do not wonder that Paul, when he saw what carnality was manifested in the church because of practicing of this Jewish carnal ordinance, that he came out boldly and repudiated it, and "thanked God" that he had not practiced it, and denied that he was sent to practice such a carnal ordinance, but was sent *only* "to preach the gospel."

Our brother doubts that "history abundantly shows" "that baptism by water was a Jewish ordinance," etc. I will not give quotations, but refer to such history if he wishes to be posted: Calmet's Dictionary, William Smith, LL D., Dictionary of the Bible, the largest it is said ever published.

I would say in conclusion, let us all see that we have been baptized by one spirit into the body of Christ.

FULFILLMENT OF PROPHECY—NO. 2.

BY S. W. BISHOP.

THE papacy being the false prophet, we are to inquire for the last imperial government that has sustained—upheld that blasphemous power.

That last one must be the eighth king, for there are but eight in all. Our idea is simply this: Austria was the sixth head; the empire of France under the rule of Napoleon I., was the seventh. John saw the vision recorded in the 17th chapter at the time when the woman was "*drunken* with the blood of the saints," and with the blood of the martyrs of Jesus. This brings us to the time when the great sum of bloodshed, by this power, was in the past. Austria was the last of the seven heads that executed the decrees of the Romish hierarchy in murdering, legally, the church of God. And even Austria rebelled in 1774–1785, and never after that time did any of these heads inflict the punishment of death upon heretics by dictation of that power, whose seat of empire was in the seven-hilled city. When John had this vision the angel declared that five of the seven heads, or kings, were fallen—that the sixth was then in existence. To our mind no other reasonable view can be taken than that Austria is that sixth head. Austria held her position as one of these heads, at precisely the same time in the history of the "man of sin," where the angel says, "five are fallen, one is, and the other is not yet come." Austria must therefore be the sixth head. The seventh head was to continue but a short space. Napoleon, at the head of the French empire, entered into an alliance with the papacy by a concordat. But he reigned as emperor barely ten years, from 1804 to 1814. A short time indeed in comparison with that occupied by the other heads. "And the beast of prey, which was and is not, is the eighth, and is from the seven."—*Murdock.*

To our mind the empire of France, ruled by Napoleon III., answers this description perfectly. France only has been a head more than once, and of that empire, in its last development, it may emphatically be said, he is *from* the seven.

Again: It is a fact that no one will dispute, that the French empire is the *last* that has, or will ever again, sustain—support and uphold the papacy. It being the last, it is necessarily the eighth.

France, then, as an empire, is the beast of Rev. xix. 20, which must go into a lake of fire, or "into perdition." It is a peculiar fact that imperial France has been allied to the false prophet, or papacy, for over one thousand years. That while not one other of the eleven divisions are in existence, France has lived out every change of a thousand years, and remained always, during that time, a distinct government.

Rome was divided into ten kingdoms as early as A. D. 507, as follows: (1.) The Geopidæ; (2.) Vandal; (3.) Ostrogothic; (4.) Allemani; (5.) Burgundian; (6.) Frankish or French; (7.) Visgoth; (8.) Suevi; (9.) Brittons; (10.) Saxons.

The eleventh division was the eastern portion, commonly called the Greek Empire. This eastern division became the eleventh (little horn of Dan. vii. 20, 24, 25, in A. D. 532), when the mouth was given it, or the Church of Rome was incorporated into it, so as to make that church a part of the empire. Not one of those eleven divisions now exist save France. All the others passed away centuries ago.

France became the second head of the leopard beast in A. D. 755–800. This French power was the first in the Roman empire to constitute the Pope of Rome a temporal prince. She was moved to do this by means of pretended miracles, claimed to be wrought by this false prophet, as all may see who will read Bower's History of the Popes, De Cormeum's History of the Popes, Gibbon, etc.

The false prophet has been working his miracles in the sight of this French beast for more than a thousand years.

But in 1870 the false prophet uttered the last great words of blasphemy marked in the prophetic word. (See Dan. vii. 11; also Rev. xviii. 7, 8). When the decree of infallibility was published, that power filled up her cup of blasphemy; and God had declared that her judgments should immediately follow.

But ere her infliction of judgment could come, the beast that protected her must be taken out of the way—go into a lake of fire, or into perdition. Who does not know that for years French bayonets alone saved the papacy from destruction.

But her time had now come. God stirred up the French people, and Napoleon was obliged to go into a war with Prussia to save his head. And he declared war without even a plausible excuse. In that war the beast was "*captured,* (*Murdock,*) and cast alive into a lake of fire." Immediately following this event the false prophet shared the same fate—went into the lake of fire, burning with brimstone. And to-day there is no such power as the empire of France, or the papacy, in existence. The Catholic church exists it is true, but the papacy, as the false prophet, was an imperial government in Italy—in the city of Rome, the capital of the old Roman empire. No such government exists—the false prophet has followed the beast into a lake of fire.

It is objected that the lake of fire is literal fire. We reply—

First: You cannot cast a symbolic beast into a literal lake of fire. The beast being a symbol, the lake of fire must be a symbol also, according to all correct principles of interpretation.

Second: Both the beast and the false prophet go into the lake of fire before the battle of the great day. "The beast was taken, and with him the false prophet. . . . These both were cast alive into the lake of fire. . . *And* the *remnant* were slain . . . and all the fowls were filled with their flesh."—Rev. xix. 20, 21. All must see that the great battle is in the 21st verse, and that it follows the casting of the beast and false prophet into a lake of fire. This could not possibly be true if the lake of fire is the melted earth, for the fire of the last day is beyond the resurrection of the saints.

Third: The beast and false prophet are cast into the lake of fire before the dragon. "And the devil that deceived them was cast cast into the lake of fire and brimstone, where the beast and false prophet *are.*"—Rev. xx. 10. And the accuser who seduced them, was cast into the lake of fire and sulphur, where also *were* the beast of prey and the false prophet. These texts show conclusively that the beast and false prophet go into the lake of fire anterior to the casting in of the devil or dragon.

The fire and brimstone of the 19th and 20th chapters is the same as that of chapters ix., xvii., xviii., and the fire and brimstone of the ninth chapter was war and bloodshed by the use of fire-arms. So it is in chapters 19th and 20th. The next event before us, as given in this prophecy is the battle of that great day of God Almighty. And most emphatically are the three unclean frog-influences now doing their work of gathering the nations of the earth (the Roman empire), and of the whole world, to that battle. That an attempt will be made to restore the papacy we have no doubt: but that attempt, instead of succeeding, will bring the battle of the day of God, when blood will flow to the horse's fetlocks for the space of sixteen hundred furlongs, outside the city of Rome. (See Rev. xiv. 20.)

"Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. xvi. 15. This exhortation is emphatically for us who live in this eventful time. The Lord help us to heed it, and be ready to enter on an endless life.

THE ESTABLISHMENT OF THE KINGDOM CONTEMPLATED AT CHRIST'S FIRST ADVENT.

BY JACOB GRIM.

"They asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he saith unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts i. 6, 7.

IT is supposed and taught by most of Adventists that Jesus taught, and encouraged his disciples in the above words, that the temporal kingdom would be restored to Israel in the flesh, but at that time it was not for them to know the times and seasons of its establishment; but when they received the Holy Spirit they should be witnesses of the kingdom for him.

It has for a length of time appeared to me there is some mistake in the use made of these words, when I remember the language at the introduction of the preaching of Jesus, that he came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the (glad tidings) gospel."—Mark i. 14, 15. John the Baptist preached the same glad tidings, saying: "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias."—Matt. iii. And John said: "I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."—John i. 31. Again we read, that when Jesus was approaching Jerusalem the disciples were rejoicing, saying, "Blessed be the King that cometh in the name of the Lord."—Luke xix. 38. "Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."—John xii. 15.

Now a very simple question arises, viz., What kingdom was at hand? what time was fulfilled? and what king had come to Sion?

Take again for consideration the marriage feast, Matt. xxii. 1–14. Joseph D'Arcy, an English writer of some note, says: "The king had provided the marriage feast the nuptials, as evidenced on the mount of Transfiguration, for his supper, and therefore he sent forth his servants, John, possibly, and his disciples, to summons the Jews. A refusal followed, and other servants, the 70 disciples and the apostles, renew the summons, which, being in like manner unheeded (while the messengers are either persecuted and slain), Jerusalem, the city of the murderers, is destroyed, and burned with fire. I observe, that had the invitation been accepted by the Jews, had they abandoned the habiliments of worldiness and hypocrisy for the august solemnity, the marriage, the solemnization of which was strictly dependent on the alternative of man's evil, had then taken place, but not seeing the glory of the Bridegroom, nor the feast actually prepared, they discredited the message, and involved themselves in those national calamities which have ever since rested upon them and their devoted posterity. The portion of the parable which we have examined all belongs to men of Abraham's lineage in proper flesh and blood, dwelling on the earth's surface and meeting with retribution in this life."

We might quote several "English authors" on the same subject, but the above is enough for our purpose. What we have given from the Scriptures and this quotation from Joseph D'Arcy, is sufficient to establish the fact that a kingdom was in contemplation. The time for its establishment was known; it was expected, and a king had come. The questions to be answered are, What kingdom was John the Baptist and Jesus and his disciples promulgating? are there two kingdoms spoken of, one belonging to Israel in the flesh, and the other the kingdom of God, which Jesus told Nichodemus "except a man be born again" he could not see?

Well, an objector may say, what about the disciples traveling to Emmaus? When Jesus met them, did they not say, "But we trusted that it had been he which should have redeemed Israel?" But, lo, he was put to death. "Then Jesus said unto them, O, fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things and to enter into his glory?" —Luke xxiv. 21–26.

Now if any one can see any instruction in these words in relation to the establishment of an earthly kingdom of Israel, I confess I am not that one. They could read and believe the prophets in relation to the kingdom of Israel, but the contingencies upon which it was promised they could not see, and were slow to believe. There was a glory that Jesus was about entering upon, which was through suffering. "Father, the hour is come." What! for Israel's restoration? No! "Glorify thy Son. . . I have finished the work which thou gavest me to do. And now, O, Father, glorify thou me." Here is the glory that the prophets spoke of, and which Jesus spake to his disciples about, when they asked him the question, "Lord, wilt thou at this time restore again the kingdom to Israel?"

What a fine time and opportunity this would have been for Jesus to have said: You know I explained to you on your journey to Emmaus, and during the forty days I have been with you, all about the kingdom of Israel, and you know that you and those who believe on the gospel of this kingdom of Israel are going to be rulers in that kingdom when Israel is restored, therefore you ought to know that Israel's kingdom cannot be restored until the full number of these rulers are completed.

But what does Jesus say? We have always read it as a rebuke to them. "It is not for you to know the times or the seasons which the Father hath put in his own power." It seems very strange that John the Baptist came preaching, "repent ye for the time is fulfilled, the kingdom of God is at hand" that Jesus came with the same message, and that the disciples were sent to proclaim the same glad tidings, and now the disciples are told it is not for them to "know the times or the seasons." If this is not a rebuke, then we think the language that follows is: "But ye shall receive power, after that the Holy Ghost is come upon you." Were they then to know all about the times and seasons? No! They should then understand their mission. "Ye shall be witnesses unto me both in Jerusalem . . and unto the uttermost parts of the earth." What did they become witnesses to? A higher life by the resurrection of Jesus Christ from the dead. There was a time when the time of Israel's restoration was known. Israel lost her opportunity. They killed David's Son, and Jesus became the Son of God by the resurrection of the dead, and became God's heir to an everlasting kingdom, the fifth universal dominion of which David never sat upon, or never ruled over.

PHILADELPHIA, Pa.

SPEAKING much is a sign of vanity; for he that is lavish in words is a niggard in deed.—*Sir Walter Raleigh.*

EIGHTY-NINE newspapers, dailies, weeklies and monthlies, were destroyed by the Chicago fire.

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APPOINTMENTS.

WORCESTER, Mass., Sunday, Dec. 10.
HOLDEN, Mass., Sunday, Mass., Dec. 17.
CHARLESTOWN, Mass., Sunday, Dec. 24.
LYNN, Mass., evening, Dec. 26.
SALEM, Mass., evening, Dec. 27.
LAWRENCE, Mass., evening, Dec. 28.
SPRINGFIELD, Mass., Sunday, Dec. 31.
NEW HAVEN, Conn., Jan. 7.
NEW YORK, (Cooper Institute), Jan. 14; (24th st.,) evening, Jan. 17.
PROVIDENCE, R. I., Sundays, Jan. 21 and 28.
SPRINGFIELD, Mass., Sunday, Feb. 4.
W. N. PILE.

CHARLESTOWN, Mass., Sundays, Nov. 26, and Jan. 7.
SPRINGFIELD, Mass., Sunday, Dec. 10.
HARTFORD, Conn., Sunday, Dec. 17.
LAWRENCE, Mass., Sundays, Dec. 24 and 31.
W. S. CAMPBELL.

EATONTOWN, N. J., Sunday, Dec. 10.
NATIC, R. I., evening, Dec. 14.
NEW YORK, (Cooper Institute, Room 24), Sunday, Dec. 17.
S. W. BISHOP.

PROVIDENCE, R. I., Sunday, Nov. 26, and Dec. 17.
CHARLESTOWN, Mass., Sundays, Dec. 3 and 10.
WEST MERIDEN, Conn., Sunday, Jan. 5.
WM. STUART.

NEW BRITAIN, Conn., Sunday, Dec. 10.
J. F. NICKERSON.

SPRINGFIELD, Mass., Sundays, Dec. 17 and 24.
PLYMOUTH, Mass., Sunday, Dec. 31.
F. H. BURBANK.

BUSINESS DEPARTMENT.

☞ No. 12 of Campaign Documents being exhausted, we can fill no more orders for this number at present.

CASH RECEIPTS

ONE DOLLAR EACH FROM—Mrs. Mary E. Pond, Mrs. B. C. Hitchcock, Ira W. Enos, Brian Whitten.

TWO DOLLARS EACH FROM—R. E. Ladd, Andrew McCurdy, Mrs. Maria Howard, Edward Smiley, Wm. Robson, I. W. Randall, Abin Chandler, Abbey A. Perry, Ann C. Mayo.

VARIOUS SUMS—R. E. Ladd, $10; John Wilkinson, $3; W. F. Fahnestock, 50 cents; H. M. Morrill, 60 cents; Geo. Smith, 50 cents; Henry Lees, 25 cents; S. R. Clinkinbeard, $3; G. B. Martin, $1 10.

PARCELS SENT SINCE LAST ISSUE

Joshua Roberts, Thomas Vaughan, John C. Day, Ann C. Mayo, Geo. Smith, S. R. Clinkinbeard, H. M. Morrill, John Wilkinson, F. Fahnestock, Ira W. Enos.

SUBSCRIPTIONS FOR NEW HYMN BOOK.

Previous acknowledgments, 125. J. L. Boyd, E. C. M. Boyd, La Fayette Norris, Syria J. Branson, James Markham, Marcus Baldwin, Albin Chandler, H. A. Batterson, Mrs. N. B. Smith, Helen S. Drinkwater, each one copy; O. F. Yale, 4 copies; Daniel Hawks, 2; Geo. E. Lee, 6 copies; J. C. Day, 3 copies; New Britain Church, 25 copies; New York (Cooper Institute) Church, 50 copies; Springfield Church, 40 copies.

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To Thee.

I bring my sins to Thee,
The sins I cannot count,
That all may cleansed be
In thy once opened fount,
I bring them, Saviour, all to Thee;
The burden is too great for me.

My heart to Thee I bring,
The heart I cannot read;
A faithless, wandering thing,
An evil heart indeed.
I bring it, Saviour, now to Thee,
That fixed and faithful it may be.

To Thee I bring my care,
The care I cannot flee,
Thou wilt not only share,
But take it all for me.
O, loving Saviour, now to Thee
I bring the load that wearies me.

I bring my grief to Thee,
The grief I cannot tell,
No words shall needed be:
Thou knowest all so well.
I bring the sorrow laid on me,
O, suffering Saviour, all to Thee.

My joys to Thee I bring,
The joys Thy love has given,
That each may be a wing
To lift me nearer heaven.
I bring them, Saviour, all to Thee,
Who hast procured them all for me.

My life I bring to Thee,
I would not be my own;
O, Saviour, let me be
Thine ever, Shine alone!
My heart, my life, my all I bring
To Thee, my Saviour and my King.

—*Selected.*

Now.

There are opportunities, the neglect of which can never be remedied. The golden moment departs, no more to return; the die is cast; and though years of regret may succeed each other in slow and tedious procession, yet they can never bring back the squandered privilege, the committed sin, or the misimproved opportunity. We find this true in the affairs of time, and it is doubly true in the concerns of eternity.

To-day we stand as upon a pedestal, where we can grasp all purchased and promised blessings. At this moment they are within our reach; anon we step off, and are crowded away, and can never regain our footing. That pedestal is *Now! Now* we may seek God. *Now* we may pray. *Now* we may have peace in believing. *Now* we may give all diligence to make our calling and election sure. *Now* we may flee for refuge to lay hold on the hope set before us; but though all these privileges are within our reach, yet they depend upon this point, upon *Now.* "*Now* is is the accepted time. To-day is the day of salvation."

Our day of decision and determination is upon us. We need not wait for the final adjudication to decide our destiny. Eternity, with all its joyous light, or with all its gathering blackness, depends upon *Now.*. Toward this point the past all converges—from this point the future all expands. Now is the day of penitence for the sins that are past; Now is the seed-time of blessings for the eternity to come. Now we may so far recall our past life that its faults and errors may be forgiven, and its iniquities remembered no more; but when we pass this point the future is all uncertain. In the speeding current of events our foot rests upon Now, as upon a rock—if we lose that footing we may be swept down the current, and overwhelmed in darkness and despair. Now we may cast our anchor within the vail—to-morrow we may be drifting around the maelstrom of ruin, or lie wrecked upon the lee-shore of eternity.

Man of God! remember the importance of this hour. Your fair purposes and cherished plans for future labor may all be blighted; your opportunities may slide like quicksands beneath your feet. Now is yours; now you can pray; now you can labor; now you can seek the lost; now you can rescue the perishing; now you can feed the hungry; now you can clothe the naked; now you can minister to the distressed; now you can comfort the outcast; now you can visit the fatherless and the widow in their affliction; now you can prepare yourself to hear that voice—"I was hungry, and ye fed me; I was thirsty, and ye gave me drink."

All the joys of the present, all the glories of the future, depend upon Now. Now is the golden grain from which all the garnered harvests of eternity must spring. Now is the tiny seed from which all the gorgeous flowers of Paradise shall bloom. Treasure up this hour. Grasp its fleeting moments—stamp them with the holy impress of obedience and of love. Oh, work now for Christ, who died to redeem you and save you.

Man of the world! you know something of the importance of Now. You attend to it in seed-time and in harvest. You regard it in business and in pleasure. You watch your opportunities, and take care of the affairs of time; you improve the present moment; you use the privileges afforded by this hour. But there are matters of greater importance than any earthly affairs—issues that reach in their vast results throughout the mighty roll of endless ages—issues that outweigh the universe in ponderous and eternal importance; and I ask you to give attention to these things.

Will you be wise for time, and a fool for eternity? Will you be prudent for this world, and reckless for the next? Will you be wealthy here, and homeless there? Will you vainly seek to gain the whole world, and lose yourself and become cast away? *Now* is your time to secure eternal treasures—to lay hold upon eternal joys. Yesterday has gone. To-morrow is beyond our reach. How often we may say like him who had passed a day without a good act, "I have lost a day." How many days have you lost? What a host! Will you lose this day? If not, make no delay. Begin your great work in earnest. Begin now. Pray to God, through Christ, for pardon for the past, and help for days to come. Go then to the work of God. Do good to man. Save the perishing; lift up the downcast; bless mankind; brighten this world, and prepare for a better one to come. Will you do this? Will you do it now?

Time glides away. Yesterday is buried; to-morrow is unborn. Now, now, is the only moment in all the eternal ages which is our own. Now is the hour of mercy, the day of grace. Now is the gem more precious than all the treasures of Orient; will you cast it away, and perish through neglect?

Not only days but hours, not only hours but moments, are fraught with mighty interests, and big with vast results. Your peril may be greater than you suspect; and your deliverance may depend upon the improvement of some moment that you think of small account.

A man sailing upon the placid bosom of a river was caught unawares by the current, and swept away toward the rapids and cataract below. He shouted for help, but no one could come to his rescue or stay him on his hurrying course.

Mounting a horse, a bystander rode wildly down the valley to a bridge that spanned the stream, and grasping firmly in his hands a rope, flung it over the side of the bridge, and held it in the course of the imperiled voyager.

On, on speeds the little boat; on hurries the helpless man. He nears the bridge; the waters seethe and toss around him; moments seem hours; there is no time for mistakes; a second will decide his destiny the current hurls him forward; a prayer, a hush, a quick, convulsive clutch at the dangling rope—the boat shoots between the piers, and the man is saved!

My friend, there is an hour of mercy for you, a day of grace, an opportunity for salvation. Will you shoot heedlessly past the sacred opportunity? Will you sleep while Heaven bends from above to grant you timely aid? Will you neglect this great salvation?

"Now is the accepted time,
To Christ for mercy fly;
O turn, repent, and trust in Him,
And you shall never die."

—*The Christian.*

A Good Test.

A few years ago, as a minister was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to the minister's sermon on the previous evening, and it had torn away his "refuge of lies." The minister was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said the minister. So both knelt before God, and the minister prayed: "O Lord! this man declares that he is prepared to take thee as his God, and to cast himself upon thy care, now and forever."

The man responded "Amen!" heartily.

The minister continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests up to thee. Another hearty "Amen!" from the man.

He went on: "O Lord! he says that he is also willing to give thee his business, whatever it may be, and conduct it for thy glory."

The man was silent—no response. The minister was surprised at his silence, and asked: "Why do you not say 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the spirit trade," he answered.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care.

Friend, be upright with God. Do you wish to be saved? Count the cost. Tell God what you are. Tell God what you think of his Son. Tell God what you are to do with him; above all, see that you have personal dealings with God himself, and this will soon show what the strap is that holds on the bundle of sin. Reader, which is yours?—*Selected.*

Mike and the Priest.

Never was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for priests, and not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man."

"Ah, very well, yer riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the Word."

"And where does the church get it from but out of the Bible? Ah, your riverence, I would rather keep the cow myself."—*Herald and Presbyter.*

The Way She Cured Him.

"What brings you here, Mary?" said Tom Truesdell to his wife, as she entered the liquor shop.

"It is very lonesome at home, and your business seldom allows you to be there," replied the meek but resolute wife. "To me there is no company like yours, and as you cannot come home to me, I come here to you. I have a right to share your pleasures as well as your sorrows."

"But come to such a place as this?" expostulated Tom.

"No place can be improper where my husband is," said poor Mary. "Whom God hath joined together, let no man put asunder."

"Surely, you are not going to drink that stuff?" cried Tom, as she was taking up a glass of liquor.

"Why not?" You say that you drink to forget sorrow; and, surely, I have sorrow enough to forget."

"Woman! woman! you are not going to give that stuff to the children?" cried Tom, as she was passing the glass of liquor to them.

"Why not? can children have a better example set them than their father's? Is not what is good for him, good for them also? It will put them to sleep, and they will forget that they are cold and hungry. Drink, my children—this is fire, and bed, and food, and clothing. Drink; see how much good it does your father."

With some reluctance, Mary suffered her husband to lead her home. That night he prayed long and earnestly that God would help him to break an evil habit, and keep a newly-formed but firm resolution.

His reformation was thorough. Mrs. Truesdell is now one of the happiest of women, and remembers with melancholy pleasure her first and last visit to the dram-shop. —*Selected.*

God Answers Prayer.

While I was living in South America, a young man came from England to Buenos Ayres, and there entered a mercantile house. After continuing in this position six months, his nineteenth birthday arrived. It was the 19th of August, 1867. When the duties of the day were over, he sat down in his room and his thoughts naturally reverted to his friends at home. "What is my mother doing at this moment?" The reply which rose to his mind, was, "My mother is praying for me."

"If," said he, "my mother is praying for me, I ought to pray for myself." The thought became so overpowering, the image of his mother pleading for his salvation became so vivid, that he knelt upon the floor, at once, to pray. He tarried long with God. He pleaded earnestly for pardon and peace. He did not rise until he had promised to give his heart and life to the Saviour. From that hour the object, the purposes of his whole life were changed. A divine, a joyous love to Christ sprang up in his soul.

By the next mail he wrote to his mother a full account of his new and happy experience. She, too, wrote to her son immediately after his birthday. Their letters crossed on the Atlantic. She told him that she set apart that day as a day of prayer for the conversion of her boy; and added, "That night I felt confident that God had heard my petition. I believe my child will become a child of God, and yet preach the gospel."

That young man is now in the United States studying for the ministry.—*American Messenger.*

Singing.

The best af all music is that of the human voice, well cultivated. It seems to me much better to learn to sing sweetly than to learn to play on any musical instrument. Many voices, naturally good, are strained and spoiled very early by the effort to sing too loud. Some of the best professional singers were allowed to sing very little during childhood, or only with moderate power.

"Louder! louder!" the leader of singing at the Sabbath school exclaims, and the young voices of the poor little victims stretch to their utmost capacity to satisfy the unreasonable demand. Some leaders of children's singing seem to suppose that to keep time and sing loud are the chief requisites of good singing. Quality is sacrificed to quantity, and many a child suffers life-long injury from this cause. The ability to sing, even moderately well, is of great value to a mother.

Most married women are obliged to give up their piano-practice while they have the care of young children, but there is a chance for some vocal music every day. You cannot sing the little lullabys too sweetly. Every day I am thankful for my own poor little gift, which rarely comes into service anywhere except in the nursery. While one baby is lulled to happy rest by the singing of little rhymes from "Songs for the Little Ones at Home," a large one sits near, or lies upon the floor, resting, too, and laying by hard questions to ask me, at the first opportunity, about the meaning of what I sing.—*Faith Rochester.*

Getting Rid of Bad Habits.

I once heard a minister say, "Suppose some cold morning you should go into a neighbor's house and find him busy at work on his windows—scratching away, and should ask what he was up to, and he should reply: 'Why, I am trying to remove the frost; but as fast as I get it off one square it comes on another;' would you not say, 'Why, man, let your windows alone and kindle your fire, and the frost will soon come off.' And have you not seen people who try to break off their bad habits one after another without avail? Well, they are like the man who tried to scratch the frost from his windows. Let the fire of love to God and man, kindled at the altar of prayer, burn in their hearts, and the bad habits will soon melt away."—*Selected.*

A man may have enough of the world to sink him, but can never have enough to satisfy him.

Children's Department.

Grandfather's Bible Class.

NUMBER TWELVE.

Grandpa.—Children, we are now about contemplating one of the most important characters in the Bible, viz., Abraham, from Ur of the Chaldees, of which Babylon was the capital. Hence, they were idolatrous people. Abraham was the son of Terah We read in the Scriptures (Gen. xi. 31): "And Terah took Abram his son, and Lot the son of Haran, . . . and they went forth from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt in Mesopotamia." Now the Lord appeared unto Abraham, and said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Here is the first introduction we have to Abraham, one of the most interesting characters in the whole Bible.

Susan.—I should like to take part in the class during the examination of this subject; it is one in which I am very much interested, and should like to ask some questions.

Grandpa—We shall be glad for any assistance either in the way of questions or information. It is a subject that should interest us all, and one in which there is much to learn.

Susan.—Was not this promise of blessing all the families of the earth made to Abraham personally?

Grandpa.—Yes, the language is very plain: "I will make of thee a great nation," which did not take place during Abraham's lifetime, but was accomplished in his seed.

John.—Does this not teach us a lesson not to be too positive in the interpretation of God's meaning of promises which He does not explain?

Grandpa.—It would be well for us all if we could exercise a little more modesty in the interpretations of some of the Old Testament promises.

Susan.—Are not some of the other promises made to Abraham of the same nature? Take the one in Gen. xviii. 17, 18: "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him," should we not suppose that Abraham during his lifetime would become the head of a mighty nation.

Grandpa.—I think if we were living in Abraham's time, and heard the Lord make the promise, we should have looked for the fulfillment of it during Abraham's time. But it is hard for us to divest ourselves of the knowledge we have, living down here after the fulfillment of the promise, and knowing by its fulfillment what the Lord intended by it?

John.—Does not the renewal of the promise in Gen. xxii. 17, convey to Abraham that God intended this blessing should be to his seed?

Grandpa.—Yes; but until the second promise was made, there was no information given by which Abraham could know the Lord meant his seed and not himself personally.

William.—But might not the Lord have informed Abraham of the same in the first promise?

Grandpa.—We are not dealing with maybe's or suppositions, but with the plain promises of God. This second promise was given to Abraham in obedience to the command of God when he offered up his only son, the heir of the promise.

Susan.—The promise to Isaac (Gen. xxvi. 4) is much more full and explicit than the others. It drops the parent altogether and reads: "In thy seed shall all nations of the earth be blessed." But to Jacob the promise is renewed personally again: "In thee and thy seed shall all the families of the earth be blessed."

John.—Why this interchange of words? First, the promise is made "all nations," and then the same promise is made "all families." What are we to understand by the term *nations* and *families?*

Grandpa,—When God makes a promise, and it is recorded by his servant Moses, in which he uses the word families once and nations once to Abraham, and the word nation to Isaac, and the word families to Isaac, I shall take it that Moses meant the same. He means nations in every instance, for we have three times *nations* against *families* twice. We find that the Bible uses the heads of families as representatives of nations. (Gen. xxv. 22). When Rebecca was about giving birth to twin children it was said, "two nations are in thy womb." Here Jacob and Esau were the heads of two nations. You will also find in Jer. i. 15, that families means nations.

Susan.—Is there any evidence in the Scriptures that God meant by this promise, that every individual of every family should be blessed in Abraham?

Grandpa.—I suppose by Scriptures you mean the Old Testament Scriptures, for we are dealing with a dispensation in which there were no New Testament writings, and what Abraham's children had until the time when Moses made the second was but verbal, handed down from parent to children; and therefore the way to understand what God meant, we must look at his dealings with the children of men. We will take Abraham's own children. Forty years they tempted God in the wilderness, and perished, and Paul in commenting upon this sad affair said: "But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? and to whom sware He that they should not enter into his rest, but to them that believed not?"

William.—But how does that affect the question? Did not those persons have the opportunity, and reject it, and were they not condemned for their unbelief?

Grandpa.—This teaches me several lessons. One is not to charge God foolishly; that is, set up my judgment and say what God must do, or must not do, but endeavor to learn what God means by the events as they transpire. God's oath to Abraham was, "in thee and in thy seed *shall* all the nations of the earth be blessed." Now, there are no *maybe's* or *ifs* or *ands* in the matter; it is *shall*, and the *oath* of God confirms the promise; and I believe whatever it means it will as surely come to pass as that God lives. It does not mean that every individual family shall be blessed with spiritual life, because many of the seed of Abraham perished without receiving it. Isaiah says, "The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up my vineyard; the spoil of the poor is in your houses."—Isa. iii. 14. "What could have been done more to my vineyard, that I have not done in it?"—Isa. v. 4. And Jesus, when He comments upon it says: "He sent unto you prophets and servants, and last of all his Son." "This is the Son," say they, "come, let us seize on him, and kill him, and the inheritance shall be ours." Surely this one family or nation of individuals heard from the lips of Moses, the prophets, and Jesus, the truth, but the saying was not accomplished in them if it was a spiritual blessing. Men may say they had the offering and did not improve it, and therefore the fault was their own. But the oath of God is in thee "*shall*" all the families of the earth be blessed, without note or comment. Whatever the blessing is, they *shall* receive it. It does not say by your will or pleasure—but "shall be blessed."

We will pursue this subject at our next lesson.

Letter to the Children. No. 7.

BY UNCLE WILLIAM.

Dear Children: A further consideration of our atmosphere in the phenomena of the wind may not prove uninstructive, and hence profitable. The wind or atmosphere in a state of motion comes to man fraught with blessing. The storm and tempest have beneficial results. It is the great conservator or preserver of health: but for it disease and death would gather on every side. In the ascension of the hill, and having reached its heights, have we not been greatly refreshed by the balmy air, as it came sweeping past us as an agent of blessing? And again: Have we not been delighted as we have looked out on the river and seen the small craft glide smoothly and gracefully along? To witness its action on a field of grain ready for the harvest, how undulating bends the "full ear" to the winds which are God's messengers!

But who of my readers have been on the broad Atlantic when the day has gathered blackness, and the night adds horror to the scene; when the wind in its fury plays amongst the rigging, snapping ropes and masts, and the heaving sea tossing the stout-built ship as a cork. To experience this does not leave you long in doubt as to the *power* of the wind. "The wind bloweth where it listeth," and He who holds the winds as in the hollow of his hands, could, if so disposed, sweep all the boasted works of man's into nothingness.

The Psalmist has said: "Praise God in the firmament of his power." Only some, and very few of the properties of the atmosphere have been touched upon. It is power of sustaining life, whether animal or vegetable. Its being the reservoir of the rain, snow and dew. As the preserver of health. And when we think of it as the medium of sound, and therefore that by which all social intercourse and communion is kept up—as the medinm of the sense of smelling, and also as a medium, to a very great extent, by which the commercial enterprize by the rivers and mighty oceans is kept up, the air assumes a dignity truly its own. Were I to enlarge on all these features, my letters would soon be volumes.

In my next letter I shall call your *special* attention to the account given of the creation of Adam, and as far as I am able present the *true* view of this for your consideration, because I consider it essential to a right comprehension of God and ourselves, that we know ourselves in the light of the Bible, and not in the false view so common amongst those who teach for doctrines, and first principles *not* what the Bible says, but what some Pope has announced as true, or some ecclesiastical body of men have declared true. Let our motto be, "God true and every man a liar."

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Herald of Life

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L. C. THORNE, Editor.
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THE SEED—THE NATIONS OF THE EARTH—AND THE BLESSING.

BY O. F. YALE.

IT IS assumed, and generally accepted, on what seems to me insufficient evidence, that the promised "blessing" which shall affect "all the nations," or "all the families of the earth," is the offer of Life, through Jesus Christ, or, in other words, the preaching of the gospel. And it is still further assumed, although not generally accepted, that this offer of, or the preaching of this gospel, will be continued in a future age.

These *both*, with present light, I think to be errors. I assume, and will try to show: *first*, that the work of blessing the nations of the earth, in fulfillment of the promise, is not yet commenced, nor will be until a future age: and *second*, that the promised blessing does not consist, either wholly or in part, of the offer or preaching of the gospel, such as belongs to this age.

What is the promise, or rather, what is the *covenant*, and the *promise*, or the covenant *of* promise (Eph. ii. 12)? for they seem to be two distinct individual items, although connected together.

"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to *thee* will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee."—Gen. xiii. 14–18. "The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. xv. 18. "And when Abram was ninety years old and nine, the Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying: As for me, behold, my covenant is with thee, and thou shalt be a father of many nations; neither shall thy name be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God."—Gen. xvii. to 9th verse.

So much for the covenant; now for the promise:

"And the angel of the Lord called unto Abraham out of heaven the second time, and said: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and has not withheld thy son, thine only son; that, in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; *and in thy seed shall all the nations of the earth be blessed*; because thou hast obeyed my voice."—Gen. xxii. 15–19.

These, both covenant and promise, were renewed to Isaac. "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, will I give all these countries: and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."—Gen. xxvi. 3, 4.

And it was again renewed to Jacob. "And behold, the Lord . . . said; I am the God of Abraham, thy father, and the God of Isaac: the land wherein thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."—Gen. xxviii. 13, 14.

Thus we have, *first*: A covenant of a certain piece of land to Abraham, and to his seed, for an everlasting possession, to-wit: all the land which Abraham could see, looking northward, and southward, and eastward, and westward; all the land from the river of Egypt, unto the great river Euphrates; in short, all the land of Canaan; no more, no less.

Second: A promise, that in him and in his seed all the nations of the earth should be blessed.

This promise contains three distinct parts, or items, which must always remain distinct, since there is no hint of either one becoming changed into or swallowing up the other. These are: The Seed, the Nations of the Earth, and the Blessing.

The inheritance of the seed is, The blessing of Abraham, and, in connection with Abraham, all the land of Canaan.

The office, employment and purpose of the seed is, in connection with Abraham, to bless all the nations of the earth.

Now if the presence and active energies of the seed, are necessary to perform the work of blessing the nations of the earth, then the presence and active energies of Abraham are also necessary to the same end, since, "All the nations of the earth shall be blessed in him."—Gen. xviii. 18. Therefore, the work of blessing the nations of the earth, as promised to Abraham, *has not yet commenced;* for Abraham sleeps in the cave of Machpelah.

But again: Who *are* the seed? Let Paul tell. "Now to *Abraham*, and *his seed*, were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . And if ye be Christ's, then are *ye* Abraham's seed, and heirs according to the promise."—Gal. iii. 16, 29.

Who are the seed? Christ, and they that are Christ's. Of what are they heirs? Of the promise. What was the promise? That the seed, in connection with Abraham, should bless the nations of the earth.

But the work is not yet ready to be commenced, for,

First: Abraham still sleeps, and his presence is necessary.

Second: The seed are not complete in number, and will not be until the Lord comes to make up his jewels.

Third: They are not yet made perfect.

The head is born, but the body is still suffering the pangs of mortality. Vast numbers of the seed *sleep* with Abraham, and must also be awakened before they can commence the work.

Therefore, as this age is devoted to preparing the seed; taking out of the Gentiles a people for his name; the work of blessing the nations of the earth *cannot begin*, until another age, or an age yet to come.

Again: The *order* of arrangement, makes it apparent that the blessing which was promised, does not take place in this age.

First: The land is covenanted to Abraham and to his seed; then the *promise*, that in him, and in his seed the nations of the earth should be blessed.

This order is observed in the renewal to Isaac, and also to Jacob. "I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed." Who is he that dares to reverse this order of arrangement? Who shall declare a theory that places the blessing of the nations of the earth *before* the possession of the promised inheritance,—all the land of Canaan,—before the completing and perfecting of the seed, along with Abraham, and Isaac, and Jacob, "the heirs with him of the same promise," who, with a "cloud of witnesses," "having obtained a good report, received *not* the promise, (or that which was promised), God having provided some better thing for us; that they without us, should not be made perfect."—Heb. xi. 40. Therefore, Abraham and his seed must come in possession of the inheritance, before they can commence to perform their allotted work, viz., the fulfilling of the promise.

But this will not be until the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise; which will not be until the "last day," or end of the age." Therefore, the work of blessing the nations of the earth cannot commence until the age to come, seeing that "unto angels hath he not put in subjection the world (age) to come, whereof we speak;" but unto Abraham and his seed.

Once more: The gospel is not the blessing itself; but is the good news of a blessing to come. "And the Scripture forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee *shall* all nations be blessed. So, then, they which be of faith, are blessed with faithful Abraham."—Gal. iii. 8, 9.

How is Abraham blessed? "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee; and I will make of thee a great nation, *and I will bless thee*, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. xii. 1–4.

We may notice: The blessing of Abraham, and the blessing of the "families of the earth," are two distinct blessings. "*I* will bless thee;" and thou shalt bless others. Thus Abraham's blessing is connected with being put in possession of an inheritance, viz., the land of Canaan; in being made a great nation, and having a great (or exalted) name, and in being a blessing to the families of the earth.

"They which be of faith, are blessed with faithful Abraham." "*Faith* cometh by hearing, and hearing by the word of God."—Rom. x. 17. The means? "And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The "glad tidings" is one thing; and the "good things" is another thing.

So, the blessing of Abraham and his faithful is one thing, and necessarily antecedent to the blessing of the families of the earth, which is another thing, and consequent on the blessing of Abraham.

It therefore follows, that as the blessing of Abraham is not yet completed, the blessing of the families of the earth *by him* is not yet commenced: that as he will not be blessed until he is restored to life and put in possession of his inheritance, and they which be of faith," will not be blessed with him until he is blessed, and this will not take place until the "end of the age," or "the last day," the evidence is complete that the promised blessing of "all the families of the earth," is not yet commenced, nor will be, unless in an age to come.

Second: The promised blessing of "all the families of the earth," does not consist in the proclamation of the gospel.

I assume this, (1.) Because the preaching of the gospel is the appointed means of procuring and preparing "the seed." By accepting the terms of the gospel, the Gentiles, who are visited, who were before "aliens from the commonwealth of Israel," become the seed of Abraham: "by the foolishness of preaching" they are "begotten through the gospel: if children, then heirs; heirs of God, and joint heirs with (not *of*) Christ."

The formation and perfecting the "seed," is a work preparatory to the work of blessing the nations of the earth. But the "nations of the earth" cannot become the "seed," for in that case the work of blessing the nations of the earth must cease, and the promise work its own destruction.

There is no appointed work for the seed, after blessing the nations of the earth. The work of blessing the nations of the earth, is a finality.

(2.) Because the terms of the commission to preach the gospel, *confine it to this age.*

"And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and *then* shall the end come."—Matt. xxiv. 14. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the *end of the world*," (age).—Matt. xxviii. 20. "But take heed to yourselves, for they shall deliver you up to councils; and in the synagogues ye shall be beaten;" "and the gospel must first be published among all nations." "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved."—Mark xiii. 9–14.

The purpose and proclamation of the gospel being to prepare the seed, in order to carry out, make good, and truly perform the terms of God's covenant to Abraham, viz., to make his seed in number as the dust of the earth,—and this age or dispensation being devoted to this purpose; it follows that the completion of the age is the completion of the purpose, unless he that promised and purposed has failed through inability, or through fallability, in making mistakes which must be rectified in a future age.

Finally: The purpose and proclamation of the gospel being to form and prepare the seed; and the purpose and design of the seed, being to bless all the nations of the earth; it follows, that the preaching and the blessing are two different things; or, in other words, that the promised blessing does not consist in the proclamation of the gospel.

TERRYVILLE, Conn.

THE WAY TO HEALTH.

"The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in anything, and preserve a conscience "void of offense." Some men eat themselves to death, some drink themselves to death, some wear out their lives by indolence, and some by over-exertion. Others are killed by doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life."

LOVING CHRIST'S APPEARING.

BY S. W. BISHOP.

"Henceforth there is a crown of righteousness laid up for me, whom the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 8.

IN every instance where a blessing is promised in the word of God, with conditions attached thereunto, none will receive the offered blessing except such as comply with the conditions named. In the text quoted, the blessing promised is a crown of righteousness, to be given at the appearing and kingdom of Jesus Christ. (See verse 1.) The condition on which all are to gain this crown is, to love his appearing. If Paul is correct in this statement, if he is not "mistaken," none will share the crown of life save those who possess the quality of heart here named. This of course includes all who have died in a like condition in the past; but it embraces no others. To suppose that it does is to charge Paul with writing foolishness. All theorizing concerning the future of those who are dead, contrary to this rule, must be fallacious.

But Paul is always in harmony with himself. Hear him again: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii. 11–13.

The grace of God, in this Scripture, is the favor which God has granted to a lost race, in devising a plan through which to give them life. This favor is offered to all men; and, when accepted, it teaches *us*, the church, all the lessons named. It just as certainly teaches us to look for the appearing of Christ as to deny ungodliness. Every man, therefore, who really receives this grace that bringeth life will, as a necessary consequence of receiving it, look for Christ to come from heaven the second time. "And a second time, without sins, will he appear for the life *of them who expect him*."—Heb. ix. 28. (*Murdock*.)

All the Scriptures that speak on this point, convey the one idea that when our Lord shall come the second time he will give life to those, and those only, whose hearts, being controlled by the grace of God, are thereby softened into an ardent love for the great event that shall bring the consummation of all promised good, their most earnest longings go out for his return.

This state of feeling has been that of all the truly good in all the years of the past. Job breaks out in the midst of sore afflictions: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me."—Job xix. 23–27. Israel's Psalmist uses this language: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15. The evangelical prophet exclaims: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come, ... he will come and save you."—Isa. xxxv. 3, 4.

It shall be said in that day, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord we have waited for him, we will be glad and rejoice in his salvation."—Isa. xxv. 9. Christ taught his children to pray, "Thy kingdom come."

Paul, "in all his epistles," tells of the coming of the just one.

Peter points forward to that day as the only time of coronation, and fulfilled promised glory of the church: and John, the prophet of Patmos, when brought down in vision through a series of prophetic events to the time when the glorious epipheny is actually near, heard the voice from heaven, proclaiming, "Behold, I come quickly," responded, "*Amen!* even so, come, Lord Jesus." And indeed, through all the history of the past, the intuitive yearnings of every sanctified heart have taken up the cry, "Come, Lord Jesus, and come quickly." No wonder a Watts wrote—

"How long, dear Saviour, oh how long,
Shall this bright hour delay?
Fly swifter round ye wheels of time
And bring the welcome day."

No wonder that the ardent soul-longings of a Wesley prompted him to write—

"We hear thy rumbling wheels, and pray,
Triumphant Lord appear."

"O, let the pilgrim's journey end!
Now, O, my Saviour, Brother, Friend
Receive me to thy breast."

"My soul in an agony waits,
To see him again in the air."

As well might we suppose that a hungry man would loathe the wholesome food as that a truly Christian heart would be indifferent concerning the coming of him who is, to his waiting bride, "the chiefest among ten thousand, and altogether lovely."

The grace of God that bringeth life has implanted in every heart that has known its renewing power and earnest love for the appearing of our Lord.

If there is one item of truth that is greatest in the affections of a consecrated, believing, loving heart, it is that Jesus will come again from heaven.

Every part of the one great system of truth is important; but take out the great fact that Christ will come the second time and all other parts of that system are reduced to mere abstractiveness. What does it amount to that we learn from the Scriptures that the dead are unconscious, if Christ never comes? Practically nothing. Indeed, on that hypothesis it is blank oblivion for the future. What practical good can come to us to know that there is no future life except through Christ, if he never comes to bring that life?

The second coming of our Lord is the one door that opens to admit the entire multitude of God's sons and daughters to the realization of all of good that is promised them in the Scriptures of truth. No wonder that the good of all ages have looked forward to that event with the most ardent longing, and joyful expectation. And we too, if we are animated by the same Spirit that dwelt in them, shall sigh for the day of his coming more than for all things else.

But just in proportion as our affections have become cold towards him who is to come, and have been alienated from him, and placed on other subjects, shall we loose our interest in that coming.

If we love the appearing of our Lord, we shall rejoice in all real evidence of the nearness of that event. Nothing else can be true on this point. And even honest radicalism on unreal evidences of the immediate coming of Christ is less reprehensible in a professed child of God than an utter indifference to, and a dislike of all evidences of its approximate nearness. "Watch, lest coming suddenly he find you sleeping. And what I say unto you, I say unto *all*, WATCH."—Jesus.

EATONTOWN, N. J.

HOME AND MOTHER.

BY ELD. H. ROCKWELL.

Dear Brethren and Sisters: I wish you could all sit down here with me in this beautiful valley, and look out on the broad placid stream that the sons of her primeval forests called Connecticut, or as being interpreted by them, "Long Strait." I am now sitting within a few rods of the place where I first opened my eyes on this great world of wondrous joy as well as untold sorrow. And what do I see? I see on the place that gave me birth a mass of stones and brick, which are part of the foundation of my baby home. But the house has long been numbered with the things that were.

Again I look for relatives, of which this place contained a large number. But I find but one decripit cousin, and the son of another. I see men,—not exactly as trees walking, but with hearts as indifferent to the wants of others as they are to the blessed truth of no life out of Christ, as backward to stretch forth the hand of kindness as they are to improve the few lingering moments of time in which the last offers of slighted mercy are still proffered to them. Oh sinner, sinner! I entreat you by the mercy of God,—by the love of Christ,—stop and think before you go farther. Remember the Lord hath spoken, "My Spirit shall not always strive with man." Oh then do not grieve the Holy Spirit of God whereby we are sealed unto the day of redemption. Quench not the Spirit; despise not prophesying. Behold, the day of the Lord is at hand.

It is sad to think, that the hearts of this generation seem wholly set in them to do evil. Although this indifference is so prevailing, yet time moves apace, and soon men die and are forgotten; but, worst of all, if unforgiven, die never to live again,—to become as though they had not been, by returning to their native element; they will never see light, but remain forever in the congregation of the dead. Oh that men were wise, and understood this!

Here as a stranger, within a few rods of the empire of death, where many friends slumber in the dust, I call to mind that dear, honored mother. When death, a most relentless foe, took away my father, although a mother's heart was broken, and I but two years old, I was removed to New Hampshire to live or die as best I could. I was surrounded by great pine forests, whose spear-like tops reached far heavenward, so dense that in many places the sun couldn't penetrate the groom. Those grand old pines, skirted with walls of granite, against which they seemed to lean, at whose feet crept stealthily forth the black bear and spotted rattlesnake, were for seven long and gloomy years a substitute for my childhood home. How did I live? Properly speaking, I did not live at all, but only breathed.

When I had been there two years my dear mother came to see me, and spent two days with me, the last of which was spent in bitter weeping, because I was told that she would leave me again. Oh such anguish as I experienced may but few if any ever know. And then came the parting. Never, no, never, while reason holds her throne shall I forget when I was torn away from her embrace how she bent over her poor sorrowing boy, and with that motherly hand parted my then curly locks and imprinted that big kiss of parental love, while she rained a shower of tears upon me, with these pathetic words, "God bless my child."

For the sake of Christ and that dear mother, Oh God, forgive the wanderings of her erring child! Oh grant that we may meet again in the resurrection morn! Amen.

Let me say to all, whether young or old, love and honor thy mother. Bind her counsel about thy neck, and it will be to thee as a bundle of mur and sweet alloes.

WAREHOUSE POINT, Conn., Nov. 20, 1871.

THE IMMORTAL WORDS.

"HEAVEN and earth shall pass away, but my words shall not pass away," This declaration was furnished with a new and striking illustration in one memorial of the Chicago fire brought away by Mr. W. D. Banchor:

"Among the ruins of the Western News Company's establishment, where an immense stock of periodicals and books were reduced to ashes, there was found a single leaf of a quarto Bible, charred around the edges. It contained the first chapter of the Lamentations of Jeremiah, which opens with the following words: 'How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her.' And that was the only fragment of literature saved from the News Company's great depot."

"BEHOLD I COME QUICKLY."

This is the language of Jesus about sixty-three years after his ascension to heaven. His return is declared positively. When? *Quickly!* What is the force of this word in this place? The Greek is *taku*, and is defined by Greenfield: "*Taku*, quickly, speedily, hastily; in the sense of, soon, shortly, immediately, suddenly; by implication, easily, readily."

It occurs in the following passages only: Matt. v. 25; xxviii. 7, 8; Mark ix. 39; xvi. 8; John xi. 29; Rev. ii. 5, 16; iii. 11; xiv. 14; xxii. 7, 12, 20. In Mark ix. 39, it is translated *lightly*.

Did Jesus tell John that he would come *suddenly?* It is obvious that shortness of time clings tenaciously to the word in the most of the preceding Scriptures; but does not *suddenness* very strongly imply the same? If a thing is done suddenly, is it not necessarily done in a short time? Would not a long time entirely destroy the suddenness?

When John's condition is taken into account, the preponderance appears in favor of meaning, quickly, shortly, soon. John was in banishment—an outcast from society, The wicked were in power. The righteous were suffering cruel martyrdoms. John had himself been thrown into a vessel of boiling oil! But the Lord had promised to reward him and them. When? "When the Son of man shall set on the throne of his glory." (Matt. xix. 28.) But when shall this be? "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them as a shepherd divideth his sheep from the goats." (Matt. xxv. 31, 32.)

John needed comfort: so did his fellow sufferers: and so have all that have suffered for Christ since: and so will they need comfort who may continue laboring and suffering for Christ till he shall return. How cheering to hear him say: "And, behold, I come *quickly;* and my reward is with me, to give every man according as his work shall be." (Rev. xxii. 12.) If this could be said in the time of John, how much more vehemently can it be said now, seeing we are almost eighteen hundred years nearer that glorious appearing of the mighty Saviour?—*Prophetic Key.*

THE Christian life is not an engagement by contract between the master and his servant. It is the union of two hearts—that of the Savior and the saved—by the endearing ties of the most intimate love.—*Luther.*

"OUR reputation depends greatly on the choice of our companions."

Literature of the Bible.

Do as on other matters. On mathematical matters you consult mathematicians; on matters of commerce, commercial men; on matters of farming, farmers. So do in regard to the literary merit of the Bible. Refer the matter to literary experts of the first class. Consult the great masters of thought and expression—the men who are literature; the Miltons, Goethes, Scotts, Carlyles; the men whose characters or attitudes toward religion guarantee their testimony to be honest as well as competent. What say such men? Sir Isaac Newton says, "We account the Scriptures to be the most sublime philosophy." Sir William Jones says, "I have regularly and alternately read the Holy Scriptures, and am of the opinion that this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more important history and finer strains both of poetry and eloquence than could be collected from other books." Milton says, "There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Bible teaches." Says Carlyle, speaking of the book of Job, "I call that, apart from all theories about it, one of the grandest things ever written. A noble book! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody, as of the heart of mankind; so soft and great, as the summer midnight, as the world with its seas and stars. There is nothing written, I think, of equal literary merit."—*Ad Fidem.*

Spanish Barbarities in Cuba.

The present government of Cuba is no better than the Commune of Paris. All sorts of excesses are perpetrated in the name of law. and neither life nor property is safe. On the 28th of November eight medical students, convicted of having demolished the grave of a Spaniard, were brutally shot, while others were sentenced to four and six years' imprisonment in the Penitentiary. They had broken the glass of the urn in which Castanon's remains repose, scattering the wreaths hung there by friends, and tearing up the sod in front of the grave. The height of their senseless and profane behavior was reached when they wrote on the tombstone the following:

"Gonzalo Castanon, muerto en tierra estrana.

Por los pecados de la vil Espana." (Gonzalo Castanon, who died in a foreign land, suffering for the crimes of vile Spain.) This execution is but a prelude to the bloody drama soon to be enacted. The officials have refused to give up to their relatives and friends the bodies of these slaughtered students, the father of one of whom has died from grief, and the mothers of two others have become insane. Thirty-nine other students, who were condemned to the chain gang, are paraded in the streets like convicts, and made to do the most menial service. The greatest indignation is felt at these outrages, and the general expression is that war with Spain is preferable to continued insults at the hands of Spain. The preparations which are now being made are of a nature to convince Spain that at last our government is in earnest.

Dr. Packard once asked (now) Rev. Dr Bancroft, of Brooklyn, N. Y., when this popular Brooklyn preacher was a student at Alexandria, "If there is no hell fire, how are you going to convert the wicked? Dr. Bancroft replied that in the first place, he did not consider that he was bound to answer that question. But he would say that if the manifestation of God's love would not convert souls, a declaration of eternal hell-fire wrath would prove unavailing.—(Dr. Bancroft is a minister in high standing in the Episcopal church; but neither before his ordination nor since has he assented to the eternal misery theory. I know not how much he says, if anything, one way or the other, on the subject, in the pulpit. *Nothing*, I suppose.) All high literature is choked with the great lie; and the illuminated minds of only a few of the great men in the sects give forth a shining announcement and argument for the truth on this subject, which they have discovered. —*C. in Crisis.*

The Emperor of Germany has consented to act as arbitrator between the United States of America and England upon the question of the disputed line between the former country and Vancouver's Island in the Strait of San Juan de Fuca. The Hon. George Bancroft, the United States Minister to Germany, will be invited to present to his Majesty on December 10th, the memorandum in the matter from the State Department at Washington.

Aurora Borealis.—One of the most brilliant displays of aurora borealis ever afforded us was seen in the northern skies early Thursday evening, Nov. 9th. About one quarter of the horizon was covered, the rays of light in some instances shooting almost to the zenith. The unusual feature of the display was the almost uniform crimson tint which they showed, giving many the impression that a large fire was taking place in our northern suburbs.—*Boston Journal.*

God loves importunate prayer so much that he will not give us much blessing without it; and the reason he loves such prayer is, that he loves us and knows that it is a necessary preparation for our receiving the richest blessings which he is waiting and longing to bestow.

To be dexterous in danger is a virtue, but to court danger is weakness.

THE HERALD OF LIFE.

NEW YORK, DECEMBER 13, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

To Subscribers.

We again take the liberty of suggesting to subscribers the propriety of duly reflecting that to publish a weekly paper like the Herald of Life requires much means, and that it is therefore necessary that all pay as promptly as possible. We are not unmindful that in the present scarcity of money in some quarters there are some who find it really hard to spare the amount of subscription, but in a large majority of cases, doubtless, what is needed is the simple determination to remit. We trust all who are in arrears will let the Business Agent hear from them at an early date.

All friends of the paper will rejoice to know that our subscription has considerably enlarged during the past three months. But let us not halt in the good work. Rather let what has been accomplished spur us on to increased zeal, that thus we may add success to success. What is principally required now is persevering, energetic interest in the work of extending the circulation of the paper and tract publications. If all friends of the cause will labor zealously and prayerfully in the matter, a glorious point will soon be reached. Let us, therefore, be diligent in scattering the blessed seed, and in seeking out whom we may lead to a knowledge of the truth. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper this or that, or whether they both shall be alike good."

Spiritism at Work.

A few days since the "Rev." H. W. Beecher took occasion to speak of what he, in common with others of like faith, is pleased to misname "Spiritualism," and in doing so he is reported in a daily paper as remarking thus:

"There are times when we are all of us conscious of being influenced by a spirit outside of ourselves, and although it is true that this influence transcends our understanding, we are nevertheless able to prepare ourselves for its reception by making ourselves susceptible to spirit presence. If you have a sense of personal communion with the spirit world, believe that God has found you. Do we not long to separate ourselves from mere physical consciousness? Can anybody endure the thought of going down to the grave to annihilation? Is there any thing we desire more than a light to shine upon the road that leads to the great beyond? No better argument can be made for Spiritualism than that it settles faith."

He further said:

"Our Saviour asserts the reality of these spiritual influences."

Every true and faithful disciple of Jesus feels, not only at "times" but *always*, the consciousness of "being influenced" by—"a spirit *outside* of ourselves?" No; but—the Spirit of God dwelling *in* them. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the *Spirit of truth;* whom the world cannot receive, neither knoweth him: but ye know him; for he dwelleth with you, and shall *be in you.*"—John xiv. 15–17. Inasmuch as one office of the "Spirit of truth" is to lead into truth those who yield to its enlightening power, there is great reason to fear that the author of the foregoing remarks on "spiritism" has grieved away the Holy, the the indwelling Spirit, by giving heed to seducing imaginary spirits "outside" of himself; for surely nothing can be farther from the truth than is the affirmation that the "Saviour asserts the reality of" *such* "spiritual influences."

And what sort of character is affirmed of these spirits, in which our "Rev." brother avows so much faith? A more eminent spiritist than he has remarked on this wise: "There is no doubt that departed spirits communicate with mortal beings, but they are so untruthful their communications are unreliable." But says Mr. Beecher, "If you have a sense of personal communion with the spirit world, believe that God has found you." Is it so hard for Omnipotence to keep track of His finite creatures that He finds it necessary to send out lying spirits to find them? And are men to prepare themselves for communion with *such* intelligences by making themselves "susceptible to Spirit presence?" It may be denied by some advocates, that lying spirits are permitted to communicate with humanity. But how can it be shown that they are not? Once admit that there are departed spirits to hold converse with mankind, and no living man can tell but that lying spirits are the *only* ones permitted to hold such intercourse?

Hundreds, perhaps thousands of men and women utter to-day the cry, saying: "We 'have a sense of personal communion with the spirit world,' and 'we believe that God has found' us and told us to disregard our most solemn obligations, to prove recreant to our holiest vows, to neglect and thrust upon the sympathy of a cold world the wives and husbands whom we have sworn to love and cherish, and the children whose claims to our love and protection are high as heaven; nay, told us that nothing, however holy, however just, may rightly stand between us and they whom messengers from the "spirit world" point out to us as our 'natural affinities.'" And again, the cry is heard, saying: "The Bible is no better or more reliable than many other books: it is no guide for us because it is superseded by direct revelation to us through the agency of disembodied spirits, whose instructions permit us to "swear," and our "swearing" does us as much good as others' prayers do them (sentiments expressed in a convention held a few weeks since).

It is asked:

"Do we not long to separate ourselves from mere physical consciousness?"

The form of this question indicates that an affirmative answer would, as a matter of course, be proper—that "we" long to die; but the propounder well knows that neither himself nor anybody else with unimpaired faculties wants to die. On the contrary they use their utmost endeavors to prevent a separation from "physical consciousness." "Greater love," said Jesus, "hath no man than this, that a man lay down his life for his friends." Why is the laying down of one's life for a friend evidence of great love? Because it is to make for that friend the greatest possible sacrifice. But would it be any sacrifice, any evidence of love if the one laying down his life desired to be separated from "physical consciousness"—desired to die? None will be absurd enough to claim it.

"Can anybody endure the thought of going down to the grave to annihilation?"

Nobody ought to endure the thought. People dread annihilation because they love life. This love is implanted in man for his good. Once enlighten him concerning his nature—that he is naturally tending to death irrevocable, and he will at once cry, "What shall I do that I may inherit eternal life?" He at once becomes a penitent seeking life because he loves it, and loving God because His matchless love has provided a way of escape from annihilation, and of obtaining a life that will never end. And this offer of life to a dying race is just the gospel message. If men accept not the offer they perish, which, says Wesley, is to "*lose life and being together.*"

It is the part of wisdom, of course, to desire "light to shine upon the road that leads to the great beyond;" but where may that light be found? Do fancied disembodied spirits afford it? The light which they give is the blackness of darkness. The Bible is effulgent with just the light that is desired and needed; and the light shines so brightly that all who will may walk therein without erring.

"No better argument can be made for Spiritualism than that it settles faith."

Truly, it has settled the faith of many. And well it may, for there is no intermediate ground between it and the truth as it is in Jesus Christ. The doctrine of inherent immortality is the father of Spiritualism, so-called. It could not be otherwise, for it consistently and inevitably leads there. We would suppose that a man who professes to accept the teachings of the Bible would let *that* settle his faith. But no; *it* is found to be altogether insufficient when "spirits" are thought to be abroad in the air. Silver-tongued, bewitching fancy seems to have sung unto him her softest lays, and he to have listened, yielded, fallen. O sad, sad spectacle! May it be a sufficient warning to the myriads who are in imminent danger of like disaster. "Sanctify them through thy truth: thy word is truth." These are the words of Jesus, and all professing Christians should ponder them well. "To the law and to the testimony."

P. S. Since the foregoing was placed in the hands of the compositors we learn that Mr. Beecher has published a card in which he seems to deny that he is a Spiritualist, so-called. We say *seems* to deny, for he says to the editor of the paper in which his sermon was partially reported, "If your report shall be interpreted as an expression of my views on the modern doctrine of Spiritualism, I am unwilling to be responsible for its statements." If by "the modern doctrine of Spiritualism" he means all the sensual and disgusting extremes to which very many Spiritualists now go, he might have saved himself all apprehension of being misinterpreted, for no one would be likely to impute to him such an excess of the article unless he avowed it, although it is true that those extremes are logical deductions from his arguments, if he means what he says. The correctness of the report itself he does not deny, and he surely must allow that when a man talks so plainly on the subject others are quite as well qualified as himself to judge whether he is or is not a Spiritualist. We assure our brother that he occupies terribly dangerous ground, and safety requires that he retreat and cling to the word of inspiration.

Christ's Mission into the World.

This subject is highly important, and is never void of interest to the Bible student and devout Christian. This interest is enhanced not a little from the fact that much difference of opinion exists among biblical expositors regarding Christ's mission, and this should admonish all to follow closely the word of truth in their treatment of the subject.

The first question which arises in contemplating this subject is, What was Christ's mission to this world? To answer this only suggests a second question equally as important, and demanding as positive a reply, viz., Did He fulfill that mission? To settle these questions by the word of inspiration, is, in our mind, to settle every point of disagreement. Hence the reader will do well to keep these questions in mind while examining this matter.

Jesus, in a discourse to the multitude which followed him on one occasion to Capernaum, says: "I came down from heaven not to do mine own will, but the will of him that sent me."—John vi. 38. From this it unmistakably appears that God had a *purpose* to accomplish by the coming of Christ into the world, and that Christ's mission was to perform that purpose; he came not to do his own will, but the will of his Father.

Some good brethren believe that Christ contemplated establishing the kingdom, and taking the throne of his father David at his first advent. If this be true, then it must be shown that God *purposed* this, for Christ's statement must not be overlooked that he came not to do his own will. If God purposed the re-establishment of David's throne at Christ's first coming, then I would sincerely inquire, Was God's will performed? He was to perform what God gave him to do. Did God give him this to perform? Who can show that such was the case? Says Jesus: "I do always those things that please Him." Again: He prays to his Father just before his betrayal: "I have glorified thee on earth. I have *finished the work* which thou *gavest* me to do."

Thus we have Christ's own testimony that he came into the world to do his Father's will, and at the conclusion of his career he declares that he had "*finished* the work" which his Father gave him to do. Hence we might cite his history as a conclusive exhibition of his mission at his first coming. The limit of this article will permit us to refer to only a few passages that further demonstrate this.

After declaring that he came to do the will of his Father, he says: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."—John vi. 40. "As Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 14–16. Is not this sufficient to show that the universal nature of God's love embraced the whole world, and that the mission of Christ was to introduce a new dispensation,—break down the middle wall of partition between Jew and Gentile,—that the Gentiles also might obtain immortality? Such appears to us to be the case; and further, that the sufferings, death and resurrection of Christ was purposed by God, to thus "bring life and immortality to light," and that Christ's exaltation to God's right hand as our High Priest was typified by the raising of the serpent in the wilderness by Moses.

In confirmation of the conclusion that this dispensation was in the plan and purposes of God we will briefly notice the testimony of Paul to this point. He says: "Before faith came, we were kept under the (Jewish) law, shut up unto the *faith* which should *afterward be revealed.*" When and how revealed? "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these *last days spoken unto us by his Son.*" And again Paul says: "And the Scriptures, forseeing that God would justify the heathen (*i. e.*, Gentiles) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. iii. 8. By this we understand that the gospel preached unto Abraham was the glad tidings of the coming of Christ, who, by the sacrifice of himself, should introduce "the dispensation of the grace of God," where would be "no difference between the Jew and Greek," and Christ becoming "a stumbling stone and rock of offence" to the Jewish nation, the Gentiles were received into the favor of God and offered eternal life. "Wherefore remember," says Paul, speaking to the Gentile Church, "that ye, being in *time past* Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh, made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and *strangers from the covenants of promise*, having no hope, and *without God* in the world. But now, in Christ Jesus, ye who some time were far off are made nigh *by the blood of Christ*, for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Eph. ii. 11–14. By this great change which came upon the Gentile world, they receive the revelation of God's will "which in other ages was not made known unto the sons of men, as it is now revealed by his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. iii. 5. 6.

Again, Paul says: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles *through Jesus Christ;* that we might receive the promise of the Spirit through faith." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." In this dispensation of grace "there is neither Jew nor Greeks, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 13, 14, 16, 28, 29. Comment upon these explicit passages of Scripture seems unnecessary.

Again: We are unable to harmonize those prophetic utterances of Christ's sufferings and death with the hypothesis that he contemplated establishing the kingdom at his first advent. Peter, preaching on the day of Pentecost to the Jews regarding their denial and crucifixion of Jesus, says: "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before *had shewed* by the mouth of all *his prophets* that Christ should suffer, he hath so *fulfilled.*"—Acts iii. 17, 18. Supposing the Jews had accepted him and he then re-established the throne of his father David, how would those prophetic utterances to which Peter refers, have been fulfilled? We read that after his crucifixion the soldiers "took his garments, and made four parts, to every soldier a part; and also his coat: now his coat was woven without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that *the Scripture might be fulfilled*, which saith, They parted my raiment among them, and for my vesture did they cast lots. These things, therefore, the soldiers did."—John xix. 23, 24.

In conclusion we would remark, that if Christ contemplated the establishment of the kingdom at his first advent, it would not be according to the chronological location given by the prophet Daniel. He was shown a great metallic image, four divisions of which he was told were four kingdoms that should arise. He says: "The fourth kingdom shall be strong as iron." All agree that this fourth kingdom was Rome. Christ was born in the zenith of her fame. As the "feet and toes" of that great image were "part of potter's clay, and part of iron, the kingdom shall be *divided*," says Daniel. We are now living in the divided state of the Roman empire,—the fifth division of the image,—and the prophet says, "in the days of *these kings* shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. Thus we see that the kingdom is yet future.

Oh what a glorious thought for contemplation, that the fulfillment of those glowing promises of a kingdom, and the answer to the oft-repeated prayer, "Thy kingdom come," are just before us! Soon there will be "great voices in heaven" declaring "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall *reign* forever and ever."—Rev. xi. 15.

In accordance with the facts of Scripture noticed in this hasty sketch of the subject, the re-establishment of David's throne by Christ (Luke i. 32, 33) and his reign must be yet future.

W. H. S.

War Clouds Looming Up.

The "Eastern Question," which has so long been the agitating topic in European diplomatic circles, threatening to involve those leading nations in a fierce and terrible conflict, is again revived, and gigantic war clouds, rapidly rising, betoken an inevitable and bloody struggle.

As this matter is deeply interesting to Christian watchmen who are carefully observing the signs of times, we will make a few extracts from an editorial upon the subject in the "New York Herald" of Dec. 7. The writer says:

"A cable dispatch, special to the Herald, informs us that the Roumanian government has received a protest from Constantinople against a treaty, said to have been concluded some two years ago, between the government of the Czar on the one hand and the government of Prince Charles on the other. The treaty in question gave Russia certain privileges in the matter of consular jurisdiction, and the Sultan protests against it on the ground that it is in direct violation of the terms of the Treaty of Paris. Our correspondent adds that the protest is credited to the influence of Bismarck. Bismarck, it is said, is perfectly indifferent to the interests of Prince Charles. His purpose seems to be to hurry up a difficulty with Russia, and, apparently with this end in view, he has persuaded the Porte to make a bold assertion of its rights. There is something truly Bismarckian about this stroke of policy. It completely isolates Russia from the rest of Europe. For a time it did seem as if Russia might succeed in playing the *role* of the friend to Turkey. Bismarck, however, with his usual sharpness, has got ahead of Gortchakoff, and in the event of war breaking out Turkey will be the useful ally, not of Russia, but of Germany and Austria. On the part of the Prussian Chancellor this is a bold stroke of policy, and it will not be wonderful if in the early summer it shall produce such bitter fruit that war will be a necessity."

Germany has long looked with jealous eyes toward the German Provinces of Austria, determined to possess them some time. Austria by uniting with Germany in the coming struggle might yield to Germany Upper and Lower Austria, and take Roumania for compensation; and there is much that favors this conclusion. The "Herald" further says:

"It is quite manifest that Russia on the one hand, and Germany and Austria on the other, are fully aware that a conflict must come; and are not in ignorance of the fact that both sides are making war preparations on the most gigantic scale. Prussia has secured and laid aside her enormous war fund, and from English sources we have information that Russia is rapidly concentrating her forces on the south-western frontier, apparently with the object of overawing Austria." . . .

"The present time is so favorable for a trial of strength with Russia that Bismarck must be anxious to profit by the chance which presents itself to crush her, as so good a one may never occur again. Should he succeed the supremacy of Germany in Europe would be assured and the ambitious dream of the Berlin Court fulfilled. Van Moltke and Bismarck are not likely to let pass so great an opportunity to crown the work of consolidation and aggrandizement. It is, therefore, to Berlin that we shall look for the first acts of hostility."

"When Bismarck obtained from the German Parliament the continuance of the war budget he was actuated by hostile intentions toward Russia. No other power could pretend to be a danger to United Germany, and when the German Chancellor insisted on the necessity of continued preparation to protect the Fatherland from menace his words were in effect a threat against Russia. And the Prussian Parliament voted the money to enable Bismarck to humble their colossal neighbor. In view of this declaration of hostility Russia has thought well to prepare for events."

W. H. S.

"The Lord is at Hand."

Phil. iv. 5.

This was the watchword of Paul, and he assures us that "yet a little while, and he that shall come will come, and will not tarry." Paul believed this with all his heart, and let us do the same. Let Paul's watchword be ours. Let us read often and constantly consider the repeated predictions of the Master's certain and speedy return from heaven. Let the hope of the apostles, of the primitive church, and of the precious ones of God in all ages be our hope. Let the glowing beams of coming glory which has comforted the people of God in the times now past be our daily consolation. Our working time is about ended; our waiting and watching will soon be over. We now sow the seed amidst thorns and barren rocks in weariness

and in tears, but the harvest is at hand, and we shall reap with joy.

Though we have waited long and patiently, and prayed much, with groanings that cannot be uttered, for the Deliverer to come, yet let none despair, and begin to say in their heart, "My Lord delayeth his coming." Nay! The startling cry has already gone forth, proclaimed from the hill tops and echoed through the valleys of earth, "*Behold the Bridegroom cometh!*" Oh waiting ones, heed this cry! See that your lamps are trimmed, and you are well supplied with oil, that you may not fail of being one of the blessed number who shall constitute His bride, and sit down at the marriage supper, when He shall come forth and serve them.

W. H. S.

THE KINGDOM OF GOD.

BY EDWARD MASON.

WHAT is the kingdom of God, and by whom was it preached? First, by Jesus, then by the twelve whom he chose, and by the seventy whom he sent into the harvest.

In support of this let us refer to the Scriptures. Matt. iv. 17 reads: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel" (good news).—Mark i. 14, 15. "And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears." . . . "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent."—Luke iv. 15–21, 43.

These are a few of many passages of like import, but are sufficient to settle the question. In Luke ix. we read: "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." "These twelve Jesus sent forth, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go ye rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."—Matt. x. 5–7. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." —Luke x. 1, 2, 9.

Thus the Scriptures show that the seventy also preached the kingdom of God in the harvest time, or at the end of the world or age.

The gospel of the kingdom of God was preached by our Lord and the twelve, and by the seventy, three and a half years, after which the kingdom was taken from the Jews, as declared by our Lord, and will be proclaimed as before to a nation which shall bring forth the fruits thereof.

Let us look at Christ's words in Matt. xxi. 42–44: "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." This harmonizes with Dan. ii. 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and it shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The nation to which the kingdom of God shall be given, I think is here clearly set forth in this chapter. The events since 1844 prove to my mind conclusively that I am correct in regard to this matter. I have witnessed the going forth of the virgins to meet the Bridegroom, and they will soon hear the cry, "Behold, the Bridegroom cometh!" so that it will be well for all the wise to be ready in order to go in with him to the marriage supper. When he comes He will bring the kingdom of God with him, as I learn by the parable to which he refers, that a "certain nobleman went into a far country to receive a kingdom and return."

Jesus says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32. The promise is sure, therefore let us all watch, and pray always, that we may be accounted worthy to escape the things that are coming on the earth, and stand before the Son of man. These are days of temptation and trial, therefore we should continue in patient well doing, and in seeking for "glory, honor and immortality," eternal life is the sure reward.

I thank God for increasing light concerning the kingdom of God, which I hope may be verified to all the brethren in Christ Jesus who are looking and waiting for his coming.

BALTIMORE, Md.

CHRISTIAN MISSION WORK.

BY A. BOYNTON.

FROM nearly forty years experience we are led to conclude that the church has wonderfully failed in her calling and work. Failed, not because of a lack to apprehend that calling collectively, but as individuals. While the great facts of Christ's utterances, such as, "Ye are the salt of the earth," "Ye are the light of the world," etc., are fully acknowledged, and perhaps manifested in a good degree as to the church in its associate capacity, how seldom do we find the individual who feels and acts under a sense of *his* definite action in this matter—of *his* being a branch of the true vine, of what the world and God expect, and reasonably, too, *his* fruit should be. Now we are not going to wage a war against association, or condemn it as wholly evil, but we wish to warn the careless and sleepy virgins lest they inherit the curse of God's prophet. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. xvii. 5.

The true power of the church is only felt when each individual member feels and acts fully up to his duty, performing his whole work, exhibiting in *himself* the strong characteristics of the church collectively. Christ says to *every* believer, "Let *your* light shine." I am the vine, *you* are a branch, *you* are the salt of the earth, etc. Hence it is expected my life work shall partake strongly of this character.

At conversion a *man's* nature, and also the *nature* of his occupation, is changed; yes, a new motive power is set up in the temple of his heart, and quite different objects and results are looked for. It is not now with him gain but godliness—*god-likeness;* God's glory first and foremost,—now and forever, and self and social matters afterwards, if indeed they ever come up, for self is to be crucified *daily.* The converted man is to pursue the things of God with the same zeal and singleness of purpose with which the natural man seeks the things of this life. The salvation of men is to be with him a speciality; to this end all his aims and efforts tend. This was Christ's work, and it is expected the servant will follow his master's example.

Life and all creature good, yea, and all things reckoned as evil, are to minister to this great object, and are given for this end. "Ye are not your own, but ye are bought with a price; therefore glorify God in your body." Present your bodies to God a living sacrifice *continually*, which is your *reasonable* service.

Man's salvation being the great object of effort, this effort should be as *direct as possible*, and will be so in proportion as we feel its importance. We fear the want of a telling faith is because of a prevalence of a faith and action like Ananias and Sapphira,—a clinging to this world and keeping back part of the price. Men's *hearts* may be partially converted, but God requires a conversion of money bags, houses, lands, bonds and stocks, friends, wife, children, yea, *all that a man hath* must be unreservedly laid on the altar, and *kept* there by a corresponding action, or a doom more fearful than Ananias' awaits us! What, trust is Christ as our *Eternal* LIFE-GIVER,—yea, given freely by his grace,—and yet constantly taking the care of *this* life out of his hands into our own! For this he sharply rebukes us in his word: "take no thought for your life what ye shall eat," etc. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving make your requests known to God, and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." How full the promise! "Seek *first* (not first once only, but *ever* give it preference) the kingdom of God and its righteousness, and all these things (as necessary) shall be *added*" (thrown in, as rations for present wants.)

O it does seem that hardly any are *fully* enlisted in the active service of God, so many are hangers on, desiring shelter, food and clothing, but unwilling to do scarcely anything. If such could possibly obtain the kingdom, it seems to us it would not be very congenial, for we apprehend the joy and glory of the saint of God here and hereafter consists in *shining forth* the praise of him who hath called him to glory and honor.

Brethren, a long winter is before us; let the cold and gloom without drive your thoughts within. Probe this matter thoroughly, and may grace work effectually, so that all may see and know that it is not gain, not money, but *men*,—living souls to recruit God's army, —that you are after. And is not this one object of sufficient importance to interest and occupy *all* your time and effort? Be sure a lack of interest and of effort is a want of love, *the* love which led Jesus to die for you and me. Having this we may become weary *in* Christian effort, but never *of* it.

Now only is the time to buy "oil," to fill our vessels, to prepare for the solemn midnight cry: "Behold, He cometh!" Then they that were ready went in—and the *door was shut.*

One more point and we close. *Knowledge*, be it ever so clear as to the Spirit's work, is nothing without *action;* and action,—zeal, be it ever so brilliant,—is nothing except our works are wrought in God, or through Christ *in us*, by his Holy Spirit as *the propelling power;* here only is our efficiency, not *ours* but *Christ's*, and we the vessels in his hands.

WEST BATAVIA, N. Y., Dec. 1871.

THE SAVIOUR'S LAST HOURS.

BY E. C. M. BOYD.

THOUGH Jesus knew who it was that should betray him, yet he suffered him to continue in his society to the last. "When the even was come he sat down with the twelve." Yes, the traitor sat at the table at that last supper. He was present at the memorable "washing of feet," and knew who was meant when the Lord and Master said: "Ye are not all clean." When Jesus was troubled in spirit, and testified and said, "Verily, verily, I say unto you, that one of you shall betray me," Judas knew that it was in his own heart to do it; and, "having received the sop, went immediately out."

Oh, what sweet communings were those after he was gone! Those last few moments, so sacred to loving ones who part, were not shared by the betrayer. Thus may it be with Christians before the *finale* comes—a blessed, sacred time of communing with the true and faithful. May I be there!

"Therefore, when he was gone out, Jesus said," . . . "Little children, yet a little while I am with you," and then ensued that precious interview of which the beloved disciple makes such particular record in John xiii. 31, to the end of the 16th chapter.

Among his first words in that parting hour were: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another:" repeating it again, chap. xv. 12; and again, ver. 17. He talked of going away and that he would come again, and that he would pray the Father to give another Comforter, and gave that beautiful figure, "I am the true vine," etc., which has ever since been the support of many a fainting heart.

Now, the enemy had left, he said, "Henceforth I call you not servants, . . . but . . . FRIENDS and chosen." "Ye have not chosen me, but I have chosen you;" and gave them the gracious promise, because they were his "friends" and "chosen"—"Whatsoever ye ask the Father in my name, he will give you."

Then he told them of the "persecution" they should have, and of the "Comforter" that should come, and should "guide unto all truth;" and closed with the utterance, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

"These words spake Jesus, and lifted up his eyes to heaven," and besought the Father in that prayer whose unfailing answer hath brought consolation and strength to his church from that day to this; praying not "for these alone, but for them also which shall believe on me through their word, that they all may be one." . . .

Having ceased this petition, he went forth with his disciples over the brook Cedron into the garden of Gethsemane; and, asking them to tarry and watch with them, he withdrew himself from them, and prayed now for himself, that, if possible, the cup might pass; "nevertheless, not as I will, but as thou wilt." Now his soul was "exceeding sorrowful;" he was "in agony," and "prayed," "the second" and "third time, saying the same words;" and "an angel appeared unto him from heaven strengthening him."

Then followed the betrayal by Judas, when was fulfilled his words an hour before, "ye shall leave me alone," for "they all forsook him and fled;" the denial by Peter; his trial in the judgment hall before Pilate; and he was delivered to the Jews to be crucified. Thus, crowned with thorns, mocked, and spit upon, and bearing his cross, he came to Golgotha, and was crucified between two thieves; and, after three hours of darkness all over the land, his last great agony culminated as he cried out, "Eloi, Eloi, lama, sabachthani!" and gave up the ghost."

"So, Christ was once offered to bear the sins of many," "and being made perfect" "through sufferings," "became the author of eternal salvation to all them who obey him."

There can be then no temptation so great, no trial so severe, no hour so lonely and dark that Jesus hath not suffered for us there.

Oh! there are times when the poor human soul, bereft of companionship, weary of its struggles with the conflicting elements which surround it, disappointed in the realization of its hopes, defeated in the execution of purposes to accomplish some good, not for itself alone, but for humanity everywhere—misunderstood, therefore misrepresented—longs for that perfect sympathy which can be felt only by those who have shared its hopes, its struggles, its purposes of good; and, failing of such sympathy, feels in its fullest force the utter loneliness which prompted the cry, "My God, my God, why hast thou forsaken me?"

But is there not, then, for the lonely soul, that angelic ministration, bringing help from him who "in that he himself hath suffered, being tempted, is able to succor them that are tempted;" and hath said to every one of his little flock: "Lo, I am with you always, even unto the end of the world."

HE who is not willing to fill a place he is fitted for, will find no place fitted for him to fill.

LETTER TO A CLERGYMAN.

Reverend and Dear Sir: Permit me to use the text you chose for your remarks this evening and apply it for your further consideration, inasmuch as you did not in a legitimate sense explain the "dying advice of Paul," to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."—2 Tim. iv. 2. That you did not heed Paul's advice is clear from your failure to give his reason, viz., "For the time will come when they will not endure sound doctrine; but after their own lusts shall they (the church) heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Now let us briefly examine some of the "fables" thus mentioned by Paul.

You chose for your morning text Psa. xiv. 7: "Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." This is a sublime prophetic announcement of the glorious restitution to be ushered in by the appearing of Zion's triumphant King, when he shall come to be "glorified in his saints," and which so often rolled in glowing numbers from the harp of the sweet singer of Israel, and cheered the sorrowful heart of God's suffering prophets.

The first "fable" we will notice is, that "*Zion* is the Church." I ask, by what right do you take this liberty with one of the plainest described terms in Holy Writ? Zion always possessed a *local* celebrity, commencing with its capture from Jebusites (2 Sam. v. 7), and became the seat of royalty and centre of empire, until it was "ploughed as a field," as foretold by the prophet (Micah iii. 12) 780 years before its fulfillment; and we are told by the biographer the name of the Roman soldier who held the plow to disturb its sacred soil, and thus minutely fill the prophecy. Will not its future restoration be as certainly accomplished when the "time of the Gentiles shall be fulfilled?" Zion never was used to symbolize a Gentile church until Rome stole it from its sacred deposit and delivered it to her progeny, viz., the State churches of Europe.

Second "fable:" "*Israel* is the church." This term also, like the preceding one, contains a definite reference to a distinct people deriving their title from Jacob. (Gen. xxxii. 28.) The history of this family occupies nearly all the burden of prophecy and sacred writings; all the threatenings and promises, describing their glorious triumph, and their sad chastenings, and national overthrow, and above all, their future enlargement when God "shall set his King upon his holy hill of Zion," has been sung by priests and prophets, and holy men of old "who spake as they were moved by the Holy Ghost."

Thus we find that Israel has never been identified with a Gentile church, but always held a separate existence. Take for example the annunciation of the angel to Mary, Luke i. 33: "He (Christ) shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (See also Luke i. 54, and 69th to 75th verse.) This has been the hope of the church of God in all ages of the world.

That "Israel is the church" sprang also from Rome who applied it to an apostate church, from which it has descended by heirship to all the nominal churches of christendom.

Now, dear brother, let me ask, Why did you wrest those "precious promises" from their position of great importance? Let us cite some of those rich and glowing expressions. "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in all her palaces for a place of refuge."—Psa. xlviii. 2, 3. "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thy enemies."—Psa. cx. 2. Will these expressions apply to the churches of to-day?

Let us now return to our evening text: "Preach the word," etc. (2 Tim. iv. 2.) In the first verse Paul refers to the second coming of Jesus to raise the dead, and in the eighth verse Paul informs us when he expected to receive his crown of life, and he says, "not to me only, but all them that love his appearing."

Now what was the word? Evidently the appearing and kingdom of Jesus as the King and LIFE-GIVER. Was this, dear brother, the word you preached? Not one sentence of the whole discourse even hinted at it. Why this silence upon the chief subject of the text? Do you really belong to the class of teachers which Paul tells Timothy would constitute some of the signs of the last days? I sincerely hope not, though appearances tend that way.

Hoping that your brilliant education and extensive influence may be used in preaching the gospel of the coming kingdom of our Lord, and that you may share in its glories, I remain your humble brother in Christ,

T. W. VAUGHAN.

PENTWATER, Mich.

FROM T. R. LAWRENCE.

LIVING, as I do, away down here amid the tide waters of North Carolina, and being solitary and almost alone in the faith of "life only in Christ," it is a great consolation to have the dear HERALD as a weekly visitor. It comes like an April shower to the swelling buds of spring, reviving and cheering my desolate condition in this isolated region. I proclaim Jesus as the "Resurrection and the Life," every Sabbath to my congregations. They were at first mostly opposed to hearing the doctrine preached, but I am glad to say that some are now beginning to see a little more light. But the ministry, as a body, stand in strong opposition to me, in proclaiming the blessed truth, some crying out, "It is foolishness!" some, "It is unscriptural!" some, "Infidelity!" But thanks to Him who takes care of all who put their trust in him, I have been sustained amidst all opposition, and although poor and in feeble health, I have proclaimed and am still proclaiming the great source of Life, hoping that fruit may be gathered ere long. Yours in hope of the Resurrection and the Life.

COLUMBIA N. C., Nov. 1871.

FROM ELD. J. LEWIS.

I WRITE to inform the dear brethren and sisters, readers of the HERALD OF LIFE, and all who love the appearing of Jesus Christ our Lord, concerning our whereabouts, feeling well assured that we have many good, warm-hearted friends who look over the paper from week to week for tidings of the old one-armed preacher, and whether he is still doing battle for the truth. We are happy to say we are still preaching to good congregations, circulating tracts, and in various ways doing all we can for the good of the cause. Truth is getting the ascendency over the old theology, for which we say praise the name of God for ever and ever throughout the succession of unending ages.

"Bible Examiner" please copy.

MARTINSBURGH, Mo., Nov. 30, 1871.

ANYBODY can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe and his friends never hear of. A puff of the idle wind can take a million of the seeds of a thistle and do a work of mischief which the husbandman must labor long to undo, the floating particles being too fine to be seen and too light to be stopped. Such are the seeds of slander, so easily sown, so difficult to be gathered up, and yet so pernicious in their fruits. The slanderer knows that many a mind will catch up the plague and become poisoned by his insinuations, without ever seeking the antidote. No reputation can refute a sneer, nor any human skill prevent mischief.

"IT IS a good sign," says Bishop Hall, "when God chides us. His round reprehensions are ever gracious forerunners of mercy; whereas his silent connivance at the wicked argues deep and secret displeasure."

OBITUARY.

DIED, in Eatontown, N. J., Dec. 2, 1871, of consumption, Br. WILLIAM FIELD, aged 27 years and 7 months.

Br. Field has for several years been a firm believer in, and a zealous advocate of the great principles of gospel truth held by us as a people, but not until within a few months past has he realized by a personal experience the saving, sanctifying power of truth in his own heart. But he was enabled, through grace divine, during the last weeks of his earthly pilgrimage, to cast all his fears and doubts away, and find peace and rest in a full assurance that the God of Abraham, Isaac and Jacob was his God, and he fell asleep without a single struggle in the firm confidence and joyful expectation of a future life to be given at the appearing of our Lord and LIFE-GIVER.

The funeral services were held in the Advent Chapel, where every seat was filled by sympathizing friends and neighbors, who listened with marked attention to remarks made by the writer from Rom. viii. 24: "For we are saved by hope." Showing that a future life is peculiarly *the Christian's* hope, and that none can attain unto it except by being so united to Christ as that they will have a resurrection in the last day. Br. Field leaves a sorrowing companion to whom may the grace of life through Jesus our Lord be so given as that she may be gathered in the morning in that land—

"Where death-divided friends shall meet,
And meet to part no more:"

S. W. BISHOP.

TO THE BRETHREN SCATTERED ABROAD.

WE propose, as soon as the season opens, to start with the *Life and Advent Mission Tent* for a summer campaign.

As it will require funds to insure success in the enterprise, we invite all who are interested in spreading a knowledge of the great principles of truth embodied in a gospel purified from traditionary error, to send in, to be published in the HERALD OF LIFE, the amount they will pledge to keep the tent in the field during the entire summer. Anything from twenty cents upward will be acceptably and thankfully received. We are ready to go as soon as the way opens.

S. W. BISHOP,
GEO. W. BROWN,
CHAS. C. BARKER,
CALEB THOMPSON.

APPOINTMENTS.

HOLDEN, Mass., Sunday, Mass., Dec. 17.
CHARLESTOWN, Mass., Sunday, Dec. 24.
LYNN, Mass., evening, Dec. 26.
SALEM, Mass., evening, Dec. 27.
LAWRENCE, Mass., evening, Dec. 28.
SPRINGFIELD, Mass., Sunday, Dec. 31.
NEW HAVEN, Conn., Jan. 7.
NEW YORK, (Cooper Institute), Jan. 14; (24th st.,) evening, Jan. 17.
PROVIDENCE, R. I., Sundays, Jan. 21 and 28.
SPRINGFIELD, Mass., Sunday, Feb. 4.

W. N. PILE.

CHARLESTOWN, Mass., Sunday Jan. 7.
HARTFORD, Conn., Sunday, Dec. 17.
LAWRENCE, Mass., Sundays, Dec. 24 and 31.

W. S. CAMPBELL.

NEW YORK, (Cooper Institute, Room 24), Sunday, Dec. 17.
KEYPORT, N. J., Sunday, Dec. 24.
EATONTOWN, N. J., commencing Sunday, Dec. 17, and hold through the following week and over Sunday.
Br. CHARLES GARDNER and Dr. ALBERT FOX are expected to preach the word.
EATONTOWN, Sunday, Dec. 31.

S. W. BISHOP.

PROVIDENCE, R. I., Sunday, Nov. 26, and Dec. 17.
CHARLESTOWN, Mass., Sundays, Dec. 3 and 10.
WEST MERIDEN, Conn., Sunday, Jan. 7.
ROCKY BROOK, R. I., Sunday, Dec. 24.
MIDDLETOWN, Conn., Sunday, Dec. 31.

WM. STUART.

SPRINGFIELD, Mass., Sundays, Dec. 17 and 24.
PLYMOUTH, Mass., Sunday, Dec. 31.

F. H. BURBANK

PROVIDENCE, R. I., Sunday, Dec. 24.
HARTFORD, Conn., Dec. 31, and Jan. 7.
MERIDEN, Conn., Jan. 14.

GEO. W. BROWN.

BUSINESS DEPARTMENT.

☞ No. 12 of Campaign Documents being exhausted, we can fill no more orders for this number at present.

CASH RECEIPTS

ONE DOLLAR EACH FROM—D. L. Stanford, Miss Nellie Clark, Mrs. L. Johnson, Mellissa E. Bailey, Nathan Ward, Wm. White, H. R. Perine, Lewis L. Brown, Wm, Brayton.

TWO DOLLARS EACH FROM—James T. Hanson, Homer White, Wm. G. Ocobock, Roderick Nevers, Charles J. Johnson, H. B. Lambert, John Campbell, N. G. Reed, J. C. Hancock, James Smith, S. C. Castle, E. H. Glass, Russell B. Wells, Dr. Albert Anthony.

VARIOUS SUMS—Stewart Carlisle, $11; E. Griffin, $2 88; Wm. Delano, 25 cents; Eld. J. Lewis, 50 cents; Thos. E. Ellis, $2 20; T. T. Jenks, $10.

PARCELS SENT SINCE LAST ISSUE

J. M. Worcester, Edward Griffin, Mrs. Leonard E. Butler, Mellissa E. Bailey, Eld. J. Lewis.

SUBSCRIPTIONS FOR NEW HYMN BOOK.

Previous acknowledgments, 271. Stewart Carlisle, 6 copies; J. F. Whitney, 6 copies; Lewis L. Brown, 1 copy: T. T. Jenks, 2 copies.

☞ Let all who want one or more copies of this Hymn Book, when published, send their *names* for acknowledgment.

PAMPHLETS, TRACTS, &C.,

PUBLISHED & FOR SALE AT THIS OFFICE.

A Bible View of Hell: Exposing the Errors of Popular Theology regarding the Nature of Future Punishment, etc. By E. Wolcott. Edited, with an introductory by Wm. H. Spencer.

This work is a valuable Scriptural compendium of the subject, and is an important addition to the Life literature. Among its contents may be noticed the following: Hell in the Hebrew and Greek; The righteous as well as the wicked go into hell; good men desire to be redeemed from hell; Hades; Capernaum brought down to hell; Hell shall not prevail against the righteous; The Rich Man and Lazarus; Gehenna; Unquenchable Fire; Everlasting Fire; God able to destroy both soul and body in hell; Tartarus; Smoke of their torment; The Lake of Fire, etc. Neatly bound in paper covers.

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New York.

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WILLIAM N. PILE,

Is a pamphlet of 96 pages, in which the work of Christ, from the beginning of his ministry to that connected with his second coming, is discussed; as also the relation o the church to Christ in the gospel dispensation.

This work, the writer believes, brings to view the true position of Jesus and the saints. Every believer in Christ, especially every Adventist, should read it.

Price.— Single copy 25 cents.
Five copies $1.

May be had of the Author,
Springfield, Mass.,
And at the HERALD OF LIFE Office.

LAST DAYS OF THE CHURCH.

FAR down the ages now,
Her journey well-nigh done,
The pilgrim Church pursues her way
In haste to reach the crown.

The story of the past
Comes up before her view;
How well it seems to suit her still—
Old, and yet ever new.

'Tis the same story still
Of sin and weariness;
Of grace and love still flowing down,
To pardon and to bless.

'Tis the old sorrow still,
The briar and the thorn;
And 'tis the same old solace yet,
The hope of coming morn.

No wider is the gate,
No broader is the way;
No smoother is the ancient path,
That leads to light and day.

No lighter is the load
Beneath whose weight we cry;
No tamer grows the rebel flesh,
Nor less our enemy.

No sweeter is the cup,
Nor less our lot of ill;
'Twas tribulation ages since,
'Tis tribulation still.

Dawn lingers on the cliff,
But oh! how slow to spring;
Morning still nestles on yon wave,
Afraid to try its wing.

No slacker grows the fight,
No feebler is the foe;
No less the need of armor tried,
Of shield and spear and bow.

Nor less we feel the blank
Of earth's still absent King.
Whose presence is of all our bliss
The everlasting spring.

Thus onward still we press,
Through evil and through good;
Through pain and poverty and want,
Through peril and through blood.

Still faithful to our God,
And to our Captain true;
We follow where He leads the way,
The kingdom in our view.

—*Dr. H. Bonar.*

A FIRESIDE CHAT.

BY ONE OF THE FAMILY.

IT was thanksgiving evening. The family were all together, and the conversation had been of a cheerful character, but now assumed a serious turn.

In reporting for the HERALD, we take the liberty to change names, and modify the language somewhat, our aim being to interest, instruct and edify the younger members, and if some of the older ones read, we trust they will not sharply criticise, even if they do not find any thing essentially new to them.

Charles.—Do you think the things most important for us to know are most plainly stated, and most often repeated in the Bible?

Mother.—Your question is one that we may profitably study upon for one evening at least. How will you answer it, Mary?

Mary.—I should think it would be so. What is the one most important thing for us to know, of all the things mentioned in the Bible?

George.—It seems to me that the most important thing for us to know, is, what we must do to be saved. But let us dwell upon the question of brother Charles, which we may take for the leading, or main question for the evening.

Charles.—Did you ever notice the very slight mention that is made of some things which people often inquire about or "wonder" about, saying, "I wonder who Cain's wife was?" or, "I wonder how many daughters Adam had?" and many similar questions? These points are left in the dark, while some other things are dwelt upon very fully; things which people care nothing about, and many would be astonished if you should tell them all that is said about them.

Mother.—Tell us one of these points so fully dwelt upon.

Charles.—Well, take the latter part of the history of King Saul. Let us see if you do not find more about Saul than you were aware of.

Mary.—Where shall we begin?

Charles.—At what you would call the end of his history. You will find it in the last chapter of 1st Samuel.

James.—That is a queer place to begin.

Charles.—You may think so, but you will find (I think), more about Saul than you remember of reading. Have you found the chapter?

George.—Yes. After Saul's sons were slain, he was badly wounded by the arrows of the archers. Then he requested his armor-bearer to slay him, but he would not. Then Saul took a sword and fell upon it.

Charles.—Now look at the first of 2d Samuel. A young man says: "As I happened by chance upon Mount Gilboa, behold Saul leaned upon his spear; and lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee upon me, and slay me, for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was upon his arm, and have brought them hither."

James.—Is there any thing more about Saul?

George.—I will read: "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons, fallen in Mount Gilboa. And they cut off his head, and stripped off his armor, . . . and they put his armor in the house of Ashtaroth, and they fastened his body to the wall of Beth-shan."

James.—I guess that must be all.

Charles.—No. The valiant men of Jabesh-gilead arose, and went at night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them.

Mary.—Why, how very particular everything is told! I suppose that is the end of the story.

Charles.—Wait and see. I will read the last verse: "And they took their bones, and buried them under a tree at Jabesh, and fasted seven days."

Mother.—Can any of you tell any thing more that happened to Saul after this?

James.—I don't see what could happen to him after all that.

Mother.—I will read a little from the twenty-first chapter of 2d Samuel: "And David went and took the bones of Saul, and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa." And they took the bones of Saul and Jonathan, and buried them in the country of Benjamin, in Zelah, in the sepulchre of Kish his father. This does not seem to be at all essential for us to know, yet you see how minutely all the particulars are stated.

Charles.—This story illustrates the point, and answers one side of the question. We may say that some things are very plainly stated in the Bible that seem of comparatively slight importance. Another illustration is found in the frequent repetition of the story of the wanderings of the Israelites in the wilderness. This is referred to many times in the Old Testament and also in the New. And several times the history is rehearsed quite fully.

George.—But this story of the children of Israel is told for our instruction; and we are warned against their sins and rebellions, lest we be punished as they were.

Mary.—We want to learn something now about the other side of the question. Are the essential points given as fully and plainly as these items of history that are not essential?

Mother.—What form would you give to the question that seems to you of most importance?

Mary.—The same that the keeper of prison gave in Acts xvi. 30: "What must I do to be saved?"

Charles.—The answer is there, in the very next verse: "Believe on the Lord Jesus Christ, and thou shalt be saved." And this same statement is made in many other places in the New Testament.

Mother.—We shall not have time this evening to do justice to the question. If we are spared, and permitted to have another opportunity, we will consider it again. One thing is settled. The most exceedingly important and essential question for an unconverted person is fully and plainly answered, and unless there is a question raised as to the meaning of the language used, it seems satisfactory. But we often hear the question, "What is it to believe in him?" And we reply, it is to receive him into the heart, so that he lives in us, and we in him. Not only believe all that he says, and all that is recorded of him in the Bible, but also *obey* all his commands.

James.—Does anybody do all that?

Mother.—If you want to be saved, my son, *you* must do it, whether any one else does or not. You must believe and obey.

Mary.—This is what we all want to do. Let us all *try*, and the Lord will help.

"AND THEY WENT AND TOLD JESUS."

THESE words are touchingly simple. John's disciples, true to their master even in death, procured his beheaded body and laid it in the tomb, and then "went and told Jesus." They knew well the mutual friendship of these mysterious persons, and felt confident that their breaking hearts would find in the sympathizing Jesus the consolation they so much needed.

What a shoreless ocean of sympathy flows from the heart of Jesus! Who that "went and told Jesus" the sorrows of a burdened spirit, ever came from his presence unblessed with the radiance of his benediction? Who of that motley multitude of blind, lame, deaf and diseased, who constantly crowded his path, telling Jesus of their misfortunes, and asking that they might but touch the hem of his garment, or feel his cooling, healing shadow pass over their fevered frames, were ever denied this blessing?

"Thou Son of David, have mercy upon us," arrests his steps and illumes the blind with the light of the world that now is, and of that which is to come. Never did we hear the appeal, "Lord, if thou wilt, thou canst make me whole," without bestowing the healing vigor of that beneficent will. Even the heathen mother, who went and told Jesus of the affliction of her daughter, was not refused his compassion; and the officer of king Herod, who told Jesus of his dying son, was rejoiced by his restoration to health.

The disciples on the Sea of Gennesaret, overwhelmed by the billows which the sudden tempest tossed, went and told Jesus of their peril, and at once the majesty of Messiah shone out on the placid lake. Martha and Mary told Jesus of the sickness of him whom he and they so loved. When he reached the steeps of Bethany, Martha went and told Jesus that Lazarus was dead, and chided him with those tender words, "Lord, if thou hadst been here, my brother had not died." "Jesus wept!" There was sympathy in his tears; but he who was "the resurrection and the life" at once wiped those tears from the sisters' eyes and his own, by calling back that brother, to cheer the hearts and home of Bethany.

Mary Magdalene went and told Jesus the burden of her sin-stained soul. No cold scorn curled the lip of the Immaculate; no deserved denunciation parted those lips of love; but his sweet breath of pardon warmed her chilling heart, like the warm, life-giving breath of morning upon the tender buds of spring. He pardoned, and she loved.

Dear sufferer, wasting with disease, or bleeding with the darts of death; maligned by a misjudging world; weeping beneath the willow that weeps over you, for the dead who sleep below you, or mourning amid the sad memories of sin; go and "tell Jesus" your every grief; for he was the "Man of sorrows and acquainted with grief."—*Selected.*

THE DOCTOR.

A DOCTOR and not a doctor, and yet more than a doctor, is a city missionary. "There's the doctor," I heard a little girl say, as she ran up stairs to tell that I was coming. I had been there many times before, and the child knew me very well, and surely she could not be mistaken.

After the usual inquiries and remarks, we had, according to custom, a season of prayer. When I turned and said to the little girl, "Why, I'm not a doctor," she looked surprised and confused.

But, considering the subject a moment, she said, "you're my doctor, anyhow."

"My dear, what makes you think I am a doctor?" I inquired.

When she replied, "Because mother has been sick so long, and many doctors have been here, and I have to go after so much medicine, and for all that, mother didn't get any better. And she used to be so sad, and when I looked at her, I always saw the tears in her eyes. But since you came, she has been growing better, and now she smiles and sings. I don't know what medicine you've got, but I know you are a doctor."

Was not the little girl more than half right? The good missionary, when he first visited the family, saw that the mother was suffering more from mental and spiritual maladies than any other, and adapted his treatment accordingly. He called in the counsel and aid of the good Physician, and with the Balm of Gilead the woman has been healed and made alive unto God. How often the faithful pastor, the missionary, the Bible reader, the earnest, active Christian, has thus become the agent of bringing health and happiness and salvation to those who were ready to perish.

Another season of aggressive effort is opening. The need of Christian exertion was never more imperative than now. Thousands are perishing, with the worst of all diseases, around us. The gospel remedy must be carried to them. We cannot neglect or postpone this duty without peril to our interests. The Master is calling for your gifts, and sympathies, and prayers, and personal efforts. What will your response be?—*Lewis E. Jackson in N. Y. Observer.*

TWO EXTREMES.

THERE are two apprehensions on the subject of prayer; one current in the church, and the other out of it. The first was well illustrated by the little girl who hid her half-knitted stocking away and prayed God to finish it. When she sought it again, not a stitch had been gained, and her "faith" was staggered by the disappointment. There are older heads who make similar errors; who suppose that the Almighty Father needs only to be teased in order to humor his children, and that unlimited indulgence is the rule of his providence. They do not take into account that his design is to make them noble through self-help, and that natural laws are his standing prohibition for laziness, of superstition, of appeals to caprice and partiality. The faith of such is like a body without bones, having no solid framework of self-respect.

On the other hand, the idea that work can accomplish, without prayer, everything possible, is very generally received by many who revolt from the opposite absurdity. Obedience to natural law is exalted as the only thing needful for success, and there is no end of popular gibes for those who think of prayer as an efficient cause. This is to overlook moral forces, as if man and society, and God himself were simply machines without heart, without liberty, without the power to do or be any thing beyond the reach of physical mechanism. Such are those men who grind out limited results without help.—*Christian at Work.*

A NOBLE BOY.

SOME time ago a crippled beggar was striving to pick up some old clothes that had been thrown from a window, when a crowd of rude boys gathered about him, mimicking his awkward movements, and hooting at his helplessness and rags. Presently a noble little fellow came up, and pushing his way through the crowd, he helped the poor crippled man to pick up his gifts, and placed them in a bundle. Then, slipping a piece of silver in his hand, he was running away, when a voice far above him said, "Little boy with a straw hat, look up." A lady, leaning from an upper window, said earnestly, "God bless you, my little fellow. God bless you for that!"

As he walked along he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the lady's smile, and her approval; and last, and better than all, he could almost hear his heavenly Father whispering, "Blessed are the merciful, for they shall obtain mercy."

Little reader, when you have an opportunity of doing good, and feel tempted to neglect it, remember the "little boy with the straw hat."—*Selected.*

A DISTINGUISHED Cardinal, it is said, has made the statement that the Pope will not leave Rome unless compelled so to do by physical force or personal violence.

KEEP carefully out of a quarrelsome person's way, and still more carefully out of his ways.

HE alone is truly wise who is wise unto salvation.

CHILDREN'S DEPARTMENT.

GRANDFATHER'S BIBLE CLASS.

NUMBER THIRTEEN.

Grandpa.—In last lesson we were perusing the promises of God to Abraham. Now the question arises, Why did the Lord select Abraham from among all the persons living at the time? It is true there were few just persons living at the time, for we find that five could not be found in all Sodom; yet, for all we know, they were under the same influence that Abraham was; and yet we find the Lord selects Abraham, and makes to him the promise, "For all the land which thou seest will I give to thee and to thy seed forever."—Gen. xiii. 15.

Susan.—It is often said we have not the faith of Abraham. Is it possible for us to have the same faith that Abraham had?

Grandpa.—Abraham's faith and Noah's faith were of the same kind. God spake to Noah and told him to go and build an ark; told him the size and kind of wood to use, and the measurement thereof, and gave him the reason therefor. Noah knew that God spake to him, and it was a question of obedience or disobedience, the same as it was with Adam. So God spake with Abraham and said: "Take thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."—Gen. xxii. 2. Here also is a case of obedience or disobedience. There was no room for opinions or guess work. God commanded. Abraham might have reasoned and said, How will God make of me a great nation, and how will he fulfill the promise to my seed? But Abraham had before him the fact that God commanded him to do it. The question was not belief in this case; it was obedience. In the promise of the land and making of him a great nation, and blessing all families through his seed, was God's work, and the question with Abraham was, Will you believe it? Here, again, there need be no need of mistake in the matter. Abraham knew that God said so; knew that God was the speaker; and it was for him to believe or disbelieve, but the fact is recorded that Abraham believed God, and from the fact that he believed God it was counted to him for righteousness. Now how is it in our case?

Susan.—Are we not to believe what God says now as well as when He spake to Abraham?

Grandpa.—Yes, when we know that God has said so. But when I look back for the past thirty years, and see how often I have been denounced with many others, for not believing what God said, and then behold the many different interpretations that some individuals have given to the same texts of Scripture, and claim that every time they change they are preaching the gospel, it warns us to be sure we understand what God means. One calls the gospel the kingdom of God, then gives us his opinion of the kingdom, and says that in the beginning "God prepared an earthy man to be the subject," when the Bible says that God gave the man dominion; and yet this same individual says: "It is true that the thing to be understood in order to be saved is the gospel of the kingdom." That is, you must have faith in these men's interpretation of the kingdom in order to be saved. And this individual believes there will be no mortals resurrected from the dead in the kingdom. Another preaches his view of the kingdom quite different from what he has done for the last forty years, during which time he believed he was called to preach the gospel, and now he believes that all who have not heard the gospel in its purity as preached by Jesus Christ and his apostles, will be raised from the dead and have the pure gospel preached to them, whereas Paul says: "The Scriptures foreseeing that God would justify the heathen (nations) through faith preached before the gospel to Abraham saying, In thee shall all nations be blessed." Here Paul makes it a personal matter. Shall we say, then, that the seed are left out and Abraham alone is to do the work, or shall we endeavor to find out what the apostle means? When discussing this same question, Paul says: "If ye be Christ's *then* are ye Abraham's seed and heirs according to the promise." Now when I know what God has said it is my duty and your duty, children, to believe God just as Abraham did. But it is quite a different thing to believe in the interpretation of a fallable man like ourselves; and hence just what we want a Bible class for is to examine the teachings of these men and compare them with the Bible—just take the pure gospel as preached by the apostles. Paul and Peter differed. Peter knew so much about the kingdom of God, and the liberal blessing to all the inhabitants of the world, even after the instruction of Jesus for three and half years, and when He spent forty days explaining to them the things concerning the kingdom of God—and even after being endowed with the Holy Spirit, when it was said he should be a witness for Jesus (some say "concerning the kingdom of God")—that He intended shutting every one out except the Jews. If that was a pure gospel then we have greatly degenerated now.

John.—What are we to believe then concerning the gospel, if there is so much difference?

Grandpa.—I apprehend when we reach our dispensation we shall understand what God requires of us; but for the present we will consider the dispensation in which Abraham lived, and see how God dealt with them. Abraham said: "Shall not the Judge of all the earth do right?" and the Lord said, "If I find fifty righteous within the city, then I will spare all the place for their sake." Now how could the Lord find fifty righteous persons in Sodom, a heathen country, if they had no opportunity? Abraham and Lot out of the same dispensation were accounted righteous. We had also Melchisedec, a high priest of the Lord; and yet who will say that the God of all the earth did not do right? Some say they have not been dealt fairly with and must be brought up again, and given the gospel in its purity. God had the means and the ability to preach the gospel to Abraham and did it, and who will say the oath of God requires him to bring back these individuals again? David says: "The heavens declare the glory of God, and the firmament showeth his handy work . . . there is no speech or *language* where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."—Psa. xix. 4. Paul commenting upon this same subject says: "For the wrath of God is revealed from heaven against all unrighteous and ungodliness of men, who hold the truth in unrighteousness: because (for this reason) that which may be known of God is manifest in them; for God *hath* shown it unto them, for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power and Godhead; so that they are without excuse."—Rom. i. 19, 20.

Susan.—Then you think that any one in the days of Abraham who lived up to the light which they had were accepted of God, and all others were condemned?

Grandpa.—So it seems from God's dealings with the inhabitants of Sodom. They must have had light enough to become righteous, or God would not have said what He did.

But we will adjourn until our next lesson, when we will still pursue this subject.

LETTER TO THE CHILDREN. No. 8.

BY UNCLE WILLIAM.

DEAR CHILDREN: Having laid certain premises, it is always expected that the conclusions must legitimately follow; and although we may not, probably do not know *all* there is in the common air we breathe, yet certain it is that the *same* inspiration and expiration by which all animal life exists, is no less true of the animals which Adam named than of himself.

"And God said, let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind." "And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here then we have condensed in brief, simple form, the entire account of man's origin; and who dare gainsay it? Alas! there are those who *add* to this Word, and declare that man is *not* wholly mortal, but has *two* natures by creation, an animal or natural life, a moral or spiritual life. Now, inasmuch as we do not find any thing here certainly that would lead to such conclusions, we are fully justified in the belief that such views are incorrect, and therefore brand them as spurious.

"And man became a living soul," and now then, if by any inhalation of the common air—breath—he becomes a "living soul," what are we to find him when from disease, accident or old age, "his breath goeth forth?" Why, that he returns to his earth. Here he originated, to it he returns, and "in that very day his thoughts perish." "And Adam lived an hundred and thirty years, and begat a son in his own likeness"—the likeness of a dead man, cut off from God. "By man came death." He takes our breath; we die, and turn to dust. How humiliating and yet how true!

While, then, beloved children, you breathe the air of life so freely and happily, oh, think of Him who is yet nearer still to you than the air itself! for not only as his creatures "do we live, move and have our being in Him," but if adopted into his family, *then* we are partakers of the divine nature, and what was lost by Adam's transgression is secured by Christ's obedience, and perfect fulfilling the law. The law claimed the life—Christ gave it; he has it restored to him, and promises to deliver all who through fear of death have all their life-time been subjected to bondage. God help you to seek him early and find him.

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Herald of Life

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L. C. THORNE, Editor.
Wm. H. SPENCER, Assistant.

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THE BLESSING OF "ALL THE NATIONS OF THE EARTH."

BY O. F. YALE.

IF the views contained in the article in the last number of the HERALD entitled, "The Seed, the Nations of the Earth, and the Blessing," be correct, the question naturally arises, In what does the blessing consist, which is secured to all the families of the earth by the promise and oath of God?

In pursuing our investigations concerning the purpose of God, which is heralded to the world in the promise of God, we are shut up, as we desire to be, to the *word* of God, as contained in the Bible, believing that we will find it, "a lamp unto our feet, and a light unto our path." We have no faith in lofty flights of imagination, or the creations of fancy, as a ground of confidence upon which to rest our eternal destiny.

While it is probable that the answer to our question concerning the blessing is not found so complete, full and abundant, line upon line, precept upon precept, as are the directions and rules for securing the position of the seed, seeing *that* more immediately concerns our present position and being, it is, however, probable that we shall find enough revealed so that we shall be able to see (as in a glass, darkly, it is true), the effect of our educational course, "under tutors and governors" in this age, exhibited in the modes of blessing the nations of the earth in the age to come, which shall result in fulfilling the declaration of Jehovah: "But as truly as I live, *all the earth* shall be filled with the glory of the Lord."

And first, as the very foundation of *all* blessing upon nations of the earth, we find that God's prophet has proclaimed that "A King shall reign in *righteousness,* and princes shall rule in judgment."—Isa. xxxii. 1. How has this earth been cursed with weak, evil and wicked rulers! Deceit, oppression, bloodshed, violence, suffering, tears, wailings and agony, have been the portion of the cup of the people of the nations of the earth; while on the part of their rulers, fraud, corruption, robbery, rapine, inhumanity and injustice, have ever marked the course of human governments.

But this state of things shall come to an end, for the mouth of the Lord hath spoken it: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."—Jer. xxiii. 5. And of this "Branch," it is further testified: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth."—Is. xi. 14.

Here, then, we may rest with confidence in the word of God, that *one* of the means of blessing "all the families of the earth," by the promised "seed," the "King and the Princes who shall rule in judgment," is by *ruling* them in *righteousness,* judgment, justice and equity.

Is this a blessing unworthy of the promise of God to Abraham? Is such a position unworthy to be the object of our desire and our utmost efforts to obtain? Carry your complaint to the God of Abraham, ye who are offended at a blessing so "material," and plead with *him* your cause, who thought it not unworthy of himself to make proclamation by the mouth of his prophet: "The meek shall inherit the earth, and shall delight themselves in the abundance of peace."

But, although this is one great and important means of blessing the nations of the earth, yet it does not complete or *exhaust* the promise: so far from it, it is only the foundation, the corner-stone, so to speak, of the majestic structure which shall arise to the glory of God, in the blessing of the nations of the earth. The people of the nations will *want a heart to love and honor,* a disposition to be "willing and obedient" to the law which shall go forth out of Zion. They will need to be taught to abhor war, and to love peace. And as righteousness, justice and equity will be the governing principles of their laws and of their rulers, so must they love and practice righteousness, justice and equity.

Have we a "thus saith the Lord," on which we may, with confidence, assert that even this is secured to the families of the earth through the good offices of the "seed," in fulfilling the promise of God to Abraham? "It shall come to pass in the last days that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills: and nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. ii. 2–5.

"But they shall sit every man under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God, forever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even forever." (See Micah. iv. 8.)

"Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."—Zeph. iii. 8 to 14. See also Is. lxvi. and Joel iii.

"Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."—Zech. ii. 10 to 13.

"And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one."—Zech. xiv. 9. "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory."—Matt. xxv. 31.

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city. *Then* shall the Lord go forth and fight against those nations, as when he fought in the day of battle. . . . And the Lord my God shall come, and all the saints with thee."—Zech. xiv. 2, 3, 5. "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." "And he shall set the sheep on his right hand, but the goats on the left."—Matt. xxv. 32, 33.

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zech. xiv. 12. "Then shall he say also to them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. xxv. 41.

"And it shall come to pass, that every one that is *left of all the nations* which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles."—Zech. xiv. 16. "Then shall the king say unto them on his right hand: Come, *ye blessed of my Father,* inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34.

"And it shall be, that whoso will not come up of *all the families of the earth* unto Jerusalem to worship the King, the Lord of hosts; even upon them shall be no rain."—Zech. xiv. 17.

Have we not here ascertained beyond peradventure, *who are* "all the families of the earth," that shall be blessed in the seed of Abraham? Can they be other than those "left of the nations?" they of whom the king (who is the Christ, the "Seed,") says, "Come, *ye blessed of my Father?*"

The judgments upon the nations have taken their course. They have been severed, "the wicked from among the just."—Matt. xiii. 49. Two parts of all in the land have been cut off, and died; but the third part is left therein, and they are refined as silver, and tried as gold; they call on the name of the Lord, and he says, It is my people. (Zech. xiii. 8, 9.) Those who *would,* "know not God, and obey not the gospel of our Lord Jesus Christ," have been "punished with everlasting destruction," (2 Thess. i. 9.) The Lord has returned and discerned between the righteous and the wicked. The day has come that burned as an oven, and all the proud, and all that have done wickedly have been burned up. (Mal. iii. 18; iv. 1.) Ungodly men have found perdition (2 Pet. iii. 7); and the period has arrived of which "Thus saith the Lord of hosts; *it shall yet come to pass* that there shall come people and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also: yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."—Zech. viii. 20, 23.

Thus it is written, and thus must it be when "he cometh to judge the earth." And furthermore, one who knew what it was to suffer for Christ, wrote: "If we suffer with him, we shall also *reign* with him," (2 Tim. ii. 12.) And again: "Do ye not know that the saints shall *judge* the world?" (1 Cor. vi. 2.) One of old also sang: "Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints."—Ps. cxlix. 5–9.

And the one like unto the Son of man, whom the beloved John saw in the midst of the seven golden candlesticks, in his last message to the churches, directed him to write: "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father."—Rev. ii. 26, 27.

I see no cause to doubt that this change in the nations from rebellion to obedience, and to keeping the law and the word which goes forth from Jerusalem, is the result of the "judgment which is committed unto the Son" (John v. 22); and is the direct process of blessing "all the families of the earth" by the promised "seed," in fulfillment of the promise of God to Abraham; and that it is the commencement of "the ages to come" (Eph. ii. 7), or the dispensation of the fulness of times (Eph. i. 10.) And is not this truly a glorious blessing, worthy of the God of the whole earth, to bestow upon his creatures who have rebelled against him?

When the kings of the earth shall rule in righteousness; when the laws shall be established in judgment and equity, and all people and nations shall love, serve and obey the Lord, *and learn war no more?* When they can set every man under his own vine and fig tree; when wrong, injustice and oppression shall be unknown; when the tongue of slander is forever silent, and every man shall speak peace with his neighbor; when "the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things."—Zech. viii. 12.

Can the God of Abraham bestow any greater or further blessing upon the families of the earth? Yes! *One* additional; greatest and best of all, the crowning blessing of all blessings, even the blessing of continued life: the full and complete fruition of the best, the highest gift of a God whose name is love, to his children who serve him.

But how do the families of the earth secure continued life, and all the blessings wherewith they are blessed. Even by continued obedience, for, "It shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain."—Zech. xiv. 17. They secure it *not* as the seed of Abraham, who, with Christ their head, being raised from the dead, die no more, death having no more dominion over them, who live by the Spirit of him that raised up Christ from the dead, *but by the tree of life,* from which our first parents were driven, (having forfeited by disobedience their right to life,) which the promise and love of God in "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began," restores to all the families of the earth.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the *tree of life,* which bare twelve manner of fruits, and yielded her fruit every month: and the *leaves* of the tree were for the *healing of the nations.* And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. xxii. 1–4.

So it is written in the book of the prophecy of God, from which, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. xxii. 19.

Thus, through the good offices of the seed of Abraham, we have:

"The princes who rule in judgment."—Is. xxxii. 1.

"The people of the saints of the most High."—Dan. vii. 2.

"The royal priesthood."—Pet. ii. 9.

"Him that overcometh, and keepeth my works unto the end."—Rev. ii. 26.

"Kings and priests who reign on the earth."—Rev. v. 10.

The kings of the earth, who bring the glory and honor of the nations of them which are saved, into the holy city (Rev. xxi. 24), is the blessing of the tree of life, secured, applied and perpetuated to the nations of the earth:"

"All the families of the earth."—Gen. xii. 3; xxviii. 14; Zech. xiv. 17.

"All nations and tongues."—Is. lxvi. 18.

"All people, nations and languages."—Dan. vii. 14.

The "left of all the nations."—Zech. xiv. 16.

"The nations of them which are saved."—Rev. xxi. 24.

And so shall be fulfilled the promise of God to Abraham: "In thee, and in thy seed, shall all nations of the earth be blessed." So shall come to pass that which is written: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. . . . I have set watchmen upon thy walls, O Jerusalem; which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isa. lxii.

So shall "The earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. ii. 14; Isa. xi. 9; Psa. lxxii. 19. And so shall Israel's God redeem his pledge: "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

Who will "follow on to know the Lord," and "the purpose that is purposed upon the whole earth?" And who will still have the culmination of the purpose of the Lord to be in the *bestowal of life upon themselves,* and see not that this is but the grand means to an infinitely more grand end,—the glory of the God of the whole earth, who designs that the crown of righteousness which is laid up for them who love his appearing, shall be worn by active servants, and not as passive recipients?

And who, rejecting the testimony of God and his holy prophets, will still follow the false teachers? who talk of a land beyond the skies, a home beyond the bounds of time and space, ("who say *they* are apostles, and are not"); who teach of an immaterial ghost, and call it, "the real man;" who present a flying away of a spirit to receive a reward in heaven, instead of preaching the testimony of Jesus: "*Behold, I come quickly, and my reward is with me.*" The Lord judge between us. Amen.

TERRYVILLE, Conn.

"IS CHRIST NOW REIGNING?"

BY P. CANNON.

AN article of the above caption appeared in the HERALD OF LIFE, Nov. 22d, in which a brother assumes that Christ is now reigning, having received the kingdom 1,800 years ago, when Christ ascended to his father (Acts i. 9), and he vainly offers the following passage to prove his position: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. vii. 13, 14.

This transfer of a kingdom from God the Father to Christ his Son, our brother assumes occurred 1,800 years ago, and therefore Christ has been reigning in his kingdom nearly 1,800 years.

Now for the sake of the glorious heart-cheering and soul-reviving truths of the hope of the coming kingdom (Matt. xxv. 31, 34; Luke xi. 2), and not to gain the mastery, I wish to show that Christ is not *now* reigning in his kingdom, that Dan. vii. 13, 14, *does not teach* that our Lord received a kingdom when he ascended, but will when he comes the *second* time. I am glad it does not take a giant in intellect to do this, for all that is necessary is to show that the spirit of prophecy in this chapter gives us five incontrovertible proofs that Christ and his saints cannot receive the kingdom until after the dominion of all earthly kingdoms is taken away, by the sitting judgment of the world."—Dan. vii. 8, 9, 10, 21, 22, 26, 13, 14.

If those five inspired proofs can be shown to be in this vision (Dan. vii. 1–14), then inspiration will condemn our brother's notion that Christ is now reigning in his kingdom, and not the writer.

First inspired proof that Christ is not now reigning in his kingdom:

This vision (Dan. vii. 1–14,) begins with the kingdom of Babylon, and passes down over Persia, Grecia, Rome imperial and divided, for over 2,400 years, to the time when the judgment of the Ancient of days (verses 9, 10, 26) takes away the earthly dominion, not only of the little horn, but all earthly rule. Then observe that during the sitting of that grand, sublime, executive judgment court of the world, Daniel saw the Son of man receive from the Ancient of days *Dominion,* and *Glory,* and a KINGDOM (verses 13, 14). Such is the incontrovertible, inspired fact, that at the *end* of this age Christ receives the kingdom, and not before.

This fact alone confounds the anti-second advent notions of christendom, that Christ received the kingdom when he ascended (Acts i. 9,) 1,800 years ago. Christ could not have received the kingdom when he ascended, because he will not receive it until the end of this vision, the whole length of which is about 2,400 years, and about 1,800 of the time is after Christ's ascension to his father, therefore let no Adventist waste his time and talents trying to put that 1,800 years of the vision before the first advent, FOR IT CAN'T BE DONE, only by indirectly making shipwreck of the hope of the coming kingdom. Again: This vision (ver. 1–14) is emphatically second advent, and was inspired and written expressly to establish the second advent and coming kingdom, for it ends with the second coming of Christ, and let it be distinctly understood that the man never was yet born, and never will be born, who can show that any part of this vision (Dan. vii. 1–14,) refers to the first advent, therefore let us be strong in the hope of future glory; the kingdom is yet before us, chronologically and historically located in the future, as firm as the rocks of Giberalter, so that all the theological battering rams of christendom cannot remove it from where the Spirit has located it, viz., at the second coming of Christ and end of this age.

Second inspired fact that Christ is not now reigning in his kingdom:

"I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days CAME."—Dan. vii. 21. This horn our brother applies to the system of popery. Now observe, this horn (popery) prevailed for 1,260 years, and then the Ancient of days *came,* and after the Ancient of days came and popery is done, then Daniel saw the Son of man approach the Ancient of days, and receive the kingdom. (Dan. vii. 13, 14. The above inspired fact, makes it as plain as two and two makes four, that our Lord did not receive the kingdom until the horn's dominion is taken away by the sitting judgment. This fact also shows how erroneous the notion is, that the 13th and 14th verses are a separate VISION, and chronologically belong in the vision before the ten horns or little horn. Inspiration exhibits this error, by placing the fulfillment of the 13th and 14th verses, or Christ receiving the kingdom, *after* the horn's dominion is taken away (vii. 8, 9, 10, 25, 26.) Again: No informed expositor will say, that the Son of man received the kingdom at his first advent (Acts i. 7), because the above inspired facts compel him, if so, to locate this little horn for 1,260 years before the first advent.

Third inspired proof:

After the vision is ended with the 13th and 14th verses, then in the 15th and 16th verses the Spirit inspired Daniel to ask the following question, for the purpose of bringing out the answer which locates the kingdom in the future. "I Daniel was grieved in my spirit in the midst of my body, and the vision (vii. 1–14) of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he made me know the interpretation of the things."

Let us consider the answer to Daniel's question: "These great beasts which are four, are four kingdoms which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever even forever and ever."

The above conclusively shows that four universal kingdoms should spand the arch of time, and at the end of the fourth, the saints of the Most High will take the kingdom and possess the kingdom forever and ever; that is, Christ first receives the kingdom from his Father. (Dan. vii. 13, 14.) He will then sit on the throne of his glory. (Matt. xxv. 31.) He will then say to his saints, "Sit with me in my throne" (Rev. iii. 21), or, "Come ye blessed of my father inherit the kingdom." The saints will then, as shown in Dan. vii. 17, 18, take the kingdom from Christ as a gift. The kingdom is then established forever, even forever and ever, ages lasting; which shows there was no such thing as a mediatorial kingdom before this and none after.

Fourth inspired proof: "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the *time came that the saints possessed the kingdom.*"—Dan. vii. 21, 22.

I ask the question, At what time does the above inspiration state the saints will possess the kingdom? I answer, After the horn called Popery is done prevailing, *then,* and not before or after, Christ and his saints will receive the kingdom.

Fifth inspired proof:

Again the Spirit inspires Daniel to ask the truth of the fourth beast, the ten horns and little horn, for the purpose of bringing out again the fact, that the fourth beast and the ten horns and little horn must exist *before* Christ and his saints receive the kingdom, (see vii. 19, 20.)

The answer to Daniel's question is: "Thus he said, The fourth beast should be the fourth kingdom upon the earth, . . . and the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws and they (*bad saints*) shall be given into his hands for a *time, times and a dividing of time.* But the judgment shall sit (see vii. 8, 9, 10, 26), and they shall take away his dominion, to consume and destroy (it) unto the *end.* "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (vii. 23–27.)

Now observe, the fifth proof consists in the fact, that the fourth kingdom, with its ten horns and little horn, must all exist and have their dominion taken away before the Son of man and his saints receive the kingdom. (See vii. 13, 14.)

Such is the overwhelming evidence, that the kingdom of Christ and his saints is yet in the *future,* that the expositor who teaches that Christ received the kingdom at his first advent, (Acts i. 9), is compelled, by the chronological fact in Dan, vii. to locate the fourth and *last* kingdom upon earth, the ten horns out of this kingdom, and the little horn (popery), *before the first advent of Christ.*

I am glad our hope has an unmovable foundation, so when we pray, "Thy kingdom come," (Luke xi. 21), we may pray, without a doubt, that the kingdom is yet future and not behind us, and all the powers in christendom cannot remove the transfer of the kingdom from the second advent (Dan. 13, 14) to the first. If all the Second Adventists were dead and in their graves, God would raise up another class of Christians to advocate and spread the inspired fact, that dominion and glory and a kingdom will yet be given to Christ in the future.

NEW YORK, Dec. 8, 1871.

WORDS TO THINK OF.

WORK is no dishonor, and laziness is no credit to any one. It is good to have good wages, but half pay is better than nothing, and working for nothing is better than idleness and vice. There is no true manhood without independence. He whose individuality is swallowed up by fashion, folly or society, has lost that which he may never regain, and without which his life must be a vain one. He who restrains himself from luxury may help others in necessity. He who helps others may look to God to help him. Difficulties are placed in our way that we may overcome them, and pass through conflicts to victories, and through victories to triumphs. Pride goes before destruction; but honor, and nobleness, and independence of soul, are approved of God, and are profitable to man.—*The Christian.*

IT IS not because the word went out eighteen hundred years, "Forsake not the assembling of yourselves together," that I desire to be united with others in Christian life. It is because my heart calls out for other hearts that are congenial to it. It is because every one who has learned to love Christ truly loves his brother, and longs for fellowship with his brother.

IF you would not fall into sin, do not sit by the door of temptation.

THE voice of God may be heard in every judgment of his hand.

PORTENTS.—No. 1.

BY S. S. BREWER.

LOVERS of Jesus, and his precious word; champions for truth; haters of sin, toiling to spread the last lingering tones of mercy to a fire-doomed and unsuspecting generation;—you are now surrounded by a two-fold opposition; a scoffing world, and a worse and more potent enemy; it is the professed worldly, easy-minded Christianity of this Laodicean age. Faint not now, nor suffer your hands to hang down. The powers of darkness are surrounding us on every side. Light and darkness are evidently grappling in a manner sufficient to awake the latent energies of every member of the body of Christ.

The mental elements around are becoming permeated with a morbid taint. All around we see dark clouds of unbelief hanging in deadly sullenness o'er the religious horizon. Halls of mirth and frivolity all over the land are crowded with professed religionists. Dress, fashion, and music, are pandering to the sensuality of a voluptuous age; while breathing-holes of perdition are yawning with all their alluring fascinations to draw their victims where footsteps go down to death, and "steps take hold on hell."

This is a fast age. Children will have their own way. What matters it with them if parents sigh in agony of soul, and shed their burning tears over them. This, in matters pertaining to a religion that separates from the world, is an easy-minded age. The portals of pretended places of worship are thrown open, and for a stipend a promiscuous crowd assembles to banish dull care—eat, drink, feast, laugh, and often mingle in games of chance. It is thus Satan strews with flowers the road to ruin, and walks openly hand in hand with religious dignitaries down where, in the language of Isaiah, the son of Amos, declares—"Hell from beneath is moved for thee, to meet thee at thy coming."

This is a bold, open age of infidelity and atheism. Boldly do they, in an impious manner, attack the Creator, ridicule his word and character, and sow broadcast the spawn of blasphemy and death amid the morally stagnant atmosphere of this fast age and generation. Truly the harvest is ripening at a rapid pace.

> A gloom o'er earth is gathering fast,
> Its palmy days are o'er and past;
> The clouds are black, presaging wo,
> And wickedness "the fats o'erflow."
> In sin, the mass grow bold of late,
> While crimes and violence are great;
> Madly the mass reject their God,
> Nor fear his sin-avenging rod.
>
> The harvest's ripe, behold the tares
> In countless multitudes appear;
> As seen by Joel in his vision,
> Thronging the valley of decision;
> Boldly the Lord they now defy,
> And scoff at judgment being nigh;
> Alas! such is the state of earth,
> While nearing fast God's day of wrath.
>
> Proclaim this both far and near,
> Awake your mighty men of war;
> 'Tis done, the demon spirit's rife
> With horrid taint for blood and strife;
> Like epidemic in the air,
> It cries for war—prepare, prepare;
> And soon the Judge from off his throne
> Will bid his mighty ones come down.

DIVINE FAITHFULNESS.—Two rabbis approaching Jerusalem, observed a fox running upon the hill Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he that wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount Zion which is desolate, the foxes walk upon it." "And wherefore," said Rabbi Eliezer, "do I laugh; for when I see with mine own eyes that God has fulfilled his threatening to the very letter, I have thereby a pledge that not one of his promises shall fail, for he is ever more ready to show mercy than judgment."

TREATMENT OF THE BIBLE.—Infidels strike their penknife through this book, because they say that it is cruel and indecent. There are things in Ezekiel and Solomon's Songs that they don't want read in their families. Ah! if the Bible is so pernicious, just show me somebody that has been spoiled by it. A thousand dollars reward if you will show me a man who has been made cruel or obscene or reckless by the Bible! While you are trying in vain to pick out such an one, I will show you five hundred men in this audience who have by it been tamed out of rudeness and lifted up out of sin, and enriched with innumerable virtues.—*De Witt Talmadge.*

THE first study-table of Robert Collyer, Unitarian minister of Chicago, was a common blacksmith's anvil, at which trade he worked in England from his boyhood until he came to this country. It was brought across three years ago, and placed beside his real study-table in the Church of the Unity. Lately, it was dug from the ruins of that church, and is now the property of the Boston Young Men's Christian Union, where it is kept on exhibition.

ADAM SMITH, the great political economist, makes the following curious definition: "Man is an animal that makes bargains. No other animal does this; no dog exchanges bones with another."

THE Convention of San Salvador in Central America has declared religious liberty for all sects, and foreigners can now worship God according to their own consciences."

THE HERALD OF LIFE.

NEW YORK, DECEMBER 20, 1871.

The Object of this paper is to promulgate the doctrine of Life only in Christ, the personal, proximate advent of our Lord Jesus, and all sentiments calculated to spread vital godliness.

RESPONSIBILITIES.

The Editor holds himself responsible for none of the sentiments of Correspondents. The Editor's articles do not all appear under what is called the "Editorial Head." Any articles without a signature, or which are not credited to another source, the Editor is responsible for, without saying whether he wrote them or not, he leaves the reader to judge of their authorship.

TO SUBSCRIBERS.

As 48 numbers constitute a volume of the HERALD OF LIFE, it has been customary to omit the paper for the last week of December, hence none will be published next week. The next number will be dated January 3, 1872. Br. Spencer contemplates spending this vacation with his family in Rochester, N. Y., to seek a little respite from the arduous duties devolving upon him. His absence will account for any seeming delay in attending to business matters during the vacation.

THE HAND OF GOD VISIBLE IN THE GREAT EVENTS OF OUR TIME.

VERY much has been said during the past few years about the marvellous events that have transpired with a rapidity still more marvellous, and how they mark the latter days as those that immediately precede the return of our Lord from heaven; nevertheless, so liable are we, under the intense interest excited by present occurrences, to forget much that has passed into history, a retrospective glance may aid us somewhat in our efforts to correctly estimate the character of the times in which we live, and their connection with prophecy. It is quite natural, of course, for close observers to fall into the error of exaggerating the importance of certain events, especially those of their own time, but none, we think, will deny that very remarkable things have transpired during the few years just past, while the studious ones will recognize in them unquestionable and important fulfillment of prophetic declaration.

We will first briefly survey the circumstances that have been transpiring in Europe, and consider their relation to that great central figure in certain prophecies, papacy as a temporal power. The reader will not fail to be impressed with the mysteriousness of the workings of Omnipotence, for when the condition of political matters indicate that certain events must, in the very nature of things, occur, some seemingly trivial matter has suddenly and completely changed the complexion of affairs, some grand and, for the time, unlooked-for accomplishment rising up out of apparent chaos, and attesting the reliability of the prophetic word.

On the 16th of June, 1846, the conclave, after a session of forty-eight hours, chose Giovanni Maria Mastai Ferretti, and the following day he was proclaimed Pope under the title of Pius IX. He had long been known as a man of liberal sentiments, and his ascension to the Pontificate was hailed with almost universal acclamation. Publishing a general amnesty to political offenders, applying himself with diligence to reforming the administration, reducing the taxes, granting concessions for railroads and other improvements, opening public offices to laymen, stimulating manufactures, and visiting hospitals and other public institutions in disguise in order to detect abuses in their management, were among the first acts of his administration. His liberal course excited enthusiasm throughout both Europe and America; and in Dec., 1847, a somewhat remarkable meeting of sympathy was held in this city by Protestants. But Pius quickly learned that the spirit of progression was injurious to the interests of papacy, so he rapidly divested himself of it.

Discontent at once showed itself, and open revolt soon followed. In Nov., 1847, the troops besieged the Quirinal and forced the Pope to accept a radical ministry. He remained a prisoner in his own palace, with no power in the civil administration, and but little over ecclesiastical affairs, until the latter part of the same month, when he escaped, disguised as a simple priest, to the kingdom of Naples. On Feb. 18, 1849, he called upon France, Spain, Austria and other powers for armed assistance; and on the same day the constituent assembly in Rome declared the inauguration of a republic and the removal of the Pope from temporal authority. The political power of papacy seemed now at an end; but the appointed time had not yet come. France had determined upon restoring Pius to the throne, and on April 25 a French force landed at Civita Vecchia, and at once marched upon Rome. Austrian and Spanish forces co-operated with the French, but their action in the matter depended upon the action of France. The city capitulated July 1st, and the government was placed in the hands of a papal commission. Pius was, of course, in due time fully restored.

Very soon after the Pope's restoration, he had the presumption to attempt, by pronunciamento, to restore the Roman Catholic hierarchy in England, but the result was a violent outburst of popular feeling against it, and an act of Parliament forbidding the Catholic bishops to assume their titles. Let it not be forgotten just here that Pius IX. was restored to temperal authority by France, upon whose neck the yoke of the Napoleonic dynasty had already been fixed, so that the act represented not France but Napoleon, and from that time forward the Pope was sustained in the exercise of that power by the French army of occupation. Let it also be remembered here, too, that in Aug., 1859, an arrangement was entered into between the Pope and Queen Isabella, of Spain, she agreeing to send an army of occupation to the Roman States should the French troops be withdrawn. The papal temporality, the harlot power, the "woman" (of Rev.,) was now being absolutely carried by the Napoleonic dynasty, the "beast." (Rev. xvii.) The papal government succeeded in maintaining a pretty good degree of tranquility until 1859, when the Italian war, as it is called, produced new complications.

A dispute having arisen in 1858 between Austria and Sardinia, it was naturally supposed Napoleon would at least remain neutral. On the first day of 1859, however, he declared to the Austrian ambassador at Paris his dissatisfaction with the Italian policy of Francis Joseph, and his few words settled it that his intentions were hostile to Austria. In allying himself to Sardinia, Napoleon evidently sought to humiliate Austria, and at the same time secure French ascendancy in Italy. He demanded from Austria the surrender of her private treaties with the Italian States, and the evacuation of all the non-Austrian territories in Italy. Austria, on the other hand, made certain demands from Sardinia, but none were agreed to on either side.

Soon the battles of Montebello, Magenta, Palestra and Solferino were fought, the allied forces being victorious, though at immense cost. But enough light had by this time dawned on Napoleon's mind to satisfy him that, as matters were going, no benefit was to accrue to his dynasty. So, to the surprise of all Europe, he suddenly concluded a truce, which was immediately followed by a personal interview between himself and the Austrian emperor, Francis Joseph, at Villafranca. This treaty provided for certain concessions by Austria, and also that Italy should be re-organized as a confederacy of States under the honorary presidency of the Pope. These stipulations created, when they became known, intense discontent in Italy. As Victor Emmanual, king of Sardinia, aimed at the consolidation of the whole peninsula into one kingdom, the people looked to him for deliverance. Assisted by Garibaldi and other leaders, and supported by the people, he energetically pursued his purpose. In the early part of 1860 Parma and Modena were annexed to Sardinia. In the same year the greater part of the papal States revolted, the revolutionists placing themselves under the protection of the king of Sardinia. The people of Tuscany and certain revolting States voted on the question of annexation to Sardinia, and an overwhelming majority decided in favor of it. The revolt of the Papal States was, in the case of most of them, a consequence of the invasion by Garibaldi of the kingdom of the Two Sicilies, the Sardinian army continuing the work begun by Garibaldi. The Sardinian Parliament authorized Victor Emmanuel to add the Two Sicilies and the Papal States to his dominions. So the Pope was stripped of a very large part of his temporal possessions, the Sicilian part of the house of Bourbon, sharing the fate of the French branch of the same house, passed out of existence as a reigning family. The title of kingdom of Sardinia was then changed to kingdom of Italy. Thus the kingdom of Italy was created.

These changes the Pope of course strenuously opposed. In reply to a certain proposition from Napoleon, he declared he would suffer exile and martyrdom before he would relinquish the authority of the holy see on the revolted provinces. His protestations, however, did little good, for things went from bad to worse with him.

[*To be Continued.*]

MAN AND THE EARTH.

WERE there not many things in the theological world equally strange, we would not cease to wonder that while the inspired word very plainly teaches that the earth is to be the inheritance of the saints, and never intimates any thing even seemingly contrary, men have fallen into the error of supposing that some other sphere is man's final abode. The attention, however, that has been directed to this question during the past few years has wonderfully modified public opinion on the question in many quarters, very many having been led to a knowledge of the truth.

As evidencing the manner in which the truth is working in some, so-called orthodox circles, we herewith publish a synopsis of an essay read by a "Rev." gentleman before the Pastoral Conference at South Abington, Mass. It was entitled "The Common Destiny of Earth and Man." The essay is said to have been an able one, and though long, was listened to with deep interest, and its publication was unanimously requested. We give it as briefly reported in a Boston paper, which says on the subject: "It is evident from the views of the essayist, and from the writings of many distinguished modern thinkers, that the present tendency of Christian opinion respecting the future condition of the earth and of the relation of the saved to it, is back to that of the ancient church. We were sorry that there was no time for the discussion of the essay by the members of the Conference. We hope it will be published and receive the attention of the press. Its discussion will be timely, for the minds of many are unsettled on the subject."

We sincerely hope the subject of the essay may receive the attention of the press, for just in proportion as it is brought into notice will the movement of Christian opinion respecting the future condition of the earth and of the relation of the saved to it, be back so that of the ancient church, and that very rapidly.

"1. The earth and man were made for each other.

"The earth is physically adapted to man. It was prepared for him by the constant workings of the forces of nature through the pre-adamic ages. No higher personage than man, says Agassiz, is to be expected on earth. So, too, it is adapted to his intellectual nature. Man is a kind of mediator between God and the lower animals. His duplex organization adapts him to be God's vicegerent. Earth is thus man's *habitat*.

"2. Man was originally pure, and the earth was adapted to him in his purity. Both were 'good.' The earth was (1) a place of great beauty and fertility; (2) a place for the natural, pleasant and healthful exercise without weariness of man's powers; (3) a place where God manifested his presence and man freely communed with him; (4) a place where man, if he had not sinned, would have been immortal. This immortality would have been dependent on God; still man was designed for it. All this was true of the earth inside of Eden, whatever may have been its condition outside.

"3. Man fell by sin; and the earth partook of his curse.

"The climax of this for man was death; not physical only, but that of his whole life in God. But as the curse on man is found to be deep and universal beyond what might be inferred from the original terms, so it is found to be with the curse on the earth. The discord between man and earth is as the discord between man and God. Proofs of a fallen world are found in the vegetable creation, but still more in the animal. Witness the low character of some of the latter; their sufferings from each other, and from man; their decay and death.

"Is this view in harmony with the doctrine of the imputation of Adam's sin to his posterity? The question is, if the present condition of the lower creation is dependent on man's sin, how was it before Adam? There was the same law of perverted tendencies in pre-adamic times as now.

"Some have explained this as a result of the fall of angels. But God's language to man was, "Cursed be the ground for *thy* sake." Others have declared it inexplicable, or have referred it to the sovereign will of God. But the earth was cursed for *man's* sake. Our own view is that this shadow which rested on our world in the pre-adamic age was but an adumbration of man's sin. Eden represented what the whole world would have been if Adam had remained pure. From the beginning God adapted everything to the condition into which Adam's sin would place it. Death entered into God's plan. This view, it will be seen, inclines to the supralapsarian.

"Man and the earth are to be raised together from their degraded state. As the earth partakes of the fall in Adam, so it is to partake of the deliverance in Christ. This restoration is at first partial in respect both to earth and man, but it will at last be complete in respect to both.

"5. Will the restored and glorified earth be the abode of glorified man?

"The deliverance together implies their future and eternal union."

THE DEATH AND RESURRECTION OF CHRIST:

ITS RELATION TO A FUTURE LIFE.

PAUL makes the death and resurrection of Christ the grand and immovable basis of the wondrous system of Christianity. He proclaims to the Corinthian church that "if Christ be not risen" from the dead, "your faith is vain, and ye are yet in your sins." And he points out as a further result that "then they *also* which have fallen asleep in Christ *are perished.*" (1 Cor. xv. 17, 18.) He also informed his Corinthian brethren that he delivered unto them "first of all" that which he received, "how that Christ died for our sins according to the Scriptures, and that he rose again the third day." Surely, if the resurrection of Christ is of first importance as a Christian doctrine, we ought not to consider it in a less light than the apostle.

I. The Scriptures plainly teach the *certainty of Christ's death*; that he truly died, and was as certainly in the state of death as were ever any of Adam's posterity.

The prophet Isaiah, in looking down through the gloom which hides the future from the eyes of mortal man, until his prophetic eye beheld the radiant star of Bethlehem which indicated the dawn of a more glorious period, thus speaks, in his own graphic language, of the Prince of Peace and the promised heir to David's throne: "Surely he hath borne our griefs, and carried our sorrows." . . . "He was taken from prison and from judgment: and who shall declare his generation? for *he was cut off from the land of the living*: . . . and he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isa. liii.

This inspired language was uttered many centuries before the birth of Christ, and foretelling his crucifixion emphatically declared that he was "cut off from the land of the living." To suppose that any part of the being called Christ did not die, would nullify the divine statement. To be in "the land of the living" is to be in a state of conscions existence, and hence, to be "*cut off* from the land of the living" is to be cut off from conscious existence. Therefore, it must be seen that the assumption that Christ possessed an immortal soul, which, as a conscious indivisible, immaterial entity, existed in Paradise or elsewhere, while His body lay in Joseph's tomb, appears, in the face of this testimony, nothing more than the fallacious invention of the human mind.

The prophet, as if to settle forever all caviling on this point, declares that "*his soul*" was made "*an offering for sin*;" and again, that "*he poured out his soul unto death.*" Turning our attention to "the place called Gethsemane," we hear Jesus, in the unmeasured depths of his anguish, exclaim: "My *soul* is exceeding sorrowful, even *unto death.*" (Matt. xxvi. 38.) We might follow the lifeless Son of God to the newly-made tomb of Joseph; behold him wrapped in clean linen, and watch the brave Roman soldiers seal the tomb with a huge stone by order of Pilate, and take their stations as sentinels over the dead, and not a shadow of reason is afforded for doubting that Christ truly died.

Paul sums up this whole matter thus: *First*, "Christ die;" *second*, "He was buried;" *third*, "He rose again." Thus we are furnished substantial grounds of Christian hope, in that "Christ died for our sins according to the Scriptures."

II. The *certainty of his resurrection* is also established by unimpeachable evidence from the Scriptures. The grave could not hold him; *death* could not keep him captive. Roman soldiers could seal the entrance to the Saviour's tomb, but at the appointed moment angels rolled the stone away, and announced to two of the lonely and bereaved disciples that their Lord had risen.

After the burial of Christ "the Chief Priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, and make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone and setting a watch."—Matt. xxvii. 62–66. But "in the end of the Sabbath as it began to dawn towards the first day of the week," as Mary Magdalene, "and that other Mary," came to see the sepulchre, "behold, there was a great earthquake; for the angel of the Lord descended from heaven and rolled back the stone from the door, and sat upon it." "And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; *he is risen.* Come, see the place where the Lord lay."—Matt. xxviii. 1–6.

As further proof of Christ's bodily resurrection from the dead we might consider his personal association with his disciples, *after* his resurrection, for forty days previous to his ascension. He walked with them, talked with them, ate with them, and at one time told a doubting disciple to thrust his hand into His side where he had been pierced by a Roman soldier's spear, and be no longer faithless. Paul declares that "he was buried, and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve: after that he was seen of about five hundred brethren at once; of whom the greater part remain unto this present [the time he was writing], but some have fallen asleep. After that he was seen of James; then of all the apostles."—1 Cor. xv. 4–7. And in confirmation of all this we have his own testimony to John on the Isle of Patmos. He says: "I am he that liveth and was dead; and behold, I am alive forevermore; and have the keys of hell [*hades*: grave] and of death."—Rev. i. 18. Without extending this investigation, the above is sufficient to demonstrate his resurrection beyond the possibility of a doubt.

III. The question now very naturally arises in the investigative mind, *Who raised him from the dead?*

First: Let us consider the testimony of prophecy. David, contemplating the great sacrifice of Christ for man's redemption, says: "Thou wilt not leave my soul in hell [*sheol*: the grave], neither wilt suffer thine Holy One to see corruption."—Psa. xvi. 8, 11. David spoke prophetically as the representative of Christ, and the prophecy was literally accomplished. God did not leave his beloved Son in the hands of death, neither did he suffer him to see corruption; for after three days he arose triumphantly from the dead by the power of an endless life. Christ entered the state of death where He was powerless to help himself; but His "flesh" rested "in hope." He had confidence in the prophetic utterance: "*Thou wilt show me the path of life.*" He laid down his life "in hope" of a resurrection from the dead, and so every child of God who enters the grave shall "rest in hope," until the resurrection trumpet bids them arise in glorious immortality.

Second: The testimony of the apostle Peter upon this point is also eminently worthy of consideration. Endued with the pentecostal fire, Peter, commenting upon this identical prophecy uttered by David, says: "Ye men of Israel, hear these words: . . . him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: *whom God hath raised up*, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. . . . Therefore [David] being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [*hades*: grave], neither did his flesh see corruption. *This Jesus hath God raised up*, whereof we all are witnesses."—Acts ii. 22–32. The apostles were "witnesses" that God raised up Jesus from the dead. Again, in Acts iii. 14, 15, Peter tells the wicked Jews that they "killed the Prince [margin: 'Author'] of Life, whom *God* hath raised from the dead." In Acts iv. 10 and v. 30 he repeats the same testimony that "the God of our fathers raised up Jesus whom ye slew, and hanged on a tree."

Third: In support of the fact that God raised up Jesus from the dead, the testimony of the apostle Paul is of no minor importance. Upon one occasion we find him standing up in the synagogue at Antioch uttering the following language: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the Second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him from the dead, no more to return to corruption, he saith on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou wilt not suffer thine Holy One to see corruption. But he whom God raised again saw no corruption."—Acts. xiii. 32–37.

Again Paul says: "God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ?"—1 Cor. vi. 14, 15. Following the same channel of reasoning he says: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. viii. 11. "For though

he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward him.

Let us briefly recapitulate Paul's reasoning: *First:* Christ was raised from the dead by God without seeing corruption, in fulfillment of the prophecies, and "liveth by the power of God." *Second:* That those who become members of Christ,—become spiritually connected to him,—according to his argument, God will also raise up from the dead "by his own power;" and hence Paul speaks of Christ as "risen from the dead and become the *first fruits* of them that slept."

The order of the resurrection, as given by him, is: *First,* "Christ the first fruit;" and *second,* "afterwards they that are Christ's *at his coming.*" (1 Cor. xv. 20, 23.)

Believing that none will dispute the scriptural fact that Christ was revived from the dead solely by the quickening power of God, it is hardly necessary to examine the apostle's reasoning in detail. Throughout his epistles the same testimony is found, that God "brought again from the dead our Lord Jesus."

This truth is of the greatest importance; for if Christ be not raised from the dead, then are we yet in our sins and without hope in the world. The inspired record is before us that Christ died and that God raised him again from the dead. This is *true.* Skeptics cannot gainsay it, and the combined powers of infidelity are powerless to overthrow it.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."—Heb. xiii. 20.

W. H. S.

[*Concluded in next number.*]

"Consider One Another."

Heb. x. 24.

No society is so dear as that of Christians. The child of God loves to commune with those who have received the Spirit of adoption, and have thus become members of that body whose Head is now in the holy place,—heaven itself. True Christians meet with different feelings than they receive from the world. They have *one interest,* and that is centred in Christ. They have one common *object,* and that is to secure eternal life. And their great *work* is to save souls from eternal death. United upon these grand principles, they truly shine forth in the world as "a city that is set upon a hill" which cannot be hid, and thus do they glorify their Father which is in heaven.

Christian consideration is a very important duty. The apostle clearly intimates that the *object* for which we should "consider one another" is to do them good by "provoking unto love and good works." It conveys an idea of meditation on our part, in considering how we may increase their love, and promote greater usefulness of the church individually,—increase the unity and strength of Christians as a body.

Trials are the common allotment of saints, and are eminently worthy of consideration by every member of Christ's body. Often do we find those who are laboring under trials so great that it seems as though they must fall. Ten thousand obstacles, as it were, rise up to obstruct their pathway, and to deprive them of the immortal crown which awaits them at the end of their pilgrimage. Groaning "under the load," their burden often seems too heavy to bear very long; but still, with their heart fixed upon a glorious crowning day, they keep pressing on. It is at this time, if ever, that the wearied and almost disheartened pilgrim needs the kind sympathetic consideration of those of like precious faith. Paul says: "Bear ye one another's burdens, and so fulfill the law." Consider them. Make their case your own as far as possible. Remove the obstacles from their pathway. Take a portion of their burden upon your own shoulders; and by words of cheer and sympathy strengthen the feeble knees and restore courage to the fainting heart. They will love you better, it will warm your heart into tenderness, and the world around will more sensibly feel the vital power of Christianity. Oh that we might all learn the lesson of Christian watchcare!

Again: No Christian consideration will cause love to well up in such a God-honoring degree from the pilgrims struggling with want, as to minister to their necessities. He that hath an abundance and seeth his brother lack shall not be held guiltless in the sight of a watchful and jealous God. "Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?"—James ii. 5. And Jesus says: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."—Matt. xxv. 35, 36. How heartily would we do any of these things unto Christ were he here; but by doing the same unto the least of his saints, He regards it as done unto himself.

These are a few of the ways in which we are to consider one another. If any of us are at fault in this respect, let us remedy it at once, that we may finally hear the heavenly voice of Jesus say in approval, "*Well done.*"

W. H. S.

Back Numbers of the Herald.

We can yet supply back numbers of the Herald of Life of this volume (with the exception of Nos. 3 and 11,) to new subscribers when it is so signified. We will also mail sample copies of the Herald to those whom the friends of the cause have reason to believe would be interested in it, providing they will remit the *postage* and their post office address. Thus the truth might be introduced into new fields, and minds befogged with theological dogmas be led to see the beauteous and divine light of the gospel once delivered unto the saints. W. H. S.

Our High Priest.—No. 1.

by S. W. Bishop.

Is Christ now a priest after the order of Melchisedec? We ask this question because there are some who claim that Christ does not enter on the Melchisedec priesthood until the commencement of the future age. This question shall be settled by the word of God alone.

Heb. v. 9, 10: "And being made perfect, he became the author of eternal salvation unto all them that obey him; called of God a high priest after the order of Melchisedec." Heb. vi. 20: "Whither Jesus hath previously entered for us, and *hath become* a high priest after the likeness of Melchisedec."—*Murdock.* More might be added, but this is sufficient. All who are disposed to bow submissive to the word of God will at once concede that Christ became our high priest, after the similitude of Melchisedec, more than eighteen centuries ago.

Where was Christ to minister as high priest?

Heb. iv. 14: "Seeing then that we have a great high priest, who is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Heb. viii. 1, 4: "Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the majesty in the heavens. . . . For if he were on earth, he should not be a priest, seeing that there are priests who offer gifts according to the law."

This Scripture not only defines the place where Christ is to be personally present during the time that he officiates as high priest, but declares positively that that place is not on the earth.

Rom. viii. 34: "Who is even at the right hand of God, who also maketh intercession for us." Heb. ix. 24: "For the Messiah entered not into the sanctuary made with hands, which is the emblem of the true [sanctuary]: but he entered into heaven itself to appear in the presence of God for us."

Thus read all the Scriptures on this point. There is not one text in the Bible that declares, or even intimates, that Christ is personally present on the earth during any part of his ministration as high priest. He who adopts such a position believes without evidence. Any theory that requires that such a proposition be true, is therefore necessarily fallacious.

The apostle clearly shows (Heb. ix), that the office work of Christ as high priest is the antitype of the priestly ministration under the Jewish economy. The high priest under that covenant arrangement did not leave the holy of holies until the atonement was fully completed.

Neither will Christ leave the holiest of all, heaven itself, till the atonement for the people is finished. So Christ was once offered for the sins of the people; "and unto them that look for him shall he appear the second time without a sin offering unto salvation."—Heb. ix. 28. The high priest, when the atonement was completed for the year, came from the holy of holies and blessed the waiting people. So also our high priest, when he shall have completed the work of atonement, will cause the "voice from heaven" to proclaim "it is done." Then he will come from heaven itself, the holiest of all, to bless those who have waited for him." And a second time, without sins, will he appear *for the life of them who expect him.*"—Heb. ix. 28.—*Murdock.*

This same truth is taught in another class of Scriptures. Psa. cx. 1: "The Lord said unto my Lord, sit thou at my right hand till I make thy enemies thy footstool. (See also Matt. xxii. 44; Mark xii. 36; Luke xx. 42, 43; Acts ii. 35; Heb. i. 13.) Here are six texts which declare plainly that Christ will never leave the Father's right hand till the last of his foes is destroyed. "The *last* enemy that shall be destroyed is death."—1 Cor. xv. 26. Death is destroyed when "death is swallowed up in victory, at the last trump." Till that time Christ occupies the throne of his Father. When the *last* enemy is destroyed, there is not one left to be subdued either by grace or by any other means. Every unregenerate man is an enemy of God, for, "The carnal mind *is enmity against God,* and is not subject to the law of God, neither indeed can be."—Rom. viii. 7. If carnal men go into the age to come, they go there the enemies of God. But *all* his enemies are destroyed before he leaves the Father's throne. He leaves that throne before the commencement of the future age; therefore unregenerate men will not be admitted to that age, but will be destroyed before it begins.

But it is objected: Christ's priesthood is unchangable. Certainly, but in what sense? Heb. vii. 23, 24: "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangable priesthood." [Margin: 'Which passeth not from one to another.'] It is only in this sense that it is here called an unchangable priesthood.

But it is forever. True, it is *aionion* priesthood. It is age-lasting, and is exclusively the priesthood of this age. The work of saving men through the ministration of Christ as high priest is confined to this gospel age. So the Scriptures teach and so we believe.

The Law and the Gospel.

by J. C. Day.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed."—Gal. iii. 23.

I design in this article to unfold the nature of the law and the gospel, and to show our relation to each of them.

Faith, in this text, seems to signify the object of faith revealed, or the method of salvation through faith in the righteousness of Christ.

Here it may be proper to observe that the members of the primitive church in general, particularly that in Galatia, lived at the introduction of the gospel dispensation, or change of the ministrations. Part of them had been Jews educated under the Mosaic dispensation, which is frequently called the law dispensation; and as they were under the legal dispensation, they were generally under the influence of a legal spirit: that is, they sought for justification by their own works of obedience to the law. Here the apostle would have them understand that the typical service of the Mosaic ministration had done its work and had passed away; and now faith in the antitypical sacrifice is required in its stead: hence we are no longer under a pedagogue whose office it was to point them to the school, but having arrived at the school they were under another ministration of the same constitution, namely, the ministration of the Spirit; but that it is the work of this ministration to take the sinner and by the law convince him that he is a sinner, and point him to Christ as the only way of escape.

Under the former dispensation, the judicial law was added because of transgression, to enforce the moral law and to punish a breach of it. But under this dispensation, sentence against an evil work is not speedily executed. (Eccl. vii. 11.) Therefore the hearts of the sons of men are fully set within them to do evil.

In my examination of this subject, my first proposition is, that mankind, in all ages, and under all dispensations, are under a law to God. This can be denied by none who grant that there is such a thing as sin or duty; for where there is no law, there can be no duty or transgression. If murder or blasphemy is universally evil with regard to all mankind in all ages, it must be because they are forbidden by a law universally and perpetually binding. If the love of God, or justice towards men, be actually binding upon all mankind in all ages, it must be because it is enjoined by the same law of universal and perpetual obligation. This will not be disputed with regard to the Jews who lived under Mosaic ministration, for they are said to be under the law. And the apostle infers that those who lived between Adam and Moses, were also under a law, from the punishment of death inflicted upon them.

Thus Paul, in Rom. v. 13, 14, reasons: "For until law,"—that is, all the time from Adam's fall till the giving of the law at Mount Sinai, about 2,536 years,—"sin was in the world;" and consequently there was a law then in force; for "sin is not imputed where there is no law. But sin was evidently imputed in that period from the oft-repeated visitation of God's special judgments upon the inhabitants for their sins, for death reigned with dreadful uncontrolable power from Adam to Moses. Thus it will be seen that the patriarchal age was under a law to God. And as to the Gentiles, though they had not the revealed law, yet they were bound to the law, of the sentence of which their own reason and conscience informed them in the most important particulars. Thus Paul tells us that when the Gentiles which have not the law, that is, the revealed law, do by nature the things contained in the law, they show the work of the law written in their hearts. (Rom. ii. 14, 15.) And as to us, who live under the gospel, we are not, as the apostle observes, without law to God, but under the law to Christ. That is, we are still under a law to God, with all those endearing obligations which result from the gracious gospel of Christ superadded. And we cannot suppose the contrary, without supposing that the gospel has put an end to all religion and morality, and set us at liberty to do all manner of vice and impiety; for if we are still obliged to religion and virtue, it must be by some constitution that has the general nature of a law. Paul rejects with horror the thought that the law is made void by the gospel. He exclaims, "Do we then make void the law through faith?" Far be the thought; "yea, we establish the law."

This first proposition, therefore, is sufficiently evident that all mankind, in all ages, and under every dispensation of religion, are under a law to God. Let us now advance a step farther.

This law was first of all given to man in a state of innocency, under the model of a covenant of works; that is, it was the constitution, by obedience to which he was to obtain everlasting life. It was his duty to observe it with a view to obtain immortality and an endless life by it; and this he was to secure by his own works of obedience. That the law was first published to man with this view, is evident from several passages of Scripture; particularly from that oft-repeated maxim of the apostle: "The man that doeth those things shall live by them." (Rom. x. 5; Gal. iii. 12; see all Lev. xviii. 8; Neh. ix. 29; Ezek. xx. 12, 13, 21.) He also tells us expressly (Rom. vii. 10) that the commandment was ordained to life; that is, it was appointed as a plan by which man was to obtain life according to the original design of the constitution. And when Paul says that the salvation was a thing the law could not do, in that it was weak through the flesh (Rom. viii. 3), it is implied that it was not weak in itself, but fully sufficient to give life, only by the weakness of our flesh, we were not able to obey it; and on this account it was unable to save us. It is sufficiently evident, therefore, that the law was given to man as a covenant of work, or as a constitution, according to which he was to obtain life by his own works of obedience.

So. Ashburnham, Mass.

(*To be Continued.*)

Who Are Salvable?—No. 1.

by J. L. Boyd.

The question long has been, and now-a-days is, *who* are the saved? and, in *what way?* The Master of Israel tells us: "I am the Way, the Truth, and the Life." "All that the Father giveth me shall come to me." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." In John 6th we find this statement reiterated, or its equivalent, for the fourth time, and addressed to his adversaries the Jews, that salvation, by *a resurrection from the dead,* was dependent on character in a previous life, and no hinting intimation of a resurrection irrespective of a redeemable principle implanted before dying. His own life of obedience, even unto death, was the indexed way in which his disciples were to walk in this life to obtain life-future.

His explicit language, addressed to the carping Sadducees, ought to narrow this question, as expressed by Matthew and Mark's gospels, to this point, that, "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven."—Matt. xxii. 30; Mark xii. 25. The parallel passage in Luke's gospel tells, in addition, not only are they "equal unto the angels," but also, "neither can they die any more; and are the children of God, being the children of the resurrection."—Luke xx. 35, 36.

To any logical, reflective mind, who would obediently bow to the "three witnesses" above quoted, they prove that *the* resurrection is one of an immortal nature, which leaves no room for a *mortal* rising from the dead, for either probationary test of character, and of consequent reconsignment unto Death by "unbelief," or, on the other hand, so that they, as mortals resurrected, may be cast into the "lake of fire," to apportion them a second death, because they had not been punished enough by a death before. And the fourth gospel witness (John) says, that this raising up of believing ones is at "the last day." The united testimony of the four does not conflict nor give any intimation of another resurrection, or of a day beyond the *last* day, for resurrection purposes. Aside from Luke's and John's testimony, it might be claimed by Universal Restorationists, that Matthew and Mark's statement involves the resurrection of all to immortality,—certainly not for *any* of them to die again a "second death;" but Luke tells us that only those who are "accounted worthy to obtain that world" *are* "children of the resurrection." And Jesus (in John's gospel) also says, "if my words abide in you," and, "If any man will do his will, he shall know of the doctrine whether it be of God, or I speak of myself."

When we think of these things,—of the coming events of the kingdom of God,—that it is introduced to us by a resurrection of those only "who are accounted worthy to obtain that world," or age, we wonder how any man, or class of men who recognize the Scriptures of the Old and New Testaments, in their forecasting history and prophetical eventuations, past, present and future, could give utterance to statements at variance with Jesus Christ, the "true witness," of what shall be "the end of these wonders."

The Jews, too, in Paul's day, fought him to the death, on this resurrection question. He, on the one hand, contended for a resurrection built on the foundation of "Jesus;" they, on the other hand, with their two-edged sword of Phariseeism and Saduceeism, of a resurrection of "the just and the unjust," and "that there is no resurrection, neither angel nor spirit." But Paul came out of the conflict victorious; for, in another place, he said, "I have fought a good fight; I have kept the faith," etc.

In our next communication, we shall inquire and endeavor to prove, that God made character the *test* of redemption to those "worthies" who lived prior to the first advent of Christ.

Philadelphia, Pa.

From Eld. J. Lewis.

I wish to say through the Herald of Life that I have been taken sick and am not able to travel on foot, nor sit up long, and I am growing weaker every day.

Br. Walter said to me just before he fell asleep in Jesus: "Br. Lewis, you will soon follow me." If it is the will of our heavenly Father that I should rest a little while in peaceful repose, may his will be done; but inasmuch as the prayers of the righteous availeth much, I beg an interest in your prayers that I may be spared, if it be His holy will, to praise him and do a little more service, for the dead praise not the Lord.

Again: I want to say to the household of faith, that sickness has begun to prey upon us away from home in a strange land, with but few sympathizing friends, and entirely destitute of means. We therefore implore help to get back, if the Lord will, to what we sometimes call home; and whether we are worthy, judge ye.

Your brother, in tribulation.

Martinsburgh, Mo.

Br. and Sr. Stanway, Excelsior, Mo., write: We find great comfort in reading the Herald of Life. We were both members of the Baptist Church, but last fall we were brought before the church, found guilty of "heresy," and dropped as heretics for believing that man is mortal and that the wicked dead will have no resurrection. They would not give us a chance to reason with the brethren on those points, but we try to keep the truth before them by conversation, giving a tract to one and a Herald to another, and thus try to bring some to a knowledge of the truth.

To the Brethren Scattered Abroad.

We propose, as soon as the season opens, to start with the *Life and Advent Mission Tent* for a summer campaign.

As it will require funds to insure success in the enterprise, we invite all who are interested in spreading a knowledge of the great principles of truth embodied in a gospel purified from traditionary error, to send in, to be published in the Herald of Life, the amount they will pledge to keep the tent in the field during the entire summer. Anything from twenty cents upward will be acceptably and thankfully received. We are ready to go as soon as the way opens.

S. W. Bishop,
Geo. W. Brown,
Chas. C. Barker,
Caleb Thompson.

A sense of the divine presence is much needed, to give us strength and stability in this age of speculation, and, in many places, of "philosophy falsely so called," when religion is so much out of doors, and so little in the closet. A close walk with God, and daily communion with Christ, as of a man with his friend, can alone enable us to obey the injunction,—"Be careful for nothing;" and fit us for the conflicts, and we may add, the victories, of these latter days.—*Am. Pres.*

Lady Burdett Coutts, says an exchange, is to erect a red-granite monument, with a drinking-fountain for dogs, in honor of the Edinburgh dog who insisted in sleeping on his master's grave for ten years after his death. It is to be seven feet high, and surmounted with a bronze figure of the affectionate animal.

It was Rowland Hill who said, "I don't like those mighty fine preachers, who round off their sentences so beautifully that they are sure to roll off the sinner's conscience.

Appointments.

Charlestown, Mass., Sunday, Dec. 24.
Lynn, Mass., evening, Dec. 26.
Salem, Mass., evening, Dec. 27.
Lawrence, Mass., evening, Dec. 28.
Springfield, Mass., Sunday, Dec. 31.
New Haven, Conn., Jan. 7.
New York, (Cooper Institute), Jan. 14; (24th st.,) evening, Jan. 17.
Providence, R. I., Sundays, Jan. 21 and 28.
Springfield, Mass., Sunday, Feb. 4.

W. N. Pile.

Hartford, Conn., Sunday, Dec. 17.
Lawrence, Mass., Sundays, Dec. 24 and 31.
Charlestown, Mass., Sunday Jan. 7.
Hartford, Conn., Jan. 14.
New York, (Cooper Institute, Room 24,) Jan. 28.
Providence, R. I., Feb. 4.
Meriden, Conn., Feb. 18.

W. S. Campbell.

Keyport, N. J., Sunday, Dec. 24.
Eatontown, N. J., commencing Sunday, Dec. 17, and hold through the following week and over Sunday.
Br. Charles Gardner and Dr. Albert Fox are expected to preach the word.
Eatontown, Sunday, Dec. 31.

S. W. Bishop.

West Meriden, Conn., Sunday, Jan. 7.
Rocky Brook, R. I., Sunday, Dec. 24.
Middletown, Conn., Sunday, Dec. 31.

Wm. Stuart.

Springfield, Mass., Sundays, Dec. 17 and 24.
Plymouth, Mass., Sunday, Dec. 31.

F. H. Burbank.

Providence, R. I., Sunday, Dec. 24.
Hartford, Conn., Dec. 31, and Jan. 7.
Meriden, Conn., Jan. 14.

Geo. W. Brown.

Preaching at the Cooper School House, on the Ridge near New Hartford, Minn., Saturday evening, and on Sunday, at 10 1-2, and 2 1-2, and in the evening; also evenings through the week following.

New Hartford, Minn., Jan. 7, 1872, and onward.

Luna Valley, Jan. 14, 1872, and onward.

H. O. Billings,
S. S. Call.

Business Department.

☞ No. 12 of Campaign Documents being exhausted, we can fill no more orders for this number at present.

CASH RECEIPTS

One dollar each from—Wm. C. Patten, L. Starkweather, E. G. Higgins, James A. Lazzell, Sarah Nelson, Stephen Munro, Orrin House, Mrs. Cristania York, Mrs. Mary A. Rockwell, Ira Bradley, Matthias Wolford.

Two dollars each from—Vincent J. Dickinson, Geo. G. Dominick, John Elderkin, Z. Grovier, P. R. Seeley, Charles E. Caldwell, Martha Lang.

Various sums—Wm. Floyd, $5; S. A. House, $15; L. Watson, .50 cents; Henry Lees, 20 cents; Henry Page, 20 cents; J. A. Adams, $3 25.

RECEIPTS TO TRACT FUND.

Previous acknowledgments, $101; Zalmon Grovier, $1.

PARCELS SENT SINCE LAST ISSUE

J. C. Day, Mrs. M. M. Weaver, Henry Page, A. Boynton, J. A. Adams, O. F. Yale, David Stanway, Emeline Wood, Eld. Lott Clover, W. C. Stone, J. P. Marquand, Mrs. D. C. Corwin, Stephen Munro, Mrs. Cristani York, P. R. Seeley.

SUBSCRIPTIONS FOR NEW HYMN BOOK.

Previous acknowledgments, 283. Eatontown Church, 24 copies; T. M. Redhead, 4 copies; B. E. Wetherbee, 3 copies; Wm. Delano, 2 copies; Wm. Delano, 2 copies; Wm. Floyd and Mrs. D. C. Corwin, each 1 copy.

☞ Let all who want one or more copies of this Hymn Book, when published, send their *names* for acknowledgment.

PAMPHLETS, TRACTS, &C.,

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TRUST.

I KNOW not if or dark or bright
  Shall be my lot;
If that wherein my hopes delight
  Be best or not.

It may be mine to drag for years
  Toil's heavy chain,
Or day and night my meat be tears
  On bed of pain.

Dear faces may surround my hearth
  With smiles and glee;
Or I may dwell alone, and mirth
  Be strange to me.

My bark is wafted to the strand
  By breath divine;
And on the helm there rests a hand
  Other than mine.

One who has known in storms to sail
  I have on board;
Above the raging of the gale
  I hear my Lord.

He holds me when the billows smite,
  I shall not fall;
If sharp, 'tis short; if long, 'tis light—
  He tempers all.

Safe to the land—safe to the land—
  The end is this;
And then with Him go hand in hand
  Far into bliss.

—*Selected.*

A FIRESIDE CHAT.—NO. 2.

BY ONE OF THE FAMILY.

Charles.—In a former conversation we found that in the historical portion of the Bible, many comparatively unimportant things were set forth very minutely. We also found that the truths most essential to our salvation were plainly and fully stated, and often repeated. In continning our conversation and our inquiries, I will ask whether you can give an opinion as to the cause of so many different sects among Christians, and so many variations of faith and doctrine?

Mother.—I cannot go back to the origin of all the sects, and tell just how each started, but as you ask for an *opinion*, I will give you mine. Certain influential men in the church becoming ambitious, and perhaps fancying that they had discovered an important truth not before admitted, proclaimed these new doctrines, and led away a portion of the church from the main body, and thus laid the foundation of a *sect.*

George.—It seems quite different to me. And I will let you have my opinion for what it is worth. I think the church by degrees fell away from the true faith on many points, and held many truths in theory only, not being on the same ground the church at first occupied, and men who saw the "falling away," being zealous for the truth, started a reformation, endeavoring to bring the church back to the true faith, and thus sects were formed.

Charles.—Perhaps sects originated in both of these ways. We know that such men as Luther and Wesley were leading reformers in their day, and certain sects *claim* these men as their founders. And on the other hand the Mormons, and perhaps the Shakers and others trace their origin to some ambitious leader, who, not being a true believer, cared only for the fleece, while they led their flocks astray, thus founding sects in which but few of the essential features of truth remain.

Mary.—Why should the true church be rent into fragments, and *how* could it be, unless the individual members were lacking in the cementing power of *love?*

Mother.—No doubt the "love of many waxed cold," and advantage might have been taken of that to cause divisions "contrary to the gospel."

James.—How shall I know what to believe, when there are so many opposing views held by so many who profess to be Christians?

George.—Some say that it is all for the best to have all these sects, so that whatever view you hold, you may find a sect to agree with you, and a place to call your *home,* so far as church relations can make a home.

James.—But I want to know what to do if I have not become at all established on points of doctrine? I might join a church that did not hold to immersion, and then after a while become convinced that I had not been baptized according to the scriptural method, and then I must leave that church and join one that holds to immersion. After this I might find myself at variance with some prominent doctrine of the church I had joined, and then must either keep still, or withdraw, or be expelled.

Mother.—Perhaps most of these different ties will vanish before you get to them. If they do not you will have to solve them at that time, but I think you borrow needless trouble about them now. When you are ready to unite with the church, you can make your choice, and until then you are not amenable to church discipline.

Charles.—The thing of first importance is to get right in the sight of God and your own conscience. Church matters are secondary.

George.—It is easy to find fault with existing arrangements, but it seems to me to be the best way to take things as they are, and make the best of them.

Mary.—Church divisions commenced long ago, and will doubtless continue as long as men see "through a glass darkly."

Mother.—When I think of the strife and divisions among those who ought to be brethren, I long for the Lord to come and put an end to this state of things.

George.—Besides this strife among brethren there are other reasons for desiring His coming. The terrible sufferings, from various causes, seem to echo the cry, "Come, Lord Jesus, come quickly." The ravages of fire and flood, the earthquakes, tornadoes, tempests and tidal waves all speak of the near approach of that day. It is high time for us all to have our lamps trimmed and burning, and ourselves all ready for the coming of the Lord.

PATIENCE.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."—James i. 4.

THE Almighty Being, who is the embodiment of perfection, and the author of our existence, is equally perfect in mercy as in justice, and concerning patience is our great Exemplar, who is long suffering to us ward, "not willing that any should perish, but that all should come to repentance." Our compassionate Saviour has also left "us an example, that we should follow his steps. Who did no sin, neither was guile found in his month. Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to Him that judgeth righteously." "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed, but let him glorify God on his behalf."

"For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? But if, when ye do dwell and suffer for it, ye take it patiently, this is acceptable with God." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy." Charity, without which we are nothing, "suffereth long and is kind; is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things."

We are not required to join hands with iniquity to exhibit perfect patience, for charity "rejoiceth not in iniquity, but rejoiceth in the truth;" and the apostle gave instruction to "reprove, rebuke, exhort with all long suffering and doctrine." Naturally prone to impatience and evil, we must seek from our Father above that assisting grace which is sufficient for us, being assured that his "strength is made perfect in weakness." And having "a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need;" "whereby we may serve God acceptably," in the exercise of this vastly important Christian virtue, as viewed in the light of God.

As perfect patience may only be attained through the medium of trial, let us regard every such experience with which we meet, as a precious opportunity for the more speedy acquisition of this essential grace; deriving comfort from the thought that by improving every trial in the exercise of perfect patience, the result will be a diminution of our trials, because with the achievement of their object, the necessity for them in this direction is obviated; and we are assured that the Lord "doth not afflict willingly, nor grieve the children of men;" "but He for our profit, that we might be partakers of his holiness." "Though now for a season, if need be, ye are in heaviness, through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of our Lord Jesus Christ." While we may not expect entire exemption from affiiction, grief and trial, knowing that benefit from this source may sometimes accrue to others, while mid its experience, we "let our light so shine before men that they may see our good works, and glorify our Father which is in heaven." While to them is manifest as the effect of our religion only meek submission in affliction, and patience under provocation, but compliance with that perfect golden rule, "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them;" which demands that we endeavor to avoid every needless cause of suffering or occasion of annoyance to others. Though "no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Let us, mid the experiences of trial or affliction, view it as a needful means to precious results, and contemplate more the benefit to be secured thereby, and its bitterness will be sensibly diminished. More easily, then, can we say with the apostle, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—*Domestic Journal.*

GIVE not thy tongue too great liberty lest it take thee prisoner,

THE LORD SENT HIM.

ONE Sabbath a poor drunken man walked into one of our wealthy and fashionable congregations, and seated himself near the pulpit. He came in at the close of the first hymn, and his shabby appearance, and unsteady gait attracted general observation. The minister had scarcely commenced preaching when the stranger had sunk into a deep sleep; his snoring had almost drowned the voice of the speaker, and one of the officers of the church approached to lead him out of the building.

"Let him remain," said the minister; "he does not disturb me. If he does you, try and bear with him. I hope he may hear some word before he leaves, which will persuade him to lead a new life. The man is not in his senses; there is some influence which we do not perceive which has led him here. I believe the Lord sent him."

He continued to sleep on, but more quietly. The pealing of an organ and the singing of the choir at last aroused him. He started to his feet and gazed in bewilderment around. It was the old hymn, "Rock of Ages," which they were singing. He sat down and buried his face in his hands. What memories came thronging upon him, who shall say? That he was affected might be seen by his flowing tears. He listened to the prayer which followed—a touching petition that all might repent and seek the Saviour, and that each one might find pardon and peace.

The next Sabbath he was again in church. This time he was a punctual and attentive listener. Although still shabbily dressed, he had paid some regard to his attire. He continued to attend, and to improve in his appearance. In one of the prayer-meetings he arose and said he hoped he had become a Christian. He had a pious mother; her great desire was that he might become a Christian. Since her death he had become a victim of intemperance. For years his course had been downward. On the Sabbath when he first entered the church, he had heard the singing and paused to listen. A voice seemed to bid him enter. He thought it might be the voice of God speaking to him for the last time. Half overcome with drink, and almost in rags, he entered the church. He heard part of the hymn, "Rock of Ages," the hymn sung by his mother upon her death-bed. The prayer which followed, seemed meant for him. He resolved to leave off his old habit, and by the grace of God he had kept his resolution.

He became a sincere and devoted Christian. Of that church he became a member, and subsequently a deacon. "I do not know," said his pastor, "a man more earnest, or more successful in doing good, than he."—*Banner and Banquet.*

A SERIOUS SUBJECT.

NEVER laugh at religion. Never make a jest of sacred things. Never mock those who are serions and in earnest about their souls. The time may come when you will count those happy whom you laughed at—a time when your laughter will be turned into sorrow, and your mockery into heaviness. Whatever you please to laugh at, don't laugh at religion.

Contempt of holy things is the high road to infidelity. Once let a man begin to make a jest and joke of any part of Christianity, and I am never surprised to hear that he has turned out a downright unbeliever.

Have you really made up your mind to this? Have you fairly looked into the gulf which is before you, if you persist in despising religion? Call to mind the words of David: "The fool hath said in his heart, There is no God." The fool, and none but the fool! He has said it, but he has never proved it! Remember, if ever there was a book which has been proved true from beginning to end, by every kind of evidence, that book is the Bible. It has defied the attacks of all enemies and fault-finders. "The word of the Lord is indeed tried." It has been tried in every way, and the more evidently has it been shown to be the very handiwork of God himself.

Matthew Henry tells a story of a great statesman in Queen Elizabeth's time, who retired from public life in his latter days and gave himself up to serious thought. His gay companions came to visit him, and told him he was becoming melancholy. "No," he replied, "I am serious; for all are serious round about me. God is serious in observing us, and Christ is serious in interceding for us, the Spirit is serious in striving with us, the truths of God are serious, our spiritual enemies are serious in their endeavors to ruin us, and why then should not you and I be serious too?" Don't laugh at religion.—*J. C. Ryle.*

THE CROSS OF CHRIST.

THE cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship, to carry me forward to my desired haven. Those who, by faith, see the invisible God and the fair city, make no account of present losses and crosses.

Truly it is a glorious thing to follow the Lamb; it is the highway to glory; but when you see him in his own country at home, you will think you never saw him before.

I find that when the saints are under trial and well humbled, little sins raise great cries in the conscience; but in prosperity, conscience is a pope that gives dispensations and great latitude to our hearts. The cross is, therefore, as needful as the crown will be glorious.—*Rutherford.*

THE statistics of the Lutheran Church in America for the year 1871, as compiled in Brobst's German Almanac, are as follows: Synods, 54; ministers, 2175; congregations, 3826; communicants, 458,607. Twenty-eight ministers departed this life during the last year, the average age of twenty-five of whom was 53 years and 5 months.

CHILDREN'S DEPARTMENT.

GRANDFATHER'S BIBLE CLASS.

NUMBER FOURTEEN.

Grandpa.—Children, in our last meeting we followed Abraham's seed through the wilderness, until all of age came out of Egypt, except a few who disobeyed the Lord and perished in the wilderness. Our blessed Saviour in John vi. says: "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Now here is one of those emphatic passages that we wish to call your attention to.

William.—What are we to understand by the expression in this passage, "*not die?*" Surely it cannot be taken in the literal sense in which it is used, and yet we are told that we must believe what our Lord says.

Grandpa.—That is just what I mean by an emphatic passage. There are no *ifs* about this passage; it is to the point. Jesus said: "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." Now in order to believe we must understand what we are to believe. To illustrate: "This is the bread which came down from heaven, that a man may eat thereof and not die." Now a person may say to me, Jesus said if a man eat of this bread "he cannot die." I answer, I cannot believe it, if it means I cannot die a natural death, for Jesus died, his disciples died, and his followers are all dying. How can we believe it? I answer we must exercise the judgment that God has given us. To do so we inquire, What is the subject of the discourse?

John.—I understand the subject of which our Lord is teaching is the resurrection, or "future life."

Grandpa.—Very well; then when Jesus said your fathers ate manna in the wilderness and "are dead," but whoso shall eat the "bread" (manna) that cometh from above "shall not die," he meant to contrast the conditions of these two classes. The one had eaten the manna that had no resurrection power in it, and were hopelessly dead; while those who eat of the bread that came down from heaven would not die in that sense, for it would raise them up again at the last day, and hence would live forever.

Susan.—Does this interpretation conflict with the promise and oath of God to Abraham which we are considering? How can every individual be blessed in Abraham, if some of his own seed perished without the hope of a resurrection?

Grandpa,—If one individual fails to receive a resurrection from the dead, then the principle of interpretation fails.

John.—Does not the justice of God demand such a principle of interpretation?

Grandpa.—What do you mean by justice? Does God owe them any thing that He must, in order to relieve himself of the debt he has incurred, give them a resurrection from the dead?

John.—Does not the promise of God convey a resurrection of the dead, and in order to fulfill the promise must not God give it?

Grandpa.—The first question to prove is, Has God promised all men a resurrection from the dead, in order that they may have an opportunity of "life?"

Susan.—Does not the promise, "I will give thee and thy seed the land for an everlasting possession," convey the idea of a resurrection?

Grandpa.—So Jesus interprets it, when he says, "For he is not a God of the dead, but of the living, for all live unto him." Here the question arises, "All who?" If it means all the dead who have ever lived, then they all live to him, and hence Universalism is true. And when they so live unto him then "they" who live unto him, "Neither can they die any more: . . . and are the children of God, being the children of the resurrection."

John.—Is that not what Jesus is endeavoring to teach in this chapter, Luke xx.?

Grandpa.—I think in this chapter and John vi. Jesus settles the whole question of theology in regard to a future life, and we will consider the subject as he presents it. First, then, Are the dead raised? Second, Who are raised? And third, What is the condition of the raised?

First, then, the dead are raised, for Moses showed this fact at "the bush when he called God the God of Abraham, Isaac and Jacob, "for he is not the God of the dead," which he would be if Abraham, Isaac and Jacob do not live again, for they are dead.

Second: Who are raised? We answer, all those of whom it can be said He is their God.

Susan.—Is He not the God of all the dead?

Grandpa.—We will let Paul answer that question. In Eph. ii. 12, speaking of a certain class, he says: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no *hope* and without God in the world." Now here are a class of individuals, of whom there are many, who perished before they came into the favorable position of those of whom the apostle is speaking, who had no Christ, no hope, no God. Certainly, then, it will not be said he was their God. But we will let the same apostle speak and tell us what was Israel's hope. Acts xxvi. 7, 8: "Unto which promise our twelve tribes serving God day and night hope to come. . . . Why should it be thought a thing incredible with you that God should raise the dead?" Here Israel's hope was clearly the resurrection of the dead, which was to place them in the promise.

Third: What is the condition of the raised ones? The answer is in the words of Jesus, and we could have none better, "and are the children of God, being the children of the resurrection." Now if you can discover how those can be the children of God who have no God, and how those can get a resurrection who have no *hope* of a resurrection, and how those can be in Christ the author of the resurrection, who have no Christ, is something more than I am able to find. We will make a few extracts from a little tract called "Life from the Dead:" "Let it be remembered that such ignorance of *all* men—so far as any *positive* revelation was concerned—up to the time of the mission of Christ into the world. If, then, it is a truth, that the wicked dead are to be made alive, *for any purpose,* we have the right to expect that he, who 'brought life and immortality to light,' should announce the fact in plain and positive terms; and in such language as admitted of no more question than that employed to convey the truth of the re-living of those who believe on him. We have a right to expect that the doctrine would be proclaimed often, and in various forms of speech." Here are good principles and good logic. And why not, when it is said for *any purpose,* require the same announcement when a resurrection to mortality for the *purpose* of another trial for life?

From the same tract we quote: "Paul's doctrine of the resurrection was one of 'hope:' not of fear or dread. He *never* speaks of any other resurrection of the dead to be looked for, but that of such as fall 'asleep in Christ.' For preaching this he was accused of the Pharasaic Jews; yet they themselves allowed there would be a more extensive resurrection than Paul contended for; even of 'both the just and unjust,' for such an extensive resurrection Paul never said one word in *all* his preaching or epistles."

If Paul never preached a more extensive resurrection than those who had hope in Christ, how are we to account for his silence on the subject, if the oath and promise of God to Abraham demands such a resurrection?

Susan.—I think we should be willing to accept of the gospel as Paul preached it, for he said he received it by revelation from heaven.

Grandpa.—We will then close the dispensation of Abraham, with the understanding that in his dispensation, God rewarded the faithful that believed in him from the knowledge they had of him, as Enoch, Noah, Abraham, Lot and Job, with many more who trusted in him, and at our next lesson we will endeavor to learn something of Israel under the law.

ABOUT SINGING.

BY AUNT LOUISA.

I SUPPOSE nearly every one likes to hear singing; at least I think children do, and enjoy singing themselves.

Singing praises to God has always been a part of divine worship, and if it really comes from the heart, is as acceptable to God as prayer or any other part of worship. The apostle Paul tells us that we should sing with the Spirit and with the understanding also. I suppose in order to do this, we should comprehend the meaning of the words we are singing, and I do not think there would be much worship connected with it, if we were to use words that we did not believe. Why should we sing words that we would not talk or write to any one? Did you ever think of it?

There are many, however, and some who are not children, who sing hymns because they are in the hymn book, and do not stop to consider whether the ideas they contain are truthful or not; just the same as others use expressions in prayer and speaking that they have been accustomed to hear, without really thinking whether they are in harmony with God's word.

Now children have a perfect right, as well as grown people, to ask the meaning of whatever they hear that they do not understand, whether it be in singing, praying or preaching. Now why do you suppose I have written this? I will tell you. At the close of my last letter to you, I said, I hoped we should all unite before long in singing the song of Moses and the Lamb. After I had written it, I wondered how many of the children who read it would understand that expression—the song of Moses and the Lamb. Perhaps some who attend Sabbath-school can tell, yet we doubt many cannot, and even some older people do not know that it is to be found in the Bible. If you will turn to the book of Revelation, 15th chapter, you will find there is a company spoken of who stand on "the sea of glass," having the harps of God. These sing "the song of Moses the servant of God and the song of the Lamb." But what is the song of Moses? Many of you are familiar with the history of Moses, no doubt—but we will look it over again, and I think we shall learn something about that song, for if we should ever sing it, we certainly ought to understand it.

BOOKS AND PAMPHLETS

FOR SALE AT THIS OFFICE.

ON all Books and Pamphlets sent by mail the postage has to be *prepaid.*

SIX SERMONS

ON THE INQUIRY—*Is there Immortality in Sin and Suffering?* To which is added a Sermon on CHRIST THE LIFE GIVER, or the faith of the Gospel, by GEO. STORRS; with an Introduction defending the Bible and its Author against Infidelity. This work contains double the amount of matter of the origina Six Sermons.

The original Six Sermons were first preached and published in Albany, N. Y., in 1842. Since then they have passed through many editions and been improved and enlarged as the author received more light; but the last alterations and enlargements were made fifteen years since, and the author has seen little reason to make any material change in the matter since, but will do so when he sees cause, if he ever does.

THE WATCH TOWER,

Or, Man in Death; and the Hope for a Future Life. A Pamphlet of 96 pages. A thorough cure for the modern necromancy, misnamed "Spiritualism," which is really animalism.

This work is one of the first importance, and should follow the Six Sermons in all cases where there is a desire to understand the question of inherent immortality and the state of man in death, as only the knowledge of man's nature and state when dead can prepare our minds to comprehend the work of Christ in our redemption. Let none therefore fail to read this pamphlet.

LIFE FROM THE DEAD,

Or, the Righteous only will Live Again. By GEO. STORRS

The author believes this subject is one of vast importance. It illustrates the whole Gospel scheme, and shows the mercy of God in its true light, while man is seen to be wholly mortal. It cuts up the modern man-worship, which is hurrying so many on to rank atheism. This work should be read after the two preceding ones, with which it will be seen not only to harmonize, but it is the climax to the doctrine of those works, and is the inevitable result to which they lead. The three works together form the author's "body of divinity" as he understands the Scriptures of truth.

LIFE ONLY IN CHRIST.

This embraces the whole of the three previous named works and the Tract on Atonement, bound in one volume of pages, and lettered on the back. It contains a full view doctrine of "No life out of Christ," as held by the Edito of the *Herald of Life.* Price, $1; postage, 16 cents.

This volume has been prepared for the convenience of those who wish to know the author's views on the Life theme, in the order in which they rose in his own mind, and as the subject naturally arises in a thinking mind. 1. Is man immortal? If not—2. What is his state in death? If unconscious in death 3. Who will live again? These questions are taken taken up in this order, and we do not see how an impartial mind—willing to follow truth wherever it leads—can come to any other conclusion than the one arrived at in these combined works. Examine them and see if this is not so.

MAN'S DESTINY.

IMMORTALITY. The Arguments from Nature and Scripture, by Rev. T. M. Post, D. D., St. Louis, Mo., Reviewed by GEORGE STORRS.

The history of this work was this: Rev. T. M. Post, D. D., of St. Louis, Mo., a well known and talented clergyman, was selected by certain ministers and others, in New England, to write a prize Essay on IMMORTALITY, for which a gentleman in New York paid $150. It was intended to have it the best that could be said or written in favor of the immortality of all men without regard to their moral character; that is, of their inherent immortality.

Dr. Post took up the subject under two heads of argument. First, "The argument from Nature;" and second—"The Argument from the Scriptures. The first of these appeared in "The New Englander" of February, and the other in May, 1856.

The REVIEWER followed these arguments in their order. The Review of the Argument from Nature was written before that from Scripture appeared.

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In this work the true teachings of the Bible is manifested, showing the true meaning of the terms Soul, Spirit, Hell, Everlasting, Eternity, Life, Death, etc. *Cheap Edition. Price* bound, 70 cents; postage 12 cents. In paper covers, 40 cents postage 4 cents.

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